



Gateway

June 2020



Warkworth from Amble

St Michael's, Alnwick
The magazine for the people of the Church and the Town



WEEKLY WORSHIP

SUNDAYS AT ST MICHAEL'S

8.00 am

HOLY COMMUNION (said)

A quiet early morning service (CW*) with a sermon. On the third Sunday of the month we use BCP

9.30 am

THE PARISH EUCHARIST

Sung Eucharist (CW) with Junior Church for children, a robed choir and the largest congregation of the day. On the first Sunday of the month a 'First Sunday Eucharist' is especially welcoming to children.

11.15 am

LATE MORNING WORSHIP

A more flexible and varied service, which includes Holy Communion about once a month. The music includes traditional hymns as well as contemporary Christian songs. A small and welcoming congregation with some provision for children.

6.00 pm

EVENSONG

A traditional service of Evening Prayer (BCP) with sermon, choir, hymns and Anglican chant for Psalms and Canticles.

WEDNESDAYS AT ST MICHAEL'S

10.15 am

HOLY COMMUNION

A said service of Holy Communion (CW) followed by coffee and the opportunity for fellowship. Once a month we are joined by a class from St Michael's Church School and once a term the service takes place in the school.

DENWICK VILLAGE CHAPEL

A small chapel-of-ease built by the Duke of Northumberland in 1872

11.15 am on the Second Sunday of the month.

MATINS OR HOLY COMMUNION

*CW – Common Worship, BCP – Book of Common Prayer (1662)

For more information on St Michael's please visit our website at
www.alnwickanglican.com

From the Vicar

St. Michael's Vicarage
Alnwick

Dear people of Alnwick,

As I looked in my diary the other day I could not help but smile. According to our church calendar we will be entering Ordinary Time at the beginning of June!

Well, from most people's point of view, there's nothing very ordinary about the times we live in at the moment.

Ordinary Time is, of course, simply a way of recognising that we have come to the end of the cycle which begins at Advent and then takes us through our annual commemoration of Christ's life from his birth to his ascension and culminating in the gift of God's Holy Spirit at Pentecost.

Dr. Paula Gooder, a former lecturer at my old theological college and now Canon Chancellor at St. Paul's Cathedral, wrote a book a few years ago entitled 'Everyday God' in which she says:

"Ordinary is out of fashion; so much so, in fact, that calling something 'ordinary' suggests that it is somehow substandard, disappointing and certainly lacklustre."

She then goes on to acknowledge the simple truth that most of us, even those with a perceived 'glamorous' lifestyle, have significant periods of ordinariness in our lives. More importantly, Paula then points out that, within these periods of ordinariness, there can be a richness and a deep potential for reflection and encounter.

How right she is! For most of us 'lockdown' has provided us with an opportunity to spend a little more 'quality time' in which perhaps to read, to be in our garden, to pray and to reflect.

In his sermon last Sunday, Gerard recommended lying flat on our backs and gazing at the sky. Already I've had e-mails from several of our congregation who have taken that advice quite literally. But, if getting down on the ground (or, more specifically, getting back up!) is too much of a challenge for you, a comfy chair would work equally well.

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Principal Readings for this month

Date	Holy Communion	Evening Prayer
7th Trinity Sunday	Isaiah 40:12-17 & 27-31 2 Corinthians 13:11-13 Matthew 28:16-20	Isaiah 6:1-8 John 16:5-15
14th 1st Sunday after Trinity	Exodus 19:2-8a Romans 5:1-8 Matthew 9:35-10:8 [9-23]	1 Samuel 21:1-15 Luke 11:14-28
21st 2nd Sunday after Trinity	Jeremiah 20:7-13 Romans 6:1b-11 Matthew 10:24-39	1 Samuel 24:1-17 Luke 14:12-24
28th 3rd Sunday after Trinity	Jeremiah 28:5-9 Romans 6:12-23 Matthew 10:40-42	1 Samuel 28:3-19 Luke 17:20-37

From the Registers

Funerals

*May the faithful departed rest in peace
and rise in glory*

28th April	Mary Wilson
4th May	Beatrice Brown
7th May	Eunice Ives
20th May	Laurette Phillips

Whatever position you adopt, I want to suggest to you that, even within the unprecedented extra-ordinariness of these current times, there is great value in recognising the ordinariness of our daily lives.

