



Gateway

November 2020



Tyne Bridges

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

EVENING

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,

How are you?

That feels like the most appropriate thing I can ask as the clocks go back, the dark nights descend and the prospect of a difficult winter lies ahead.

But then, a slightly different question comes to mind.

How are you – really?

So many of us are able, even in the most trying of circumstances, to 'put on a brave face' and give people the answer we think they really want to hear:

"I'm fine, thanks. How are you?"

After more than twenty years I can still recall that, as my year group was preparing to leave theological college and begin our lives as curates, the Principal invited a well-known and very experienced clergyman to talk to us about parish life.

"Beware," he said "when, standing in the porch saying goodbye to people as they leave church on a Sunday, someone asks: 'And how are you?'"

Your immediate response will be you say, 'I'm fine, thank you!' Remember – FINE stands for FRUSTRATED, INSECURE, NEUROTIC and EX-HAUSTED!"

As we get used to the restrictions of life in 'Tier Two' mode (and with the threat of 'Tier Three' never far away) none of us should feel embarrassed, foolish or less than perfect if we admit to being any – or all – of those four things.

The simple truth of the matter (and you don't really need me to remind you of this) is that this awful virus, and all its horrible consequences, has been with us now for nine months.

During that time – and to varying degrees, of course – most of us will have been challenged, inconvenienced, felt lonely and isolated, worried about family and loved ones, been ill ourselves and possibly experienced bereavement.

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Principal Readings for this month

Date	Sunday Principal Service (Holy Communion, or a Service of The Word)
1st November All Saints Sunday	Revelation 7: 9-17 1 John 3:1-3 Matthew 5:1-12
8th November 3rd Sunday before Advent	Amos 5:18-24 1 Thessalonians 4:13-18 Matthew 25:1-13
15th November 2nd Sunday before Advent	Zephaniah 1:7 &12-18 1 Thessalonians 5:1-11 Matthew 25: 14-30
22nd November Christ The King	Ezekiel 34:11-16 & 20-24 Ephesians 1:15-23 Matthew 25: 31-46
29th November First Sunday Advent	Isaiah 64:1-9 1 Corinthians 1:3-9 of Mark 13: 24-37

Family of God

Weddings

*Those whom God has joined together,
Let no-one put asunder*

10th October Paul Yeadon Victoria Jackson



Funerals

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

2nd October Hilda Robinson 8th

October Margaret McNeil

8th October Anne Brewis

I have no magic answers that will take this situation away – and I know that telling you others are experiencing the same sort of thing doesn't help your own situation.

So, please, remember what 'FINE' stands for. Feel free to ring the Vicarage 'phone number. It might be me who answers – or it might be Jane. We're often FINE ourselves but we're both good listeners!

Remember, too, that God is with us in every step we take. He knows our thoughts, he understands our feelings and wants to share our burdens.

Whatever the future has in store for us, God continues to hold each and every one of us in the palm of his hand – and, for that alone, we must give thanks.

With every blessing,

Paul.

New Bishop of Berwick

Downing Street has announced this morning that Her Majesty The Queen has approved the nomination of the Venerable Mark Wroe, currently Archdeacon of Northumberland, as the next Suffragan Bishop of Berwick in the Diocese of Newcastle.

Mark was educated at St Mary's University, London and Anglia Polytechnic University and trained for ministry at Ridley Hall, Cambridge. He served his title at All Saints Chilvers Coton with St Mary the Virgin, in the diocese of Coventry and was ordained Priest in 1997. In 2000, Mark was appointed Priest-in-Charge, and latterly Vicar of St Alban Windy Nook, Gateshead in the diocese of Durham. Mark took up the roles of Priest-in-Charge of St Barnabas and St Jude, and Vicar of Holy Trinity Jesmond in the Diocese of Newcastle in 2007. In 2017, Mark was additionally appointed Area Dean of Newcastle Central Deanery.

Mark took up his current role as Archdeacon of Northumberland in 2019, having been Acting Archdeacon since 2018. He is married to Caroline (a renal consultant and research professor) and they have three school age children. Born in Newcastle upon Tyne and growing up in Chester-le-Street, County Durham, Mark knows the North East well.

