

Gateway

August 2020



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,

St. Paul was very good at telling people off! In writing to the Church in Galatia he told the Christian community there: *"Bear one another's burdens, and in this way you will fulfil the law of Christ"* (Gal. 6:2).

Easily said – but more difficult to put into practice. In an ideal world, bearing one another's burdens would no doubt provide most of the support we could ever have need for. But this isn't an ideal world, and there are problems that we either feel unable to share, or that no one can help with, or that people simply do not want to know about.

I imagine we've all been in situations when we've felt utterly overwhelmed by a problem and haven't known who to turn to – hence the existence of organisations like the Samaritans.

During these recent months, however, I'm sure that, like me, you will have been greatly encouraged to learn of the many ways in which burdens have been eased for lots of people through the simple, honest goodwill of others. Alnwick, like many communities was quick to organise a whole band of volunteers to attempt to ensure that those who were housebound or vulnerable were supported in all kinds of ways: help with shopping, the delivery of essential medicines and so on.

Even as some restrictions begin to be lifted, of course, we're not at the end of the road and the need, for those who can, to help those who still require support continues.

Thankfully, we do not depend merely on human support for assistance: we are able to share our cares and burdens with God. Do that and, though the problems will not magically disappear, we may well find a new perspective on them; an inner peace whatever our trouble – rest for our souls.

So I want to urge you to take some extra time to share your burdens and worries with God and pray too for all who are facing difficulties and problems to which they can see no solution. Remember those who are wrestling with

Continued on page 5

Principal Readings for this month

Date	Sunday Principal Service (Holy Communion, or a Service of The Word)
2nd August	Isaiah 55:1-5
8th Sunday after Trinity	Romans 9:1-5 Matthew 14: 13-21
9th August	1 Kings 19:9-18
9th Sunday after Trinity	Romans 10: 5-15 Matthew 14: 22-33
16th August	Isaiah 56:1 & 6-8
10th Sunday after Trinity	Romans 11:1-2a & 29-32 Matthew 15 [10-20] 21-28
23rd August	Isaiah 51:1-6
7th Sunday after Trinity	Romans 12: 1-8 Matthew 16:13-20
30th August	Jeremiah 15:15-21
12th Sunday after Trinity	Romans 12:9-end Matthew 16:21-end

Family of God

Funerals

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

15th June	Russell Fawcus
22nd June	Alex Brown

inner fears and phobias; those racked by anxieties for themselves and for loved ones; those who have been prevented from spending precious time with friends and loved ones; those troubled about money, health, work or relationships – in short, for all who carry burdens from which they can find no rest.

Pray that God will speak to you, and to all who follow his way, with his still, small voice and grant the peace and quiet confidence that only he can bring.

But to hear that still, small voice and appreciate the peace which comes from God through Christ, we must listen very carefully and, in our prayers, give him the opportunity and the space to speak to us and assure us of his presence.

*Drop thy still dews of quietness,
till all our strivings cease;
take from our souls the strain and stress,
and let our ordered lives confess
the beauty of thy peace.*

*Breathe through the heats of our desire
thy coolness and thy balm;
let sense be dumb, let flesh retire;
speak through the earthquake, wind and fire,
O still small voice of calm!*

(John Greenleaf Whittier)

With every blessing,

Paul.



The Chancel in
days gone by

Thought for the Month

When will we get back to Normal ?

WILL WE get back to Normal ?

Or is Shutdown, Social spacing and Corvid the New Normal?

How has shutdown been for you? Have you done it on your own, or with another adult or trying to school children? My guess is :- a mixture of OK, awful, lonely, out of touch, quiet, hungry, worried, broke, dis-oriented; and thankful for exercise. for the fine weather in May, the front-line NHS and the people who ensured we didn't starve, grateful for phones and mobiles, for email & television and internet, for friends and relatives who made the effort to keep in touch.

Were you shielded, not allowed out of your home patch? Natasha and I were (and are) shielded (because of her health). It is very odd being confined to the same space for three months, not going anywhere, dependent on Sainsbury's for supplies and a neighbour for posting letters, fetching our medicines and buying fresh milk.