As we continue with *'the trivial round, the common task'* there is a huge opportunity to take stock of (and give thanks for) all that God has done and continues to do for us.

Within the constraints of our current situation let's use a little of our time to celebrate how fortunate we are to have ordinary yet essential blessings in our lives (whether it be the breath we take, the 'phone call we receive or the unexpected act of kindness done for us) and, perhaps, to realise how extra-ordinary each of them are.

With every blessing,

Paul.



The idea of celebrating art midsummer goes back a long time and is related to the length of daylight. In the early days of the Christian Church many of the old pagan festivals were Christianised, so the midwinter festival on 25th December was used to celebrate the birth of Jesus Christ and became Christmas.

According to the Bible story, John the Baptist was six months older than Jesus so it was decided that 24th June should be the festival of the birth of John the Baptist. This is very unusual because he is the only saint whose birth is celebrated: usually we remember the date of their death.

Thought for the Month

The kindness of strangers

THERE HAS been a recent television programme entitled Journey across the World. It followed the adventures of a group of people travelling in pairs, from Mexico to the southern tip of Argentina. They had a limited budget and the first of the group to complete the journey received a very handsome financial prize.

When they set off they had to choose their own routes to reach of the destinations given to them as they journeyed. None of them had any real knowledge of Spanish and Portuguese, which made it difficult when they tried to work out the mysteries of bus and ferry timetables! They also began with a little anxiety about whether they would meet with strangers who would help them, or fleece them.

For all of them it was to be a rewarding and illuminating experience. As the days went by they discovered that people on the whole were friendly, helpful and encouraging. Indeed they met with hospitality they would not have expected. There was the family in a small and isolated community who took them in and gave them food and shelter for the night, and some light employment to earn some much

needed funds. There were the brother and sister who gave them a lift towards their next destination, and then invited them to join them at a birthday celebration that evening. There was the mother who heard them having difficulty at the bus station sorting out their route, who took them to her own home and gave them a meal, a bed and breakfast with no charge, but out of friendship. There were many other examples of real human kindness to the members of the this group of people, by complete strangers.

Many people here at home have also been experiencing the kindness of strangers. Those who have been kept in at home have found strangers seeing to their needs. They have got their prescriptions and done their shopping. Those who have gone out for a daily walk have been met with greetings, from a distance, from strangers.

There have been many people offering to give help so that the front line workers can concentrate on their essential work. Strangers reaching out to help where help is needed. The numbers of people volunteering to help the NHS has been quite astounding.

It has been a very hard time for those whose loved ones have died in hospital or nursing homes. Not to be able to sit with your loved one in their final moments, to hold their hand, to cry with them, with family all around, is quite heart breaking. But here again strangers have stepped in. The nurse in intensive care never knew the patient, but is there, and stays there, and holds the hand and also cries at such a time. They stand in as best they can with not only medical skill but above all with what we call the milk of human kindness. They too reach out with empathy and fellow feeling towards their patient, and in the knowledge that they are doing so for the family.

It has been heartening to hear families in their great distress and sadness thanking the nurses and staff for being there for them.

It is as if we have once more discovered the truth that we have a natural instinct to help one another as opposed to the fear of strangers which has dominated the minds and activities of so many of us in recent years. The need to ensure everyone's safety is very important, but has made us believe that the majority of strangers are out to do us harm! It is a sad society which encourages us to distrust people first,

rather than see them as people like ourselves.

This time of lockdown has brought a realisation that we depend on each other, and that there is a vast amount of kindness far out weighing the hurt and harm we can do to each other.

Jesus Himself was a stranger who reached out to those in need. He did not know them and they did not know Him, but the love of this Stranger touched and healed them. Jesus Himself was also ministered to by strangers. The woman who washed his feet and dried them with her hair, the stranger who carried his cross, the thief who defended him as they hung on their crosses and the one who gave him a tomb. In those harsh and difficult times, kindness shines through the gospel stories. Perhaps as a way to help such kindness to continue down the ages, Jesus told His friends the simple truth that any act of kindness to others is the same as an act of kindness to Him. "In as much as you do it to one off these, the least of my brethren, you do it unto me", He said.