Mark will be ordained and consecrated a bishop by the Archbishop of York, Stephen Cottrell in a service early next year.

Thought for the Month

LAST MONTH I wrote about how important my personal copy of the Icon (Greek: eikon) 'The Hospitality of Abraham' is to my spirituality, and included a picture of it. In 787 A.D. the Fathers at the 2nd Council of Nicea stated that only the second person of the Holy Trinity, the Son, could be painted directly; The Father and the Holy Spirit were never to be directly painted. This is why the story of Abraham being visited by three angels (Genesis 18: 1-15) came to be used as an allegory of the Holy Trinity and why Jesus Christ is the dominating, central figure. I have included the picture again, though it is not very clear, but I will describe what you can see in this Icon.

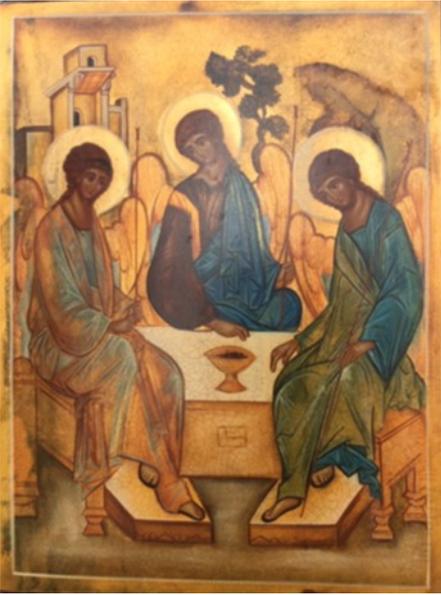
The human eye naturally moves to the right, so it is to the Holy Spirit on the right that our eye falls first. The figure is dressed in the 'new life' colours of blue and green, reminding us of our baptism, and the work of the Holy Spirit in all creation. The curvature of the body, bowed head and the direction of the eyes moves us round the never ending, unified 'circle of love' towards Jesus. The Holy Spirit invites us into God's

circle, and points us to 'the Way', but is always moving us on.

Jesus is represented as Christ the King, wearing Roman imperial royal garments, a blue cloak over a tunic with a gold band on the right from top to bottom. His wrist rests on the table, two fingers at the very centre of the circle, reminding us Jesus is both human and divine, leading us back to the incarnation and pointing us to the chalice on the table, to Christ as priest and the Eucharist. Usually in icons Jesus looks straight at us, but instead his gaze looks to the figure on the left to God the Father.

This Father is a slight, mysterious figure, wearing a translucent, shimmering outer garment over the blue all three wear. He is a non-authoritarian figure, reminiscent of the father of the prodigal son. He holds his staff with both hands, for he is the universal source of both authority and power. The youthful faces and hairstyles of all three figures are deliberately the same, pointing to their unity throughout time. The Father looks down and towards the Holy Spirit, completing the circle of unity.

The second council of Nicea placed Icons on the same level of



Icon: The Hospitality of Abraham, by Andrei Rublev, sometimes known as the Icon of the Old Testament Trinity.

sacredness as the Scriptures and the Cross, as one of the forms of revelation and knowledge of God. So, although Rublev painted using certain recognised ways, anyone reverently meditating on an icon may notice something that 'speaks', gives a very personal spiritual insight to them. There is no 'correct way' to 'read and hear' an icon; your imagination can lead you. Russian icons are known for their serenity, joy and spiritual insight, as seen in the loving faces of this Icon. There is more imagery I have not space to explain, like gold leaf haloes, but find the icon on line and imagine!

I was assisting at a National ecumenical youth gathering of

over 1000 young Christians many years ago, and a Russian Orthodox priest spoke about his faith in a very lively, fun manner to a tent packed full of young people. 'I don't understand it' he said, 'you Protestants/Catholics focus on the cross and sin so much, it is as if the resurrection never happened!

