

**ST ANDREW'S CHURCH OF ENGLAND
HANDSWORTH, BIRMINGHAM**



THE MESSENGER

PARISH MAGAZINE

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20p

St Andrew's Clergy

The Church is currently in Interregnum

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Services

The Church is currently open on Sundays at 10.00a.m., with a limited service adhering to special guidelines. There will be services available via internet link and these will be advertised on the following

Church Website <https://www.standrews-handsworth.org.uk>

Facebook <https://www.facebook.com/groups/StAndrews.Handsworth>

Twitter @StAndrewCE_HW

St Andrew's WhatsApp Group – if you wish to join please contact Carl Hart 07967 410155, Valerie Powell 07540 890068 or Stuart Jeffs 07910 484505

St Andrew's PCC

Carl Hart- Church Warden

Elaine Powell- Church Warden

Nora Pottinger - Deputy Church Warden

Leonora Dore - Secretary

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Letter From The Clergy

What's in the cupboard?

Do you remember the bulk-buying panic of the spring? Pasta, toilet rolls, flour – people were scrambling to stock up their cupboards, and the supermarket shelves were often empty.

People have often told me that going to church and receiving communion helps them to recharge their batteries. It has been a way of making sure we've got enough to get through the next week when we feel we are running out of faith, or running on empty in a pressured life.

But going to church isn't as easy as it was, and it is many months since some members of St Andrew's were able to receive communion. So how do we recharge our batteries? What have we got in the cupboard of our faith to keep us going?

The Bible is the first thing. It might be that parts of the Bible you don't know so well can help. The psalms sometimes say exactly how we feel when we just can't cope – and when the people of God have often felt that life is just too much. Try Psalm 46: 1-3: *God is our refuge and strength, an ever-present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging.* Do you want to try reading the Bible more regularly?

The second resource are hymns. Maybe old ones, maybe new. Perhaps a Taizé chant we have used in church: *O Lord hear my prayer.... When I call, answer me.* Music goes so deep within us, and we miss being able to sing in church. So if you spend a lot of time at home on your own, why not sing a favourite hymn as loud as you like! (And even if you have family at home too!). *"He (or she) who sings prays twice!"*

Prayers are the third resource in the cupboard of our faith. Here is a prayer from the evening service: *Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen.* Of course we use our own words for praying – but old prayers are tried and tested and (perhaps like a favourite dance) we know what comes next and we can relax into the rhythm. And we all know the Lord's Prayer. So maybe say it morning and evening.

Lastly – our faith. Believing that Jesus is our companion and saviour, whatever happens to us, to those we love, and to those around us. That's not to say there won't sometimes be very tragic or difficult times for us – but the God we know in Jesus is our companion on our journey, and Jesus will travel beside us through thick and thin. And maybe someone else needs to hear those words of reassurance from you today....

Fr John

FATHER HENLEY JAMES

Father Henley came to St. Andrews after two retirements. Firstly, St Mary the Virgin, Bearwood, Secondly, Rector of Saint Paul, Saint John and Saint Luke in Saint Elizabeth Jamaica.

His churchmanship was Anglo-Catholic tradition therefore he felt very much at home here in St Andrews. He supported all three vicars that passed through St Andrews during his time. Father Henley assisted as much as he could until some health problems began to present limitations. He was determined he would serve the church and he took on the Tuesday afternoon masses which he did faithfully until his health failed. His focus was the Holy Eucharist. Tuesday afternoon masses were special to many, who have said that he showed a deep reverence at the altar. He always had a period of silence after mass which many people felt enriched the worship.

Father Henley along with the Pilgrims made his journey to Walsingham each year for over 20 years. He loved Walsingham where we all entered into Gods presence through prayer and praise. As in the book of Genesis ' How awesome is this place, this is none other than the gate of Heaven'.

In the last months of his life he would recall much of the happy times we all spent together. He talked of times when he visited the holy land, the passion play in Oberammergau and some of the places of Saint Pauls missionary journey. He also talked of the happy times he had at St Andrews. Celebration of the churches festivals that marked the Christian year.

Father Henley was a prayerful man. The day began and ended with prayer. He was surrounded by prayers during his illness from family and friends near and far. At his last rights he was able to respond to the prayers and humbly receive the anointing and the last sacrament.