In the new normal to come, may such kindness be at its heart.

Alan Craig

Ordinary Christians (continued)

Biblical Revelation

Those who take the Bible to be, or to contain, the Word of God discover in it a great deal about God. In it we find the idea of God as Creator of everything including humans, as one who cares about order and good government, as one who loves and gives, as a good Father figure. We also find ideas of God as vengeful and destructive, so we have to weigh one aspect with another, remembering that it was written by people who were struggling to make sense of their own history.

Jesus Christ

Jesus, whom we know most about through the Bible, is the closest idea of God we can get. He said, “He who has seen me has seen the Father”. So what we see in Jesus is true of God the Father.

A Personal God

The most important idea of God is that he is *personal*: a person who wants to have contact with us and can be known and talked to. Furthermore, he is loving towards us and wants us to have the best. Worshipping God is simply reflecting on him as our creator, sustainer, Father, lover and so on. It is, in effect, *enjoying* him. A 17th century document called *The Shorter Catechism* says, “Man’s chief end is to glorify God and enjoy him for ever”. This may surprise you because the church has not always given the impression that this is its priority, seeming to concentrate more on looking solemn. In fact, some people may have different (wrong) ideas of God, thinking of him as a bad father-figure instead of a good father-figure — especially people who had had a bad experience of their own fathers — or as a forbidding headmaster, or a policeman, or a hanging judge. The writer Adrian Plass made the important discovery that “God is nice, and he likes me” and when you have made the same discovery you will be well on the way to enjoying him.

The Prayer Book Catechism puts the first emphasis on fearing God and many people have got the wrong end of this stick. When I was in the army I did a demolition course using explosives, and the sergeant-instructor said something like, “You’ve got to fear this stuff. Not be frightened of it, or you can’t use it. But fear it because it is dangerous if you don’t. While you fear it you will be safe; if you stop fearing it you will be in danger.” Fearing God is this sort of fear: not being frightened of him, but remembering that he is God and we are sinful humans. While we do this

we can enjoy a close and loving and joyful relationship with him, but, as the hymn puts it, “with awe and wonder” and respect. Some of the sinners in the Bible had forgotten this and treated God as if he were a man like them. We get it today when people want to make jokes about God, or cosily assume that God will wink at their shortcomings. It simply shows that they have not yet understood much about God.

They say that everyone worships something, and it is actually God you worship, even if your passion is gardening, sport, opera or collecting railway engine numbers, so you might as well give the credit to the right Person. This is because God is the Creator of all things bright and beautiful. All good and true things come from God.

Do I have to receive Communion?

Holy Communion (the Mass, Eucharist, Lord’s Supper, Breaking of Bread — they’re all basically the same thing) is a form of worship which deliberately copies what Jesus did at supper on the evening before he was arrested and put to death.

It has always been the principal service of the Roman Catholic and Orthodox churches, and in recent years it has become much more important in the life of the Church of England. Fifty years ago, in the C of E, Holy Communion tended to be celebrated in the early morning or as a sort of appendix to another service later in the day. But nowadays most churches have Holy Communion (or the Eucharist or whatever they call it) as their main service on a Sunday and probably at one or more services during the week as well.

For historical reasons Communion in the Church of England has been restricted to those who have been Confirmed by a bishop following a period of instruction. There is a growing tendency to break this link with Confirmation and to allow the children of church members to receive Communion instead of just getting a “pat on the head” blessing.

It is the one form of service which we can fairly claim that Jesus commanded us to do. He said, “Do this in remembrance of me”, so we have to take it seriously.

To be continued

Colin Perkins

“Thou hast given me so much... Give me one thing more, a grateful heart.”

George Herbert

St Michael's Parish Clerks of the past

THE ROLE of parish clerk was an important one in the church. St Michael's parish church records go back as far as 1577 when a John Stanton a school master was appointed parish clerk. The clerk would carry out his duties for a small salary, an office held for life and commonly passed from father to son. The four and twenty appointed the parish clerk and the church minister was not allowed to interfere. A parish clerk would have been dressed in semi clerical dress of a black gown with a white choker around the neck. The cost of this was paid for by the church and can be seen recorded in St Michael's church Vestry minutes.