Orthodox are Resurrection people, that is our focus.' I guess we might say, maybe you orthodox, don't focus on the cross enough! One of the strengths of the Church of England, is that we describe ourselves as both Catholic and Protestant and try to tread a path holding cross and resurrection in balance; we are fed by both spiritualities. So, at the centre of

Rublev's icon, underpinning the table/altar is what looks like an empty space for a brick; it is in fact a space representing the empty tomb, the resurrection, upholding our faith.

Christians are called to be resurrection people, living in hope and love. We pray that in this Covid 19 epidemic, where there is a lot of darkness, we may speak words of hope and bring practical help and hope to others. A big thank you for the imaginative ways that clergy, churchwardens and congregation members are doing this, supporting Martin and I and many others in lockdown again. Jesus is risen. Alleluia!

Natash Shemanoff

Ordinary Christians (continued)

Do I have to say my prayers?

That sounds awful. Do you mind if we rephrase the question?

Do I have to pray?

That's better. "Saying prayers" sounds a bit "religious": going through the motions. Yes, you do have to pray. How long for? Twenty-four hours a day, with interruptions.

This implies that prayer is a big subject, so let's look at what it includes.

Morning Prayer

In the Church of England we have services called Morning Prayer and Evening Prayer and if you attend one of these you will find that a great deal more than what is usually regarded as prayer is going on. There are hymns, and Bible readings, Psalms and Canticles which may be said or sung, and inevitably notices and a sermon in addition to straightforward "prayers" and "collects" (which are a special sort of prayer). But actually, all these, even the notices and sermon, are part of prayer.

Some people find it helpful to remember the word ACTS as a mnemonic. These letters stand for Adoration, Confession, Thanksgiving and Supplication.

Adoration

This is worship, thinking about God in his greatness, love and majesty, and praising him.

Note: God wants to be praised, not because he is full of himself, like some rather pathetic people who always want to be praised because they are proud or insecure. God wants to be praised because he wants us to understand more of his nature. Like the great work of art mentioned before, if we don't praise him it is because we don't yet know him well enough.

Confession

Nobody's perfect, as they say, and none of us can go through a day without failing to do everything that we should, or succeeding in doing

nothing that is wrong. Fortunately God has provided a way to deal with this, and it is called Confession.

We tell God what we have done, or failed to do, confessing that it was wrong of us (not like terrorists who claim ‘credit’ for some outrage). He knows already, of course, but this brings it out into the open so that there is no longer anything between him and us. And God forgives. Just like that. He can do so because of what Jesus did for us 2000 years ago on Calvary when he took upon himself the sin of everyone in the world. Don’t ask me how it works; we just have to believe it.

In formal situations Confession is followed by Absolution. Even informally, on your knees beside your bed or wherever you are, it is important for you to realise that God does forgive you, you are free, he loves you. Isn’t that good?

I’d better say a bit about formal confession because the Roman Catholic Church in particular takes this very seriously and makes it compulsory, and many people in the C of E find it helpful. Confession is to God, who is the one who is primarily offended by our sins, even when we hurt someone else too. But it is sometimes helpful to confess in the presence of another Christian who is able to support us by prayer and advice.

The Book of Common Prayer of the C of E says,

“if there be any of you, who by this means (private confession) cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God’s Word, and open his grief; that by the ministry of God’s holy Word he may receive the benefit of absolution, together with ghostly (spiritual) counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.”

What that comes down to is that in relation to confession before a priest, the C of E teaches that “all may, some should, none must”. Which is really rather sensible.

There is, however, one serious point to remember about confession of sin, which is this. Although it is correct to say that our holy God is the one most affected by our sin, it also harms relationships with other people, and our confession and forgiveness by God does not make things right

with the other person. Some things cannot be put right at all: anyone who has had the misfortune to hurt someone else seriously, even to cause a death through dangerous driving, for instance, will have to live with that knowledge although he is forgiven by God; and the bereaved family may find it very difficult to be forgiving. So do remember that confession of sin does put it right between you and God, but there are some things that cannot be undone, or easily disposed of, between you and another person. In certain cases you might be able to make some reparation, but in others there may be nothing anyone can do to make it right again.