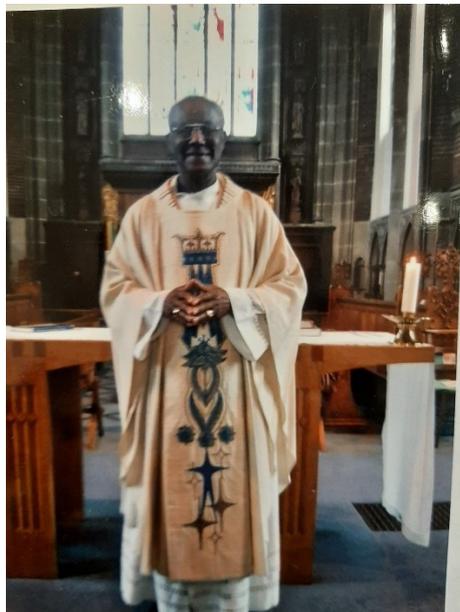
His love, kindness and support for many has been expressed by the tributes the family continue to receive since his passing.

Father Henley had great determination in achieving what he set out to do. He was a strong believer that whatever life throws at us, we should strive to go forward and deal with it but never lose sight of the shelter of Gods loving arms. Father Henley left his earthly home on the 25th of July the Feast Day of Saint James. His funeral service was the 27th of August his 67th Wedding anniversary with close family in attendance.

Rest In Peace.

Many blessings,
Gloria James

Gloria James has kindly provided the following photographs of Fr Henley.



St.Andrew's Virtual Macmillan Coffee Morning

Please join us for our virtual coffee morning on Thursday November 12th [10.30.am](#) until [11.30.am](#) on Zoom. All of the information can be found on our church website standrews-handsworth.org.uk where you will find details on how to enter zoom and also how you can make a donation to Macmillan via the QR code using a mobile phone. You may also be able to donate via the QR code below.



We look forward to seeing you on Zoom where hopefully we can raise some well needed funds for the Macmillan Nurses.

Chris Baker

Zoom Zoom Zoom!

The pandemic is leaving a “lasting digital legacy”, and changing the UK’s internet habits and behaviour “indelibly”. So says a recent Ofcom study.

Since March we have broken the four-hour barrier, which means that, on average, we spend more than a quarter of our waking hours each day online. That is up from an average of three hours and 29 minutes this time last year.

Zoom has soared in popularity. Last December it reached 498,00 people in the UK; by April this had soared to 13million in the UK.

Tik Tok, which lets users share short videos set to pop music, had 5.4 million UK users in January; by April it had 12.9million users.

In February, 35 per cent of UK adults made a video call once a week. By April that had soared to 71 per cent. The largest increase has been among the over-65s, with now 61 per cent of them making weekly video calls.

Older people favour Zoom, in order to ‘visit’ their relatives and friends; while many teenagers have become addicted to Tik Tok and endless videos.

c/o Parish Pump

Offering hope as we face a second wave – Archbishops’ letter to bishops

The Church has a vital role to play in offering hope and comfort to the nation as we face an expected second wave of the coronavirus, the Archbishops of Canterbury and York have said. In a joint letter to the Bishops of the Church of England, Archbishops Justin Welby and Stephen Cottrell set out a stark assessment of the challenges facing the country amid the pandemic including hunger, homelessness, mental health pressures and domestic violence.

But, they say, the Church of England, through its presence in every community, can play a vital role in serving the nation - especially those most in need - and in bringing hope to all through the gospel. Churches are especially well placed, through networks and partnerships across the country, to help those most in need, who are hungry and homeless, they point out. “Most of all we need to draw close to Christ and continue to offer the hope and stability of the Gospel,” the Archbishops write.

“It is this gospel joy, even in the darkest times, that alone can help us through this crisis, bringing hope and an eternal perspective to the very pressing trials of the moment.” The Archbishops also highlight the particular pressures faced by small businesses after months of restrictions and issue a challenge to banks to show the same mercy to those in difficulties now as banks themselves received during the financial crisis. Referencing the parable of the unforgiving servant in Matthew 18, they add: “It will be for us and others to encourage the banks, who received such help in 2009, to be equally merciful to others as the nation was to them.

“St Matthew 18:23-35 seems highly relevant.”

c/o Parish Pump

'Renewal' for Church is coming despite 'trauma' of pandemic – Archbishops

The Church will emerge “renewed and changed” from the crisis of the global coronavirus pandemic, the Archbishops of Canterbury and York have said. In a recent joint address to members of the Church of England’s General Synod, Archbishops Justin Welby and Stephen Cottrell said that amid a time of trauma, loss and struggle in this country and around the world, Christians have proved to be a “people of hope”. The address came at the start of a special, one-day sitting of Synod in London, with reduced numbers, to make a rule change to enable it to meet remotely during pandemic restrictions.