List of Fees due to the Parish Clerk of Alnwick.

	s.	d.
"For every marriage as followeth (to wit) when their names are given upp to be published 1s. and when married 1s. more ..	2	0
Of every person married by a License	3	0
For every child that shall be christened	0	1
For every woman that's churched	0	1
Of every person buried in the church yard	1	2
Of every person buried within church	1	4
Of every household within the parish att Easter	0	4

We do also agree that the minister of the parish shall have the keeping and profett of the Register book."

It is stated in the terrier of 1806, that the clerk has sixpence for every plough kept in the parish.

- "1713, Jan. 2, paid James Dixone for a fox head 1s.; Jan. 19, for a fox head 1s.; 1714. Mar. 28, Will Ward for a fox head 1s
- 1725. To Roger Nesbitt in part of bill of costs of Brandling £1 11s. 0d.; to Jno. Reveley for executing two processes on Mr. Brandling for not paying church sess 10s. 6d.
- 1764. The church steeple was repaired and the large bell recast; and to defray the expense a rate of 3d. in the pound was imposed by the churchwardens and the gentlemen of the four-and-twenty.

The role of the clerk was to "attended practically every church service, lead the responses, keep dogs out of the church, people awake, collecting pew rents and customary fees. He wrote the accounts of the church wardens and overseers who may have been illiterate. He kept copies of the list of church rates, assisted the town Beagle and officers in their collection of tolls from markets stalls and sheep grazed in the church yard."



For 85 years the office of parish clerk was performed by father and son. Thomas Patterson (senior) who lived in Potter gate was appointed in 1748 during the time of Reverend William Stoddard. He held the post until his death aged 80 in 1792, a period of 43 years, when his son Thomas junior succeeded him. Both father and son saw many changes to the structure of the church during their lives.

In December 1818, when the church was being altered and repaired, Thomas (junior) was present when two stone figures were discovered on the south side of the nave, a little below the surface of the floor. When they were found they had lost their heads however these were subsequently found and replaced. It was a common practice to deposit relics of a questionable nature in a hole in the church. One statue appears to be Henry VI who gave a grant to the church and the other may represent St Sebastian or St Maurice a local Northumbrian saint martyred by the Danes.



Thomas Patterson junior retired in 1833. However the post of parish clerk would continue as Thomas Smith Patterson became the first parish clerk for St. Paul's district church Alnwick.

This was a sudden departure and may be explained by a newspaper report that appeared in January 1833 : "On Sunday Christmas Day an unusual scene was displayed in the parish church during Divine service. The minister attempted to appoint a person to the office of parish clerk in the place of Thomas Patterson junior."

Apparently Reverend William Proctor had experienced some unpleasant difficulties for some time with Thomas. The new candidate for the role went under the protection of two policemen who were seated in the reading desk, beside him with their staves to prevent the regular parish clerk, Thomas Patterson, taking his stand in the aisle. Despite Thomas trying to assert his authority he failed to retain his position as parish clerk.



George Turner, a shoemaker, was appointed to replace Thomas Patterson. After George retired from the post in the late 1850's Edward English, a grocer living on Bailiffgate pictured here, became parish clerk.

Patricia Jones

It's important to me ...

IN CHAPTER 3 of the First Letter of John, verse 2 reads

Dear friends, we are now God's children; what we shall be has not yet been disclosed, but we know that when Christ appears we shall be like him, because we shall see him as he is.

Revised English Bible

I can't remember just when this verse first became specially significant for me, but by my late twenties, in the late 1960s, I had already noted it for use at my father's funeral. This was somewhat premature because he lived on earth until 2007, but I had come to realise that when the time came, as his only offspring, it would fall to me to make the necessary arrangements even if my mother were still alive.

But the significance of the verse to me goes far deeper. When John wrote these words, the early Christians were expecting Christ to appear at any time, and quite likely within most of their lifetimes on earth. So his readers may well have taken the words 'what we shall be' to refer to what they would be after Christ's second coming.

Over the centuries, however, even though we should still be ready for his second coming to happen any day now, it has come to seem more likely that it will relate to some quite remote time, perhaps when human life ceases on this Earth. So I think I am probably one of many in taking 'what we shall be' to refer to what life will be like after the end of our lives on earth.