We must be ready to forgive others *their* sins against us. But we cannot assume that other people are ready to forgive us, and we may have to continue in the knowledge that we have hurt someone badly, and they still feel bitter towards us, and there is nothing we can do about it.

Thanksgiving

“What do you say?” we ask our children, and the obedient child lisps, “Thank you”. That’s just good manners, but God doesn’t want our good manners. He wants us to know him and to realise that “all good gifts around us are sent from heaven above”. Plenty of people are ready to pray to God when they are in trouble, but it is very easy to forget to say thank you, when the trouble is past. If we don’t thank God, the implication is that it wasn’t God who did it; our prayers were not answered, and so we can forget him; at least until next time we are in trouble.

“Count your blessings”, the old hymn tells us, and certainly thinking about the good things of life is a good exercise. Of course we are never conscious of things that have not happened, if you know what I mean. If we cross the road safely we don’t think about what might have happened unless we have had a near miss. So without getting neurotic about it, is a good thing to thank God for all the blessings of this life, and the fact that, so far at least, we have been brought safely to the beginning of this day.

Supplication

This word is needed to provide the S of ACTS, but it means, “asking”. It covers asking God for things you want for yourself, and for things you want for other people. The latter is strictly called “intercession”, and the *inter* part of the word means *between*, so intercession is standing between someone else and God, bringing their needs to him.

This is the easiest understanding of prayer and for some people it forms almost the whole of their prayers, like a sort of spiritual shopping list for God to supply.

It is a ministry in itself, something one could devote one's life to if one had the time and for some people that is a real possibility. Even bedridden people can, if they have the strength to concentrate, provide some of this undergirding of prayer for the world.

For most of us with busy lives, it is easy to become guilt-ridden by the length of our intercession list: prayers for our families, friends, work, church, missionaries, the universe and so on. So the best way to cope is to get a notebook and use the first fourteen pages for the days of the week, then the next thirty pages for days in the month.

For the weekly cycle, at each opening head the left page with the day, MONDAY and so on, and put down, first, all the topics which will come up every day, like FAMILY. Then divide all the other things and people you want to pray for between the seven days (or six days if you want to leave Sunday special). With a bit of ingenuity you may be able to think of a different aspect of family life for each day, a different subject connected with your church, and with your work, for people who work in various industries, police, fire-fighters, ambulance crews, paramedics, doctors and so on. You could include missionary work in the different continents, other churches: the list is endless.

Use the right hand page to jot down in pencil temporary needs, and don't be squeamish about erasing them when the need is over.

You can use the monthly cycle for topics which are less immediate, and for a long list of people who are ill or of particular concern. Many missionary societies and Christian organisations produce prayer cycle leaflets, and there is even an Anglican Prayer cycle as well as diocesan prayer lists and so on.

The two important points are, do take part in the universal ministry of intercession, and don't be overwhelmed and discouraged by the sheer volume of needy people and causes so that you either give up, or allow this part of prayer to take over the time you should be devoting to the other parts of prayer. A hymn says that "the voice of prayer is never silent" and it is quite warming to reflect on the fact that at all times, someone somewhere is keeping this voice of prayer going, as the world rotates and morning and evening arrive in each place in turn.

To be continued

Colin Perkins

New name – same aims

Some years ago, Bill Hugonin penned an article for The Gateway, giving details of a small charitable trust.

He wrote:

It is with a quiet sense of privilege and pleasure that Trustees meet, twice a year, to review the current applications for help from Alnwick (St Paul's) Educational Trust), making donations, wherever possible, to deserving applicants.

The 'deserving' element is largely determined by the terms of the Trust: the activity for which the applicant needs financial help must be educational; and the applicant must reside within an area defined as 'the town of Alnwick and the Parish of Denwick'.

St Paul's Educational Trust is a charity which was set up when the parishes of St Paul's and St Michael's became one and a residue of funds was invested, providing a modest annual income.