How is your relationship with God changed ?

Is it strengthened by the bravery of the frontline NHS, by the church services online, by the simplification of life, the removal of clutter?

Is it weakened by the Pandemic, by questions about why does God permit it, by feelings of helplessness, the experience of bereavement?

I was ordained a clergyman 60 years ago this June, so I have been asking myself, how has my relationship with God changed and in particular what has helped and enabled me still to believe and trust in God. Life has not always be easy; whose life has? But time and again, in the storms and the calms, I have looked for the signs of God's love or more accurately the signs of his love and presence have hit me between the eyes; although as Lionel Blue said, these occasions were often far apart in time. I forget which Archbishop said to me 'I believe more and more deeply in less and less'. Certainly I am now much more aware of God loving us and wanting us to flourish and much less concerned about sin and its importance. I have put into bold print below some of the things that seemed to have helped me and may help you.

Jesus came saying **“Repent, the kingdom of God is near”**.

This needs translation; The Greek Bible word for sin is *amartia*. A word used by bowmen practising archery. Missing the mark. What

Jesus was saying was **Re-orient**, get your priorities in life right. **God is around**; so good things happen precisely because God is around.

So **Look for the signs of God's love**. God has the amazing power of getting us in the right place, at the right time for his purposes (which are quite different from why we went there). God uses us to help other people or other people to help us, and we realise, although we can't prove it, that God has been present. If we are ever in a situation (for example Shutdown) about which we have no choice, then we can be certain that this is where God means us to be. This is his world and he is active in it.

Rabbi Lionel Blue said that his experiences of the presence of God being real were quite rare. It was like driving a car between filling stations which were a long way apart.

The pass mark is not 100. Whenever we have taken an exam, the pass mark was never a hundred. But the Church, for over a thousand years, has used **forgiveness** to rub our noses in our sins. We are never going to get everything we say, do or don't do, right. We know that; God knows that; All good parents know that the way children learn to do right and to avoid doing wrong, is to commend them and praise them when they do something better. It is not helpful bring them up to be

always punishing them when they fall short.

Forgiveness is given us so that the burden of guilt falls off our shoulders, but alas the Church has often used it to remind us of our sins. John Newton, born in 1725, was captain of a Slave Ship who later became a clergyman and who helped William Wilberforce to get Slavery abolished.

He wrote the hymn
**Amazing grace, how sweet the sound, that saved a wretch like me.
I once was lost, but now am found,
was blind but now I see.**

My dad brought me up on this saying, which was common in the 1930s

There is no limit to the amount of good you can do, if you don't mind who gets the credit.

In a prayer attributed to St Francis of Assisi, St Francis knows that any good we do is done by the grace of God.

“Dear God, if you do any good through me, please don't leave it lying around or I shall steal it.”

Being a follower of Jesus does not mean that everything that happens to us is going to be lovely.

Jesus called twelve to be apostles, but apart from Judas Iscariot, who took his own life, only St John wasn't martyred. We have to

accept what God sends, we don't have to like it.

A prayer of St Teresa of Avila

| If this is how you treat your friends, no wonder that you have so few. |

One of the most precious and most difficult things I had to do when I was a vicar, was when parents would ask me to take the funeral of their child. When we met in advance to talk about the death, they would often ask **Why?** and when I was younger I would have to say that there were no words I could give them that would satisfy them. But gradually I came to understand that the **Why!** was not a question but a

protest. Jesus on the Cross cried **Why**, and if he is allowed to, so are we.

Psalm 77 verse 3 reads " When I am in heaviness, I will think upon God: when my heart is vexed, I will complain." It was a good discovery that we are permitted, and indeed, encouraged to complain to God. My heart grieves for and with the many people who have not been able to be with the dying person they loved because of Corvid 19.

I finish with the closing verse of the Te Deum in the Prayer Book.

*O Lord in thee have I trusted:
let me never be confounded.*

Martin Turner

Ordinary Christians (continued)

These remarks about the Holy Communion are sadly only relevant to 'normal times'. We look forward to their return.