In that case John's statement that 'what we shall be has not yet been disclosed' brings me the great blessing that I do not need to be concerned about just what will happen next after death, either to me or to any of those that I care about. All we need is to feel sure that in some way we shall see our Lord as he is and then be like him.

And as for those who have gone before us, I can confidently think and speak of any one or more of them, as I have sometimes felt led by my work to do in public as well as in ordinary conversation, as being with us, in the words of the carol service bidding prayer, 'on another shore and in a greater light'.

Richard Allsop

EVELYN UNDERHILL

ON 15TH June, churches in the Anglican Communion remember Evelyn Underhill, writer, philosopher, promoter of Christian mysticism, and retreat director.

Born into a well-off family on 6th December 1875, Evelyn Underhill read history and botany at King's College, and married a barrister, Hubert Moore, in 1907. She seriously considered becoming a Roman Catholic, but a combination of her husband's opposition, and Vatican condemnation of modernism in biblical scholarship meant that she remained a lifelong member of the Church of England. Underhill initially wrote fiction with mystical and philosophical themes, but soon began to write extensively on the thought of great Christian mystical theologians.

Evelyn Underhill's most famous work, *Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness*, was published in 1911, and was followed by other works on mysticism, and on the worship and liturgies of the Church. Discussing the religious experiences of the extraordinary people the Church describes as Saints, Underhill tried to resolve the question of whether mysticism is for everyone, or only for a few, and whether it is a universal human experience, or one shaped and mediated by a particular (Christian)

context, questions still very much debated today. Underhill's works helped to re-introduce mystical theology to a non-Catholic audience, and she became a fellow of King's College, as well as the first woman to give lectures to Church of England clergy.



Underhill's theology was decidedly incarnational, and she believed that the highest sign of mysticism is the service we are enabled to give to others, writing that "the final test of holiness is not seeming very different from other people, but being used to make other people very different; becoming the parent of new life." She lived her own teaching: Underhill became a popular radio lecturer, wrote for *The Spectator*, served as a spiritual director, and led spiritual retreats, as well as engaging in ecumenical and pacifist work. She led many people into the Christian tradition of contemplative prayer matched with active service, and gave hope to many in her teaching on the power of prayer.

After years of poor health exacerbated by a tendency to overwork, Evelyn Underhill died, aged 65, on the 15th June 1941.

Emma Mavin

We are still here for you!

HOSPICECARE WANTS to reassure you that our specialist **Hospice at Home** care and support continues to be delivered as normal across North Northumberland during the Coronavirus, 365 days a year, day or night, planned or in a crisis situation. HospiceCare supports adults living in North Northumberland who have a life-limiting condition such as Cancer, Heart Failure, Lung Disease, Motor Neurone Disease, Parkinson's and Advanced Dementia. We are also able to offer support to their families and carers. Our **Family/Bereavement Support** also continues but via the telephone rather than face-to-face. For the present time our drop-in services at Alnwick and Berwick have been suspended. Our existing referral process and criteria remain unchanged for the present time, so please contact us via telephone if you wish to self-refer into either our Hospice at Home or Family Support services. You can also ask your Healthcare professional to refer on your behalf. Please don't hesitate to telephone our nursing team directly on T. 01665 606515 or T. 01289 309997 or email: nursingteam@hospicecare-nn.org.uk



However, the next few months are going to be a financially challenging time for HospiceCare having either postponed or cancelled our fundraising events as well as closed our shops, we are now losing income of around £50,000 every month. So as well as looking a new and innovative ways of generating funds we have set up a Coronavirus Appeal to help make up that shortfall because It's crucial that we can go on supporting people to be at home at the end of their life, rather than in a hospital setting. If you are able to make a donation, however large or small, every penny will make a BIG difference by sending a cheque to HospiceCare, Greensfield House, Unit 3, Willowburn Avenue, Alnwick, NE66 2DG. You can also email: Rebecca on: rtaylor@hospicecarenn.org.uk if you would prefer to make a bank transfer. You are also able to donate online by visiting our Virgin Money Giving page: <https://uk.virginmoneygiving.com/charity-web/charity/displayCharityCampaignPage.action?campaignId=11806&charityId=1016416>



Full details on HospiceCare's nursing services can be found on: www.hospicecare-nn.org.uk

Julie Frost Marketing & Communications Officer

MY GARDEN HEDGE

LIKE MANY other people, the last weeks have meant that there is much time to sit and stare! When the pollen count is high, instead of relaxing on my garden seat, I sit in my car, reading in silence. This has meant that the local wild creatures venture out of their various 'hidey-holes' Most are in my beech hedge or the rowan tree that guards my gateway, but some prefer the undergrowth.