It is this income which has allowed Trustees to make donations to a number of local organisations whose work is broadly educational and benefits young people of the area. Individuals have also been helped: more than one student, embarking on a gap year project with

an organisation which undertakes work with communities in third-world countries, has benefited from a donation towards the cost of their participation. Parishioners undertaking courses of study enabling them to take a fuller part in the work of the church have had help with the purchase of necessary books.

Funds are modest, but can make a welcome difference to an individual or local group educational project.

If you think that you or your organisation might qualify for help from the Trust, applications in writing and giving a full description of the planned project should be sent to The Clerk, St Paul's Educational Trust, St Michael's Church, Bailiffgate, Alnwick

Some years ago, Bill retired from being one of the Trustees (of which there are six) and the name of the Charity was changed at the end of 2018. The new name is

Alnwick Church of England Educational Charity

In all other respects, the terms of reference and funds remain the same, so anyone who wishes to apply should do so in writing – either to the Clerk Mrs Joan Dunn at 21 Swansfield Park Road, or to the Vicar, Rev'd Canon Paul Scott, The Vicarage, Howling Lane, Alnwick.

Margery Kempe

ON THE 9th November, the Church of England celebrates the life of a remarkable medieval mystic, Margery Kempe, one of the few English laywomen of the period whose interior religious life is well-documented, because she, very unusually, wrote about it.



Margery was born in around 1473 in Norfolk, the daughter of a middle-class merchant and local politician. She married her husband, John, at around the age of twenty, and went on to have at least fourteen children with him. Hers was an ordinary life, but one marked by a very intense religious devotion.

Margery went through a crisis after the birth of her first child, which may or may not have been post-natal depression. She experienced great torment over her sins, and had visions of devils tempting her. She wept, copiously and very publicly, and mortified her flesh with a hair shirt, begging Christ for forgiveness. Finally, she saw visions of Christ and his Mother, was reassured of his forgiveness, and began a life of conspicuous devotion.

Margery never joined a religious order, but wore a white robe and (eventually) negotiated a chaste marriage with her husband. She led a very public life, giving religious instruction in her hometown, and travelling widely on pilgrimages in England and abroad. She aroused considerable opposition from clergy and laity alike, who resented her loud weeping, the implication that she enjoyed an especially close relationship with God, and the fact that she preached, even though she was a woman. She was arrested several times, and accused of heresy, although she was always acquitted, but also received significant support from holy people, including the anchorite Julian of Norwich. In the 1430s, she dictated her autobiography to her confessor, and *The Book of Margery Kempe* is the first surviving autobiography in English.

Often considered mad, or hysterical, even today, Margery Kempe is an example of a woman who was deeply in love with God, remaining devoted to him even when that love caused her to be ridiculed, accused, and placed in danger. Her *Book* demonstrates that ordinary people can be truly extraordinary when they feel compelled to be so by their devotion, and that even an ordinary person can experience God's presence in the mystical life.

Emma Mavin

It's important to me ...

“Keep on praying and never lose heart” *Luke 18.1*”

ISUGGEST A few, incomplete, thoughts on a huge subject. The quotation is part of the preface to Jesus' parable of the unjust judge, and is one of His “how much more” variety.

People sometimes wonder if prayer achieves anything, or is it a waste of mental effort, just kidding ourselves in an attempt to make us feel better.

Given the validity of the Christian faith, because I can assure you that Christianity has been found to stand up intellectually, then prayer is part of it.

Nevertheless, in earthly life, prayer does not escape problems, both practical and intellectual.

Practically, let's face it, the discipline of prayer can sometimes seem to be a bit of a chore. Note that I bring in the notion of discipline. Yes, prayer does arise spontaneously, perhaps in thanksgiving for some deliverance, or thanksgiving for the beauty of some aspect of creation, or anguish on contemplating some aspect of human suffering, but sometimes we just need to knuckle down and get on with it, in response to commitment we have made to God and ourselves. And, who knows, perhaps those prayers offered when we least feel like it, but out of determination, may be most pleasing to God. And I do wonder if those who have abandoned a faith once held, do so after abandoning any sort of regular personal prayer life.