The Peace

This part of the service is a problem for some people who resent what they see as an intrusion into their privacy at a sacred time. Others like it very much, and it is the second sort of people who are found difficult by the first. The scriptural basis for 'the Peace' is Jesus' teaching about making sure you have paid your debts and forgiven anyone who has offended you before you make a sacrifice. We have to be right with each other before we come to God. I think of it as the horizontal arm of the cross. The vertical arm represents 'Me and God' the horizontal arm represents 'Us and each other' and it is the one part of the service where we are encouraged to realise that there are other people in church as well as ourselves.

The normal pattern is for the President to say “The peace of the Lord be always with you” and we reply, “and also with you”. He may say “Let us offer one another a sign of peace” and that is the signal to ‘share the peace’ with people near you by offering a hand, or both hands and saying ‘Peace be with you’. Some people give a hug or a kiss at this point but it is wise to keep a certain amount of English reserve unless you know your neighbours very well. As I say, some people find this threatening and very off-putting and avoid services where this will happen. As one verger said with satisfaction, “There’s no peace in our church”

A few practical points

1. If there are more than a very few people present Communion is usually received by queuing to kneel at the rail. In large churches a churchwarden or sides-person may direct the people so that everyone can receive the bread and wine expeditiously. Ideally we should all receive simultaneously but that would be difficult to arrange. The whole period from the first person to receive to the last should be kept in silent prayer.

2. Pray for the President and other clergy and ministers as they receive, then for the other members of the congregation. This is something in which we are all united in the presence of our Lord.

3. If you find it difficult to kneel, don’t be afraid to stand to receive. (At some services everyone receives standing.) And if you find it difficult to come to the rail, the minister will be pleased to bring Communion to you in your seat.

4. Hold your hand, or right hand supported by the left, *up*, to receive the bread. This helps the minister enormously. If you keep your hand down on the rail the minister may have to bend down to give it to you and may get tangled up with his vestments.

5. Some churches use ordinary bread, or a bread roll. Others use wafers, either individual small circular wafers or fragments broken from a larger wafer. If your church uses “real” bread, see it as a hallowing of the ordinary food of daily life. If it uses wafers, they are slightly closer to what would have been used at the Last Supper. (Wafers have the advantage of keeping better than bread from week to week in a sealed container, and of leaving fewer crumbs.) If the wafers are broken into fragments they will be all different shapes and sizes – just like us.

6. If you happen to have a cold it is considerate to avoid drinking from the common cup. You can do this by keeping your piece of bread or wafer until

the cup comes to you; then dip it just into the wine and receive bread and wine together. This is called *intinction*. In fact it is almost impossible to catch anything from the cup so long as the wine is alcoholic, the cup is silver, and the minister presents you with a dry portion of the rim to drink from, wiped with a clean part of the purificator. Not every minister is scrupulous in these details, but I have been receiving communion for nearly seventy years and I don't think I have ever caught anything infectious from the cup! The minister may give the cup into your hands to drink from, or may keep hold of it himself and present it to your lips. It is acceptable to guide it with your hand too if you wish.

7. It would be nice to be able to prolong the moment of communion, but if others are waiting to take your place, wait until the cup has moved two away from you (to avoid jogging your neighbour as he or she is drinking) and return to your seat. Preserve the intimacy of the moment with the Lord as long as you can.

8. Some people are unable to receive the communion in both kinds. For some, the bread is out because they react badly to gluten. (You can have a square gluten-free wafer.) For others, alcohol is out. If either of these applies to you, it is perfectly acceptable to receive just one element. Indeed, for very ill people it may be impossible to receive either, in which case the communion is regarded as having been spiritually received.

Clergy in the Church of England

The word clergy is a plural of clerk which means "someone who can read and write" from the days when few others could. Even today our formal title is "Clerk in Holy Orders" which is what I put on passport applications and official documents.

There are three 'Orders': Bishops, Priests and Deacons. When a person is first ordained, it is to the order of deacon. Ordinations are performed by bishops. A deacon is authorised to do certain things in church and in the parish but he or she has to wait, usually a year, to be ordained priest before being allowed to celebrate Holy Communion, to pronounce blessings and declare absolutions. After that probationary year this second ordination, to the priesthood, confers what are called full orders and the priest is now able to take charge of a church and do all the usual things that are required of a vicar. Those who are called to be Bishops are consecrated to that order by other Bishops, and are then authorised to carry out confirmations, ordinations and to help in consecrations.