Archbishop Justin acknowledged the multiple challenges and crises we are facing including hunger, poverty, domestic violence and climate change. He said churches have played a vital role serving their communities and bringing hope through the gospel. But the Church itself will, he said, emerge changed. “We do not know what kind of Church of England will emerge from this time except that it will be different,” he said. “It will be changed by the reality that for the first time all churches have closed - first time in 800 years. It will be changed because for the first time we have worshipped virtually.”

He continued: “Out of these times we will see renewal - not because we are clever but because God is faithful. We will see a renewed and changed Church emerging from the shocks of lockdown. “It is a Church that at the most local has fed so many, been in touch with the isolated through the heroic efforts of all who take part in it, of clergy and laity and those who even weren’t near the church before these times. “It is a Church which has continued to pray and to offer worship through our Lord Jesus Christ, even if in new and unusual ways.”

Archbishop Stephen spoke with emotion about the impact of pandemic. “I hate this Coronavirus,” he said. “I hate it not only because so many people have died, but because so many people have died alone, unable to hold the hand of their beloved. “I hate it because our health service has been stretched to the limit. I hate it because so many are bereaved and could not even sit next to a family member at a funeral. “I hate it because weddings and baptisms and ordinations have been postponed or have gone ahead without the parties that were meant to be with them. “I hate it because children’s schooling has been disrupted. I hate it because so many people are so ill, so many crying out in pain, so many isolated, lonely, fearful, depressed. “I hate it because behind locked doors terrible things have happened. I hate it because the poor and the disadvantaged have been hit the hardest. “I hate it because it has left so many people across the world feeling hopeless as if life itself has been taken from us.”

But he said he was also thankful for the faithfulness of all who have served others during the crisis and risen to the challenge. He added: “I am thankful that despite all the horrors of a Covid world we are learning a new commitment to Christ and how to be a humbler, simpler, church and we are putting Christ at the centre of our lives and learning very, very, very painfully what it really means to be a church that is dependent on Christ alone. “And I am filled for longing: I long for us to be a more Christ-centred and Jesus-shaped church witnessing to Christ and bringing the healing balm of the Gospel to our nation for this is our vocation.” **c/o Parish Pump**

Criminals took advantage of school closures to exploit children

New figures for the second quarter of 2020 show children accounted for 346 out of 409 referrals to the National Referral Mechanism - the system for identifying victims of modern slavery - which related to concerns about criminal exploitation through so-called county lines drug trafficking operations. The overall number of county lines referrals for all age groups more than doubled from 199 to 409.

Iryna Pona, Policy Manager at The Children's Society, said: "We saw through our frontline services how criminals continued to cynically groom and exploit vulnerable children to traffic drugs during lockdown. "They adapted their methods and took advantage of a situation in which many children were out of view of teachers, social workers and youth workers – meaning that even these shocking figures may be just the tip of the iceberg. Our research has also found that awareness of the NRM among professionals is patchy.

"Even when children are assessed to be victims of child criminal exploitation, the support they receive remains inconsistent and often insufficient. It's vital that all vulnerable children who are not yet in school, or in the event of future school closures, have access to a named trusted professional." "The Government should introduce a national strategy to tackle child criminal exploitation."

c/o Parish Pump

Help our wildlife before it is too late

A quarter of mammals in the UK are at risk of extinction, and this decline will continue unless their habitats are restored and some species are reintroduced. So warns the chair of Natural England, Tony Juniper, referring to a recent list of endangered animals issued by the Mammal Society, and approved by the United Nations.

UK mammals most in danger are the greater mouse-eared bat, the water vole, the hedgehog, hazel dormouse and Scottish wildcat. The European wolf is already extinct. Tony Juniper advises that reintroducing some mammals would help others at greater risk. For example, introducing more pine martens would help control the grey squirrels, which in turn would give our native red squirrels a better chance.

As one professor of environmental biology said: "Here in Britain we are managing to send even rodents towards extinction. Things have to change rapidly if we want our children and grandchildren to enjoy the wildlife that we take for granted."

c/o Parish Pump

BLACK HISTORY MONTH – OCTOBER

BLACK WOMEN OF HISTORY



Mary Seacole. Born in 1805, Mary Seacole spent her formative years in Jamaica. Her father was a white Scottish army officer, while her mother was black. Seacole's mother was a healer who used traditional Jamaican medicines, and as a youngster, Seacole inherited this passion. She used her dolls to practise medicine and became her mother's keen student. In 1821, she began to travel the world, soaking up medical knowledge at each stop. She sailed to England and asked to be an army nurse to wounded British soldiers in Crimea (now part of Ukraine). The War Office refused her request. Undaunted, she funded her own trip and set up the British Hotel - a place of respite for sick soldiers. She also nursed the wounded on the battlefield. The soldiers dubbed her 'Mother Seacole'.