How and when and in what posture? No one size fits all here, and probably all of us will use a mixture of formal and informal, but I think we all need to establish some form of structure. Personally, I decided that a minimum daily morning prayer would be the third collect, for grace: - You can even offer it while getting washed! Beyond that, I won't say at this point.

“O Lord our heavenly Father, almighty and everlasting God you have safely brought us to the beginning of this day. Defend us in the same with your mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by your governance, to do always that is righteous in your sight, through Jesus Christ our Lord.”

Traditionally, prayer is divided into five headings: - Praise, thanksgiving, confession, intercession and petition. All of us can work our way through that, again perhaps in a mixture of formal and informal.

Praise and thanksgiving could be from the Psalter or a hymn book. What to confess ? Anyone like me would probably have uncharitableness at the top of the list ! A useful collect is “Grant, we ask you, Merciful Lord, to grant to your faithful people pardon and peace, that we may be cleansed from all our sins, and serve you with a quiet mind”.

Intercession (prayers for others) and petition (prayers for ourselves): Here comes intellectual problems. What about the suffering of those whose prayers, or our prayers for them, do not seem to be answered? Is God in control of the universe or not ? It seems that God’s will is not always done on earth, despite much offering of the Lords Prayer.

I hope you do not think that it is a cop-out to say that suffering will remain a mystery while we are on this earth. But it can be said that, of all the world’s religions, Christianity has a head start in coping with suffering – in the Incarnation – God becoming one of us, the life, death and resurrection of Jesus Christ, our Lord. “ Surely He has borne our griefs, and carried our sorrows.”

For petition, I think that there is perhaps only one thing we can ask, in the words of another collect:- “Grant, O lord that I may both perceive and know what things I ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ, Our Lord”

A diary of prayer, written down, can be useful, perhaps on a monthly basis, though some intercessions will no doubt be the same every day . And do not worry about the need to tidy it up and remove items from time to time.

Keep on praying, and never lose heart.

Martin Roff

Importance of Community

I'VE RECENTLY started my second year as a PhD student at Edinburgh, and from the relative quiet of lockdown, I've been plunged into a whirl of activity. I've accepted the position of Convener of the New College Postgraduate Committee, and in that capacity I was asked to help welcome our incoming students. Part of that involved giving a speech in the intimidating surroundings of the Church of Scotland's Assembly Hall – a large auditorium which normally has a capacity of 1000, but, thanks to the pandemic, can now only hold 50. Despite appearances, this photo of me speaking does not actually depict me giving a triumphal speech after launching a coup and taking over the university!

Many of our students have travelled thousands of miles to a foreign country to study (and many are still trapped in their home countries by visa troubles, cancelled flights, and restrictions due to COVID-19, while others have arrived here and immediately had to quarantine). I think everyone at the moment is more than usually aware of the need for community, whether that be university, church, work, family, or friends. We are working hard to build and strengthen our community – mostly now by digital means – and I have found it an immense blessing to meet (virtually or otherwise) so many new people.



Lockdown may have ended, but we are all facing a much more restricted life, and an uncertain future. We have found that our students, both near and far, are working hard to support one another, both practically and emotionally. My belief is that it is these bonds we make with one another, the communities we form, wherever those may be, which will keep us going in troubled times. My speech involved describing the School of Divinity in which I study as being like a family, and I know very well that churches can be a family too (complete with occasional squabbles). Just as we are forming a community which will hopefully sustain us, I hope that the community at St Michael's, and at all the churches in Alnwick, will sustain you, too, and that this peculiar episode in our lives will herald a stronger, and even more supportive community in future.

On a final note, I'd like to ask for your prayers: for students everywhere, for international students who are very far from home, and for undergraduates, who are now frequently trapped in

cramped accommodation, away from home for the first time, and for all of us, in this strange time, for the communities we form and all the people who sustain us.

Emma Mavin

These lines by an unknown writer were spoken to a diocesan synod over 40 years ago.