One day in late April, I noticed a couple of small brown birds fly down and into a plant that has materialized underneath my Mahonia. The plant looks a bit like a lily but, in place of big, showy flowers, it has small greenish florets which then produce clusters of small, ovoid green berries. Suddenly and one-by one, each stem started to twitch as if something was hitting it with an invisible stick! I watched for a while and eventually one of the little birds revealed itself - a dunnock. They look like a small slim-ish sparrow in size, but have thinner beaks and coloured legs.



Apparently at this time of the year, when insects are in short supply, they will feed in the undergrowth on small seeds and berries; if I had been singing along to my radio, they wouldn't have appeared because, it seems, they are shy!

It has been a fascinating, learning experience; for example I thought that I had a rare strain of starlings with bright yellow bills — then found out that they change colour in the breeding season! One day, I had eaten most of a pear and shared the leftover with the blackbirds; next thing, a juvenile jackdaw decided it would try some; the pear kept skidding, so the J D held it down with one foot to keep eating.

When I thought about writing this, my beech hedge was bare — so I could see all the birds chasing about inside. Now, in late May the hedge is bright green and concealing them but I know they are there by the noise. Joy of joy — the swallows are back -I think nesting under the guttering of a house over the road, but I keep a plastic plate out with water and soil mixed in case they need nesting materials.

The blackbird hen somehow knows when I am near - she keeps chirping at me - seems to like sultanas best, but will tuck in to over-ripe figs as well. Mostly I keep a supply of dried mealworms which all birds seem to like — especially the robins.

What a wonderful 2 months —the wildlife is repaying my silence in ways I would never have expected.

Thank you God.

Joan Dunn

Pigeons

I RECENTLY DISCOVERED a park at the bottom of my street. It's not very big, but there are trees and patches of grass, and a small loch in the middle. I've been walking there regularly, and I've particularly enjoyed watching the birds. There are Canada and greylag geese, swans, coots, and ducks, and I've seen goslings and baby coots, too. Of course,



these lovely birds are not the most numerous birds in the park by far: that honour goes to the pigeons, who are everywhere. In fact, as I write, I can hear hordes of them cooing under my window, and I'm sure I'll soon see some perched on my balcony, staring at me.

I have to confess that I am not a great fan of pigeons, nor of the mess they leave on my balcony, though I've yet to follow the songwriter Tom Lehrer's advice to start poisoning them. They're just rats with wings, and they leave an unsightly mess – they're definitely not as nice as the other birds. Now, *doves*, of course, are much lovelier than pigeons, and they're the bird we use as a metaphor for the Holy Spirit, following John the Baptist, who described “the Spirit descending from heaven like a dove”. You can't imagine anyone talking about the Spirit descending like a pigeon, can you?!

Well, actually...the Holy Spirit might be like a pigeon, after all. It turns out that there isn't really any ornithological difference between “dove” and “pigeon”, and the word the Bible uses, *peristera*, just refers to the ordinary sort of pigeon (also known as a rock dove, or rock pigeon) that we see every day.

I can't say this discovery particularly pleased me, and a city pigeon wouldn't look nearly so nice in art as a beautiful white bird, but the more I think about it, the more I think that a pigeon could be a good

metaphor, after all. There are thought to be 120 million common



pigeons, and they're classified as a species of least concern by the International Union for Conservation of Nature. Pigeons are everywhere, in urban and in rural environments all over the globe. Not a bad metaphor for the inescapable God to whom David said "Where can I go from your spirit? Or where can I flee from your presence?"

There are other parallels, too. Of all birds, pigeons are the ones we ignore, looking past them unless they're aggravating us in some way. How often do we ignore the Holy Spirit, unless s/he is whacking us over the head with something we should be doing, or should stop doing?

You can find pigeons everywhere, even in the dark, damp, and dirty places; in the places we don't like to visit, you'll find pigeons there. In the places and among the people we don't like to visit, you'll find God there.