Queen Charlotte. She was a princess from Germany who became a British Queen after marrying King George III - and many historians believe Queen Charlotte had African ancestry. They married in 1761 and Charlotte was the mother of two British monarchs - George IV and William IV. It's been argued that despite coming from Germany, Queen Charlotte was descended from a black branch of the Portuguese royal family. King Afonso III of Portugal conquered the city of Faro from the Moors - Muslims from North Africa who lived in modern-day Spain and Portugal during the Middle Ages - in the 13th Century. Afonso was thought to have had three children with the city governor's daughter. One of their sons, Martim Afonso Chichorro, is also said to have married into a family with black ethnicity. He and his wife, Ines Lourenco de Sousa de Valadares, founded the Portuguese house of Sousa-Chichorro, which had many descendants, including Queen Charlotte. Queen Charlotte's great granddaughter? Queen Victoria.



Claudia Jones. Claudia Jones was born in Trinidad in 1915, but moved to the United States as a child. A prominent feminist and communist, Jones was deported for her political activities in 1955. She gained asylum in the UK, where she launched Britain's first major black newspaper, the West Indian Gazette. Confronted by "No blacks, no dogs, no Irish" posters, Jones became a leader in the emerging black equal rights movement. In 1959, she helped to found Notting Hill Carnival, with the hopes that showcasing Caribbean culture and heritage would empower her community. Jones died aged 49, leaving quite a legacy - Notting Hill Carnival is currently Europe's biggest street festival. (c/o Google Search Articles – Independent Newspaper, ITV News)

One Race

We were created as one as unique as could be
Our creator in heaven made you and made me
Our colour, our skin tone, our features, our races
God takes pride as he looks down at each of our faces
Segregation and hatred was not part of his plan
He left us all here to share in his beautiful land
No power above or no enslavement of one
Our creator is the leader through the gift of his son
So why then this hatred, bloodshed and fear
Against one another through the ignorance we hear
Why should it matter what colour we are

We should all come together to unite near and far
Our time here on earth is a gift we should treasure
As life is so precious and won't last forever
God's breath is in you God's breath is in me
Yet you extinguish mine for the whole world to see
Let's never again hear the words "**I CANT BREATHE!**"
Enticing the angry cries from all those who lead
Together we can all bring racism to an end
Lift our voices quite loudly so this message can be sent
Let's rise above racism; we are all part of one race
United together in the eyes of God's grace

**ALL LIVES MATTER
BUT
BLACK LIVES MATTER!**

By Valerie Powell

I Am African

I am an African
Not because I was born there
But because my heart beats with
Africa's
I am an African
Not because my skin is black
But because my mind is engaged by
Africa

I am an African
Not because I live on its soil
But because my soul is at home in
Africa

When Africa weeps for her children
My cheeks are stained with tears
When Africa honours her elders
My head is bowed in respect

When Africa mourns for her victims
My hands are joined in prayer
When Africa celebrates her triumphs
My feet are alive with dancing
I am an African
For her blue skies take my breath
away
And my hope for the future is bright

I am an African
For her people greet me as family
And teach me the meaning of
community

I am an African
For her wildness quenches my spirit
And brings me closer to the source of
life

When the music of Africa beats in the
wind
My blood pulses to its rhythm

And I become the essence of sound
When the colours of Africa dazzle in
the sun
My senses drink in its rainbow

And I become the palette of nature
When the stories of Africa echo round
the fire
My feet walk in its pathways
And I become the footprints of history

I am an African
Because she is the cradle of our birth
And nurtures an ancient wisdom

I am an African
Because she lives in the world's
shadow
And bursts with a radiant luminosity

I am an African
Because she is the land of tomorrow
And I recognise her gifts as sacred

Asher Rogers - 13 years old

I have been so impressed by the writing talent of Asher Rogers. I was curious to find out more about this young man. Asher has kindly written a few lines about himself - Editor.

Asher Rogers - 13 years old

Asher, it means happiness, that's what my life has been. Sierra Leone the mount of lions, the cradle of my birth, it's forest my home, it's beaches my sandy haven. But alas, it ends. Move into the cold chill of Britain. Sometimes but I wouldn't wish it any other way. My friends, we joke we laugh. My family, we live we love. That one special day, in that one special English class, my first week of Secondary School. Writing. I took it to my teacher. She says I should read it out loud to everyone. That inspires me.