*I dreamed death came to me one night
And Heaven's gates flew wide;
With kindly grace, Saint Peter came
And ushered me inside.*

*There, to my great astonishment,
Were friends I'd known on Earth;
Some I had labelled as unfit,
and some of little worth.*

*Indignant words flew to my lips,
Words I could not set free:
For every face showed stunned surprise;
No one expected me!*

When people try to ask themselves what comes next, they may make the mistake of thinking that heaven is the reward; actually heaven is the name of the path.

Martin Turner



Alnwick District Food Bank
Lindisfarne Adult Learning Centre,
Lindisfarne Road,
Alnwick,
NE66

Joan Dunn, Mr. G. Johnston,
IAX
Church Secretary, Head Teacher,
St. Michael' s Church, St. Michael' s C. of E. Primary School,
Bailliffgate, Howling Lane,
Alnwick, Alnwick,
NE66 1LY NE66 1DJ

7th October,

Dear Joan and Mr. Johnston,

Please thank everyone at St. Michael' s Church and School for their generous donations of food, the latest of which arrived with us this week, kindly brought in by Ant Allen. There was also a cash donation included, for which many thanks to whoever thought of this too.

Last year we mentioned we were helping about 50/70 people per month. At the peak of the Covid pandemic we helped just over 100 families in one week. As you can imagine this demanded some organisation on our part. Thankfully, not only for our own resources, but more importantly for our community, demand has reduced somewhat but is still running at two to three times the level compared to this time last year.

Your donations, from congregation and School, are truly welcome, particularly as we fear demand on our service will once again rise, as the spread of Covid increases.

In the current circumstances we are trying to minimise surface mail and would ask that you excuse us in attaching this letter to an e-mail.

Thank you again for all your support and stay safe over these coming months.

Yours sincerely

John Knight

John Knight
Trustee
For and on behalf of ADFB

DEAR FRIENDS at St. Michael's,

Thank you for welcoming me into your zoom Coffee Hour. It has become an important part of my week and a gift I cherish.

For at least 10 years, I have been a regular visitor to Alnwick and a frequent worshipper at St. Michael's, most recently in September 2019. I've known Frances Allsop since the 1970s and as she and Richard focused their life in Northumberland, I "followed" them North.

As the pandemic hit in early March, I was beginning to plan for my next visit – a visit that never happened. My physical world became smaller and smaller and the virtual world became more and more important. Shortly after Easter, I began worshipping with the people of St. Michael's via YouTube. I wanted to experience the spiritual Communion included regularly in the St. Michael's service. My own church did not do that and I found I missed the Eucharist very much.

Joining the zoom Coffee Hour seemed like a logical next step and so, for several months, I've had the opportunity to visit with St. Michael's parishioners on a regular basis. My world and my friendship circle has broadened. As we shared our experiences of the previous week, I got to know something of extended families, day to day lives, particular interests. I was inspired to read *Stepping Off the Map* with its contribution from Martin Turner. I have added to my list of "places to see" (if I ever get back to Northumberland) as I listened to descriptions of outings.

There have been recurring themes that have nourished my soul. A love and appreciation of the natural world comes through again and again – in sightings of wildlife, in enjoyment of fruits of the garden, in vivid descriptions of shoreline, hills, streams and other outdoor settings. Concern for others near and far is another theme – from prison ministries and aid to Beirut explosion victims to shared Sunday lunches, encouraging phone calls, support of those moving or ill or unemployed. Love of family is another theme, from visits to parents or siblings when possible to enjoyment of the young children in a family.

Undergirding this is a clear commitment to finding a Christian way to interact with the world. Sometimes this is explicit as prayers are sought and people are commended to the care of God. Often though, it is there in the background, a source of strength and hope.

Yes, my physical world has become smaller, but my life has become richer. And I thank you all.

Christina (Chris) Bauers

Holy Days in October

NOVEMBER BEGINS WITH All Saints' Day and ends with Andrew the Apostle.

All Saints' is on a Sunday this year, and St Andrew on a Monday. They are the only Red-letter days this month.