Pigeons are messy, so much so that we take measures to keep them away from our buildings and statues. How often does the Spirit call us to step away from our clean and well-ordered lives, and into something that might be messy and might go wrong, into something new and different?

Pigeons are scrappy, unattractive birds. They're often missing feathers, or bits of their feet, they often look dirty and uncared-for. When God became man, he had "no beauty that we should desire him", and he was physically abused and crucified. "He has borne our griefs and carried our sorrows", and the Spirit is present amidst our pains today.

They may be damaged, messy birds, but pigeons can also be a reminder of the God who suffered for us, who knows our pain, and sometimes calls us to discomfort, who is everywhere around us, even if we don't notice he is there. Perhaps not a bad metaphor for the Holy Spirit, after all, though I still wish they wouldn't leave such a mess on my balcony!

Emma Mavin

Above the West door of the church at Staunton Harold in Leicestershire is a tablet with the following inscription:

**In the yeare 1653
when all things Sacred were throughout ye nation
Either demolished or profaned
Sir Robert Shirley, Barronet,
Founded this Church
whose singular praise it is
to have done ye best things in ye worst times
And
hoped them in ye most callamitous,
Ye righteous shall be had in everlasting remembrance.**

O God, we learn that only you can sustain us. In weakness, help us to remember how close to us you are. As you put out your hand to us, urge us to trust ourselves to your strength. Amen

(Sadly the church has recently been robbed of part of its lead roof.)

Answers to last month's quiz

Show your "age"

- 1 Savage
- 2 Storage
- 3 Voltage
- 4 Encourage
- 5 Hermitage
- 6 Espionage
- 7 Barrage
- 8 Page
- 9 Steerage
- 10 Peerage

Parts of the Body

- 1 Palm
- 2 Heal (heel)
- 3 Mussel (muscle)
- 4 Ears
- 5 Leg
- 6 Trunk
- 7 Instep
- 8 Pupils
- 9 Cheek
- 10 Adam's Apple

Smiling is Infectious

Smiling is infectious,
You catch it like the flu,
When someone smiled at me
today,
I started smiling too.
I passed around the corner,
And someone saw my grin.
When he smiled I realised
I'd passed it on to him.

I thought about that smile,
then I realised its worth.
A single smile, just like mine
could travel round the earth.

So, if you feel a smile begin,
don't leave it undetected.
Let's start an epidemic quick,
and get the world infected.

Spike Milligan

Smile

As well as fear, sadness and frustration, the last few weeks have seen many acts of great kindness and consideration, not to mention self sacrifice. It feels as if, in the face of a common enemy, people across the world have thought every bit as much about others as they have about themselves.

There are some countries where this attitude is ingrained in their culture. Perhaps, going forward, we can be inspired by one lovely example from Iran.

In 2015 an anonymous message appeared on a wall in the city of Mashhad. The wall had been painted with bright colours and installed with pegs and hangers. The message read 'If you don't need it, leave it. If you need it, take it'. The anonymous writer knew that the worst of the winter weather wasn't far away and he/she was concerned for the many homeless in the city. And the city's residents responded enthusiastically, leaving any warm clothes they could spare. The idea became a social media hit and spread throughout the region and beyond, taking different forms in different towns and cities. Bakers shops were seen with baskets of bread outside, inviting those who couldn't pay to help themselves; buskers invited passers-by to take their money if they needed it and fast food outlets accepted food tokens which had been pinned to a city noticeboard and previously paid for by a well-wisher.

Contributed by Sue Wiltshire

Calendar of Events

Please note that all events have had to be postponed because of Government restrictions. Hopefully these will restart when the pandemic is under control.