Martin of Tours - pioneer of western monasticism

This winter, when you next see someone who looks both poor and cold, think of Martin of Tours (316 – 397). This monk bishop, born in Pannonia (now Hungary) became one of the most popular saints of the Middle Ages.

Martin's father was a pagan officer in the Roman Army, and Martin was intended for the army as well. But from an early age Martin wanted to be a Christian, and he felt that as a Christian he could not serve the Roman Empire. Martin was imprisoned for this early 'conscientious objection', and not released until 357, when he was nearly 40.

One day Martin met a nearly naked beggar at Amiens. He took off his cloak, cut it in half and gave the half to the beggar. Soon after this, he had a dream in which Christ appeared to him, wearing the half of the cloak which Martin had given away.

Martin was the pioneer of western monasticism: he founded the first monastery in the whole of Gaul about 360. He was made bishop of Tours in 372 – by popular demand of both his clergy and his people.

As bishop, Martin continued his simple life as a monk, - and evangelist. Christianity had been largely confined to the urban centres of population, but Martin went further, and took Christianity to the *pagani* (country-men). For the next 25 years this greatly loved bishop travelled his diocese by donkey and by boat, preaching the good news of Jesus Christ, and helping his people to tear down their heathen temples and sacred trees. He was sought out for his healing prayers for the sick, and also his defence of the faith from heretics.

Martin's emblem in English art is often that of a goose, whose annual migration is about this time of year. 'St Martin's Summer' in England is a spell of fine weather that sometimes occurs around 11th November.

c/o Parish Pump

Poppy Appeal 2020

Look out for the Poppy Appeal again this year, but not so much via street collections. Instead, the Royal British Legion will focus on contactless donations, as a safer way forward during the pandemic.

One such method will be 'point of sale donations'. This means that when you shop at your supermarket and reach the till or online, you may be invited to round up your total to the nearest pound to help the Poppy Appeal.

A spokesman for the Royal British Legion said: "The Poppy Appeal 2020 is very much still going ahead", but that "the safety and wellbeing of our volunteers, staff and members is paramount.

This means that collectors who fall into the vulnerable category have been advised "not to take part in activity on behalf of the Poppy Appeal that would expose them to any additional risks while coronavirus is still present."

And yet the need is still huge: "Members of the Armed Forces Community are suffering significant hardship as a result of the Covid-19 outbreak and we at the Royal British Legion will do everything we possibly can to support them."

c/o Parish Pump

I have often wondered what different coloured poppies represented. I came across this article during a google search.



Red poppies -Royal British Legion. Signifies memorial to the people who died during World War One and later conflicts.



White poppies – Peace Pledge Union. Pays tribute to those who died in conflict, but emphasises a commitment to peace.



Black poppy –BlackPoppyRose. Remembers people of African, black and Caribbean descent who contributed to any war including World War One.



Purple poppy – Animal Aid Charity. Represents the memorial of animals who lost their lives during the war efforts.

(Taken from The Hook, Social Publisher, 8.11.18)

The Soldier's Prayer

I asked God for strength, that I might achieve,
I was made weak, that I might learn humbly to obey.
I asked for health, that I might do greater things,
I was given infirmity, that I might do better things.
I asked for riches, that I might be happy,
I was given poverty, that I might be wise.
I asked for power, that I might have the praise of men,
I was given weakness, that I might feel the need of God.
I asked for all things, that I might enjoy life,
I was given life, that I might enjoy all things.
I got nothing that I asked for –
But everything that I had hoped for,
Almost despite myself, my unspoken prayers were answered.
I am among all men most richly blessed.

Soldier in American Civil War

c/o Parish Pump

We Will Remember – 80 years on

This year we've been remembering the Battle of Britain, described by Winston Churchill in August 1940 as *'one of the decisive battles of the war... never in the field of human conflict was so much owed by so many to so few.'* It was a dramatic turning point in the history of the Second World War. The occasions for Remembrance this month will provide us times of gratitude for what was achieved in the darkest moments of war.

However, this year we are very aware of our own struggles with the worldwide Covid-19 pandemic. We face an unseen enemy, but the effects on our lives and society are almost as devastating as world war.

Remembering is not just about focusing on past events. It is also about making present past events, as we give thanks for all that took place. The Battle of Britain was fought by the Few and won in the skies over the Channel. In our battle with the virus, we can call to mind the victory of Jesus: *'Remember Jesus Christ, raised from the dead, descended from David.'* (2 Timothy 2:8). Jesus secured the victory of death by His cross and resurrection, so that we don't need to fear death, but trust in His loving purposes for our lives.