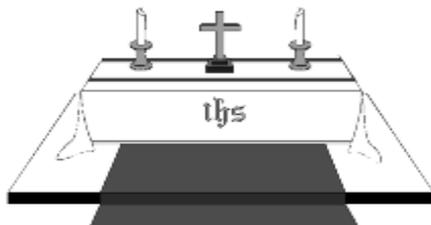
In between there are All Souls' Day on 2nd, properly known as the Commemoration of the Faithful Departed, and a number of other commemorations including Hilda, Abbess of Whitby, 680, on 18th, and William Temple, Archbishop of Canterbury, 1944, on 6th. He had been Archbishop of York from 1929, and translated to Canterbury in 1942 where he had poor health, but managed to achieve a great deal in ecumenical relationships.

On 8th as a sort of *omnium gatherum* the Church remembers the Saints and Martyrs of England, and on 29th, a day of Intercession and Thanksgiving for the Missionary Work of the Church.

St Cecilia, patron of church music, frequently pictured playing an organ, is remembered on 22nd, and on 25th, Isaac Watts, one of the most prolific hymn-writers, twenty-three of whose hymns are in our current hymn book, including "When I survey the wondrous cross" and "O God our help in ages past".

He was a non-conformist and largely introduced hymn singing to dissenting congregations which had previously sung nothing but metrical Psalms.

Colin Perkins



Parish Hall Draw, 20th September

1st £20 no 17 Catherine Hughes 2nd

£10 no 1 Susan Trafford

3rd £5 No 14 David Appleby

Children's Society

This year's total for Children's Society's boxes is

£513. 22. Many thanks to all who contributed.

Smile

One piece at a time with Litterati

A friend recently told me about a wonderful new movement to help tackle litter – worldwide! So far groups and individuals from 165 countries have taken part and 7,861,993 pieces of litter have been picked up.

It involves downloading the Litterati app and then taking a photo on your phone of any litter you pick up. The app sends the information about the type of litter it is and the location it was found to a central point and adds it to all its data. While this might sound rather laborious, the technology allows groups of individuals, schools, environmental groups or even whole towns and cities to work together on a particular area or problem and so improve their local surroundings. In one American school it was discovered that a large amount of litter was being created from plastic straws from the school's own canteens. Through gathering the information and providing actual visual proof, (the app notes both the location, time and date of the object picked up), the pupils were able to change the way things were done in the school eating areas.

The founder, Jeff Kirschner, describes it as '.... the power of what happens when individuals join forces for the greater good'
Sue Wiltshire

Calendar of Events

Wednesdays 10.15 am Holy Communion in Church,
with social distancing

Please note that you must wear a mask or face-covering

Sat 10th October 'Prayer for Alnwick' by zoom meeting

Please note that all other 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

2nd 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 stmichaelsstpaul@btconnect.com
or joan.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

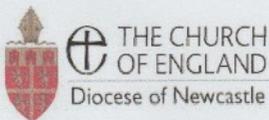
Currently not available
Until further notice

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 07562418837 or email bookstmichael@gmail.com



THE CHURCH
OF ENGLAND

Diocese of Newcastle

Staying Connected during this pandemic
At the Cathedral

[https://www.newcastle.anglican.org/coronavirus/
live_streaming/](https://www.newcastle.anglican.org/coronavirus/live_streaming/)

Newcastle 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 Reflections (also Monday to Friday)

At St Michael's Alnwick

Thanks to the easing of some CoronaVirus restrictions, St Michael's Church is now open for private prayer (with social distancing and hygiene measures in place) on **Monday, Wednesday and Friday, 10.00 am-12.00 pm**, and **Tuesday, Thursday, Saturday, Sunday 2.00 pm-4.00 pm**. Please come by to spend some time in prayer in our beloved building.

From **10.00 am on Sundays**, There is now a Worship Service in church, which is streamed at the same time so that those who are unable to be in church, can watch at home at the same time, or can watch later. as 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. Social distancing and hygiene measure are in place. This may be a said Holy Communion service, or a Service of The Word.

Following the service, at approximately **11:15 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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