Tuesdays 3.00 pm Julian Group for
Contemplative Prayer in St
Catherine's Chapel

Thursdays 1.00 pm 'Places of Welcome' at the
Community Centre

Thursdays during term time

9.30 am Mini Michaels in church
7.00 pm Rock Solid Youth Group at
Alnwick Methodist Chapel

3rd Wednesday of each month

2.00 pm Mothers' Union in church

Saturday –once a month

11.00 am Messy Church in St Michael's

Wednesday once a month

7.30 pm Baptism Preparation in Church

Parish Information

VICAR

The Rev'd Canon Paul Scott 01665 603078 St Michael's Vicarage
 Howling Lane, Alnwick, NE66 1DH
 Email: paulscott1957@btinternet.com
The Vicar's day off is Friday and Gerard's day off is Monday. They would be glad to be spared all but the most urgent matters on these days

CURATE

The Rev'd Gerard Rundell 07394792277
 10 Allerburn Lea, Alnwick, NE66 2NJ
 Email rev.g.rundell@gmail.com

CLERGY WITH PERMISSION TO OFFICIATE

The Rev'd Canon Sue Allen 01665 605361
 The Rev'd Gilly Maude 01665 603460
 The Rev'd Colin Perkins 01665 510445
 The Rev'd Martin Roff 01665 602207
 The Rev'd Natasha Schemanoff 01665 603815
 The Rev'd Jane Scott 01665 603078
 The Rev'd Martin Turner 01665 603815
 The Rev'd Canon Dennis Winter 01665 602658

READERS

John Cooke 01665 830419
 Annette Playle 01665 606902

READER EMERITUS

Bill Callaghan 01665 602348

ELECTORAL ROLL OFFICER

Susan Trafford 01665 606180

ORGANIST AND CHOIRMASTER

Vacant

CHURCHWARDENS

Anne Blades 01665 602020
 Pat Taylor 01665 603811

CHURCHWARDEN EMERITUS

Albert Brown 01665 602700

ASSISTANT CHURCHWARDEN

Pat Tweed 01665 479280

PCC TREASURER

Richard Dale 01665 606804

PCC SECRETARY

Rosie Buxton 01665 604830

THE PARISH SECRETARY

Joan Dunn (home) 01665 602908
 Office 01665 602797
 Mobile 07709564010

E-mail stmichaelandstpaul@btconnect.com
 or joan.d.dunn@btinternet.com

MOTHERS' UNION

Meets in church at 2.00 pm on the second
 Wednesday of each month from March to
 December
 Branch Leader
 Val. Hawker 01665 602348

(Mobile) 07732431056

BAPTISMS and WEDDINGS

Currently not available Until
 further notice

COMMUNION

for the **SICK and HOUSEBOUND**
 can be arranged by contacting
 The Vicar 01665 603078

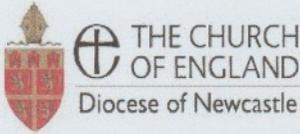
Or

Pat Taylor 01665 603811

For more information on St Michael's,
 please visit our website at www.alnwickanglican.com

To hire the PARISH HALL

Phone Mariana on 07424272903 or email bookstmichael@gmail.com



THE CHURCH
OF ENGLAND
Diocese of Newcastle

Despite our church buildings being closed, there are 'virtual' services of worship you can join as many churches use video streaming as a way of keeping in touch. The complete list is on the Diocesan streaming page. If you would like to see that, go online to

https://www.newcastle.anglican.org/coronavirus/live_streaming/

Newcastle Cathedral

Cathedral ministry team

<https://www.facebook.com/NewcastleCathedral/> Facebook live stream of morning prayer led from home by one of the ministry team daily Monday to Friday at 8.30 am

<https://tinyurl.com/NclCathedral>

Subscribe to their channel on YouTube for notifications of the Daily Reflection (also Monday to Friday)

At St Michael's Alnwick

From **10.00 am on Sundays**, St Michael's is offering online worship which is available on the website, and on [our YouTube channel](#). This will allow us to maintain our communal Christian life without compromising health and wellbeing.

Following the service, at **10:30 am**, we enjoy a **virtual get together** over coffee, via Zoom. If you would like to join us for this, please email Andrew Duff on duffandrew@btinternet.com for the meeting ID, password, or for any questions about using Zoom.

In addition to this, we also have some groups meeting for fellowship and to pray Compline together on weekday evenings via Zoom – if you would like to know more about these or join in, please contact our Curate, the Rev'd Gerard Rundell (rev.g.rundell@gmail.com).

Copies of **'The Gateway'** can usually be obtained in St Michael's Church or ordered for delivery in this version or **large print**

☎ The Parish Office 602797 (Thursdays, or leave a message)

The views expressed by contributors are not necessarily those of the Church of England nor of the editorial committee

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