Currently we can't see clearly what the future holds for us; it may be very different from what we might expect. However, we can pray for God's will to be done and that we will play our part, just as each of those airmen did so many years ago.

'They shall grow not old as we that are left grow old: Age shall not weary them, nor the years condemn. At the going down of the sun and in the morning, we will remember them.'

c/o Parish Pump

Claverdon 1996

Across the fields we walk
Where the wild flowers grow.
See the heads on dainty stalks
In the warm breeze blow.
Leaves of gold, leaves of red
Swirling 'time' seeds fly.
Clouds of dandelion head
Reaching for the sky.
Under berries in the hedges
Sweet nuts and acorns lie ~
All strewn amongst the leaves.
And over the gate the scarlet poppies
Stand out amongst the sheaves.

Joan F. Hawkes

WATER MUSIC

A poem written by Joan F. Hawkes

There's music in the air!
Listen to the notes.
Swish as the branches stir
Amongst the forest oaks.

Melodies as water plays
Amidst the stoney brook,
Rippling all the merry day
To gather at the nook.

Then waltzing down, the water drops ~
Gurgling with a rush
Making water reeds *pop*
And green weeds *woosh!*

Bubbling over rocky stones,
Cascading over ridges,
Making hollow notes
Moving under bridges.

Rustle as the willows sway,
A yellow warbler sings.
Stepping stones make way
For the gushing spring.

Insects hurry along,
Making quite a *buzz*.
Each singing a song,
As each one does!

Ping! go the seeds
As they open to fall.
Musical popping beads,
dancing to the floor!

Joan F. Hawkes

Churches report rising food bank demand as a result of pandemic

Nearly 100,000 households sought food aid from the Trussell Trust's network of food banks for the first time earlier this year, as a result of the coronavirus pandemic. Demand is surging further this autumn, as a result of the economic fallout from the virus. The research comes after food banks run or supported by Church of England churches reported rocketing demand during lockdown with some opening food banks for the first time while some opened new food banks after lockdown.

Just two examples: Hackney Church in East London was distributing parcels with enough food for 1,000 meals a week at start of lockdown. This figure rose to 8,000 and 9,000 meals a week in June, after the church opened a second food bank. It has since served 120,000 meals. In Co. Durham, the Shildon Alive food bank, founded by St John's Church, has seen demand surge by 500 percent during lockdown.

c/o Parish Pump

Safe Spaces launches to offer support to survivors

A new service providing vital support for survivors of church-related abuse has recently become operational.

Safe Spaces, commissioned by the Anglican and Catholic Churches in England and Wales, is to be run by Victim Support, a national charity with a track record of providing survivor support.

Safe Spaces is a free and independent support service, providing a confidential, personal and safe space for anyone who has been abused through their relationship with either the Church of England, Church in Wales or the Catholic Church of England and Wales.

Safe Spaces comprises a team of trained support advocates, who have undergone specialist training in supporting survivors of sexual violence and who have received additional specific training in how the churches respond to abuse cases, and the particular issues affecting people who have had or still have, a relationship with the church.

The service is for those who may have experienced any form of abuse, including sexual abuse, physical abuse, financial abuse, psychological abuse (including spiritual abuse), domestic abuse, coercive and controlling behaviour.

The service will run for an initial two years, with a view to extending this. It has been paid for by the Catholic and Anglican churches involved, supported by a grant from Allchurches Trust.

c/o Parish Pump

Unanimous support from Archbishops' Council on safeguarding proposals

The Archbishops' Council, at a recent meeting, voted unanimously for safeguarding proposals to offer both immediate practical support to survivors of abuse and also to strengthen independence in the Church's safeguarding work.

The Council approved a proposed plan for an interim pilot support scheme for survivors and agreed to draw down reserves for an initial support fund to support those who have come forward. The Council also committed to urgently pursue the principle of independent safeguarding recognising the need for greater independence and transparency of safeguarding

The pilot scheme is designed to enable the Church to respond in particular to those survivors' cases which are already known to the Church, where the survivor is known to be in seriously distressed circumstances, and the Church has a heightened responsibility because of the way the survivor was responded to following disclosure.

Experience with these pilot cases will help inform the setting up of the Church's full redress scheme for victims and survivors of abuse as that is developed. Part of the value of a pilot scheme is that it will enable the Church to explore different ways of working and to learn important lessons for the future.

This is an endorsement by the Archbishops' Council of General Synod's unanimous vote in February for a more fully survivor-centred approach to safeguarding, including arrangements for redress.

c/o Parish Pump

30th November: Andrew – patron saint of Scotland

The apostle Andrew is patron saint of Scotland. According to the Gospel of Matthew, Andrew and his brother Simon Peter were the very first two disciples whom Jesus called. 'Come, follow me, and I will make you fishers of men.' (Matt 4:18,19)

Without more ado, they obeyed. 'At once they left their nets and followed him.' The story is touching for the simple but total faith that they had in Jesus.

Whenever the gospels mention the disciples, Andrew's name is always in the first four. Rather than a boisterous leader of men (like Peter), he seems to have been an approachable person who wanted to help people.

It was Andrew who helped introduce a group of Greeks to Jesus (John 12:20-2) and Andrew who offered Jesus the five small barley loaves and two small fishes when Jesus challenged them to feed the five thousand. (John 6:8) His faith in Jesus over small things was richly rewarded, and this faithful, kindly Galilean fisherman turned disciple went on to become one of the 12 apostles of the Christian Church.

Andrew never settled back in Capernaum by Galilee. Instead, his 'fishing for men' seems to have taken him far. One ancient tradition links him with Greece, where both Scythia and Epirus claimed him as their apostle. Another place in Greece, Patras in Achaia, claimed to be the place where Andrew was eventually martyred, in about AD60.

Like Jesus, he was crucified, but the story goes that during the two days it took him to die, he preached earnestly to the people about Jesus. Andrew was not afraid of death on a cross – he had seen it before, and knew one thing for certain: because of Jesus, there was nothing but eternal life ahead of him.

In the West, Andrew's feast-day was universal from the 6th century, and hundreds of churches were named after him in Italy, France and England. But how did he end up as patron saint of Scotland?

Well, according to one ancient legend, his relics were taken from Patras to Scotland in the 8th century, and ended up in Fife, where a church dedicated to him was built and became a centre for evangelisation and later pilgrimage. As Andrew was the only apostle to make it as far as Scotland, he was chosen as patron saint.

But Andrew did not stay in Scotland. After the fall of Constantinople in 1204, it is said that the Crusaders took his relics to Amalfi. From there the despot Thomas Palaeologus sent his head to the pope in Rome in 1461, where it became one of the most treasured possessions of St Peter's, until it was sent to the church in Constantinople by Paul VI.

In art Andrew is depicted with a normal Latin cross in the most ancient examples. The saltire cross 'X', commonly called St Andrew's Cross, and which represents Scotland on the Union Jack, was associated with him from the 10th century.

c/o Parish Pump

ST ANDREW'S DAY 2020

This year St Andrew's Day will be celebrated during the Sunday Service on 29th November 2020 at 10.00.

When life goes wrong for us

Where is God when we are hurting? When we are sick or a loved one is sick, why doesn't God always answer our prayer for healing? If He has not answered us, how do we know that He is even there at all?

The words of Alister McGrath* are helpful;

“Experience cannot be allowed to have the final word... the theology of the Cross draws our attention to the sheer unreliability of experience as a guide to the presence and activity of God. God is active and present in His world, quite independently of whether we experience Him as being so. Experience declared that God was absent from Calvary, only to have its verdict humiliatingly overturned on the third day.

“So – where does that leave us? As with the Cross, it may be that our personal darkest hour may be also God's finest moment for us. It may be there that He does His greatest work in and for us, albeit unseen by us at the time. Thus, instead of letting circumstances consume us, we are to be consumed with God. To that end, we should pray without ceasing, trust in His sovereignty, and find comfort in His love and hope.”

c/o Parish Pump

When did you last buy a single-use plastic bag?

It seems that most of us have bought just four from our supermarket in the last year, which is a drop of 95 per cent since the 5p charge was introduced five years ago.

The Department for Food, Environment and Rural Affairs reports that prior to 2015, most shoppers were buying 140 single-use bags a year.

But sadly, the coronavirus pandemic has disrupted the bigger war on plastics, with a huge rise in throwaway personal protective equipment, and a resurgence in single-use cups, cutlery and other items.

c/o Parish Pump

William Temple - Archbishop of Canterbury

During the Second World War, Winston Churchill was Britain's Prime Minister. At the same time, William Temple was Archbishop of Canterbury. While Churchill led the country against Germany, Temple encouraged the British people to trust the Lord for their deliverance and strength. Like Churchill, Temple was a great leader, a gifted orator and a prolific writer. He was also a theologian and social activist.

Temple was born on 15th October 1881 in Exeter, Devon. He was educated at Rugby School and Balliol College, Oxford, from 1900 to 1904. He loved the music of Bach; the poetry of Browning and Shelley, and Shakespeare. He was an avid reader and possessed a near-photographic memory.

He became president of the Oxford Union and after graduation, was a lecturer in philosophy at Queen's College, Oxford. He was a member of the debating society and was a skilled and balanced debater. Following his ordination in 1909, and priesting in 1910, Temple was headmaster of Repton School for four years. He married Frances Anson in 1916. They were childless.

From 1921-29 Temple was Bishop of Manchester. During this time he was seen as a pioneer of the Ecumenical Movement and gradually became a national figure. In 1926 he urged the British government to seek a negotiated agreement to the General Strike.

Temple excelled as a moderator; a teacher and a preacher and his appointment as Archbishop of York (1929-40) was a popular one. His influence also led to the formation of the British Council of Churches and the World Council of Churches. During the 2nd World War he jointly founded the Council of Christians and Jews to combat anti-Semitism and other forms of prejudice in Britain.

As Archbishop of Canterbury (1942-44) Temple became an outspoken advocate of social reform and became involved in the campaign against unemployment, poverty and poor housing. He believed in the rights of all people, whether rich or poor, and was a leading force for social justice. He was grounded in the problems of the working man and in his book *Christianity and Social Order* (1942) he shared his vision for all to have access to healthcare, education and decent housing. His radical thinking and activism played a foundational role in the formation of the British Welfare State.

Temple died aged 63 at Westgate-on-Sea, Kent on 26th October 1944. He was the first Primate of All England to be cremated and his ashes were buried in the cloister garden of Canterbury Cathedral. He is the last Archbishop of Canterbury to have died while in office.

c/o Parish Pump

Wordsearch Clues and Answers for November 2020

This month Scotland remembers one of the very first disciples of Jesus. St Andrew is honoured not for any mighty deeds of his own, but for his love of introducing people to Jesus. He went straight off and introduced his brother Peter to the Saviour, and followed that up by bringing Nathanael/Bartholomew to Jesus. 'Better Together' seems to have been his slogan, too! 'We have found the Messiah!', he told them, unable to keep the good news to himself. Andrew's connection with Scotland dates back to the claimed translation of his remains from Patras in Achaia to Scotland in the eighth century. The church in Fife where these remains were buried became a place of pilgrimage during the tenth century. All of this may be no more than pious legend, but that St Andrew was highly regarded in Scotland and became its patron saint is beyond doubt.

Scotland
disciples
Jesus
Andrew
honoured

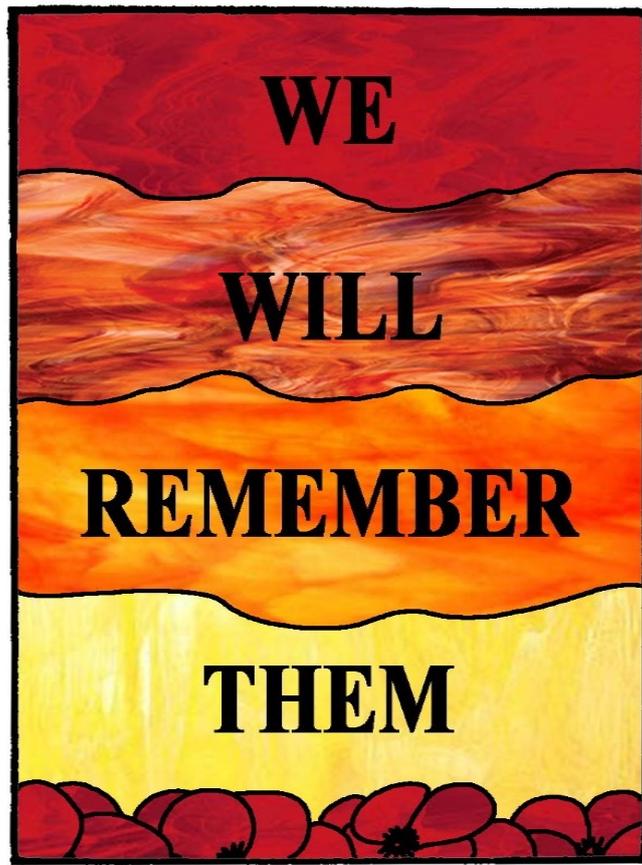
Peter
Nathanael
Bartholomew
Messiah
Saviour

Patras
Archaia
eighth
remains
translation

Fife
pilgrimage
tenth
pious
patron

saint
love
introducing
place

I T P L E A N A H T A N L
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F I F E S S U O I P H N S



*ST ANDREW'S CHURCH,
HANDSWORTH*