So all C of E clergy are bishops, priests or deacons. Strictly a priest is also a

deacon and a bishop is also a deacon and a priest. These are ‘Orders’ and are ‘indelible’ That means that once you are in orders you do not lose them when you retire. The only way you can be deprived of orders is to be ‘unfrocked’ as they say, and you have to do something quite drastic for this to happen. (Some clergy are un-suited, but that is different).

Within the church there is a variety of jobs, so there is a whole range of titles which are really job descriptions, like vicar, curate, rector, dean, chaplain and so on. A priest who is appointed to be in charge of a church may be called rector or vicar, depending on the church, and if he retires he loses that title but remains a priest. Some titles are retained after retirement by giving the holder the title *emeritus* which means by merit, although the cynical say that it comes from the Latin *ex* (out) and *meritus* (deservedly so)!

Some clergy are given the honorific title “Canon” for long service and good conduct, which carries some responsibilities at the cathedral, and if you wish to be correct in using it, the word replaces Mister or Mrs or Miss, so one can be Canon Surname, or the Revd. Canon Surname. On the other hand you should not say Reverend Surname: It has to be the Revd. Fred Surname, or the Revd. Mrs Surname. “The Reverend ...” is intended to be a description like “The Honourable ...” and is used in the same way by Those Who Know.

The term ‘Curate’ usually applies to a junior clergy-person who is assisting the vicar, but that title should strictly be ‘Assistant curate’ because the curate is the person who is charged with the *cure of souls* of that parish, i.e. the vicar.

To be continued

Colin Perkins

PARISH HALL DRAW				
March 20th	1st	£20	No 40	Eve Jarvis
	2nd	£10	No 38	Sheila Brown
	3rd	£5	No 5	Paul Scott
April 26th	1st	£20	No 3	Albert Brown
	2nd	£10	No 6	Win Nicol
	3rd	£5	No 31	Ellen Brown
May 24th	1st	£20	No 11	Jean Darby
	2nd	£10	No 21	Val Hawker
	3rd	£5	No 18	Alan Craig
June 21st	1st	£20	No 16	Rosie Buxton
	2nd	£10	No 29	Henry Playle
	3rd	£5	No 8	Catherine McNally

The Slave, The Duke and The Pugilist

William Richmond slave, Hugh Percy 2nd Duke of Northumberland and prize fighter Tom Cribb

AS WE battle our way through this pandemic we see statues tumble, crowds demonstrating and sports people bending the knee in the cause of valuing black lives. The story of slavery emerges. It is of a black slave saved from slavery, a rags to riches life ending in poverty and not remembered until recently. His story is linked to Alnwick through Hugh Percy, 2nd Duke of Northumberland, who changed the course of his life and gave him freedom.



Hugh Percy 2nd Duke

During the American War of Independence Hugh Percy, 2nd Duke of Northumberland, was a Brigadier General in the British army and a chance meeting in 1776 at the home of Reverend Richard Carlton on Staten Island was the start of the story. Hugh was an abolitionist who thought slavery distasteful, vile and inhumane. The Duke met Bill Richmond who was 13 years

old and one of a number of slaves owned by Charlton. Hugh recognised how intelligent and well-mannered Bill was. Charlton was persuaded to free Bill into Hugh's care and Bill was sent back to York in 1776 where he received an education and apprenticeship as a cabinet maker paid for by the Duke. The bills for this are still in the Alnwick Castle archives. Hugh Percy returned the following year having had a dispute with General Howe. Bill had adopted his surname name Richmond from Cuckold Town, where he was born. There has been conjecture that he may have been Charlton's son. After finishing his apprenticeship he settled in York, married Mary Dunwick, a white woman and started a family. Bill suffered an uphill battle against class and race in Georgian Britain which may have prompted his move to London in 1795.



In London he was hired by Lord Pitt/Camelford and most probably coached him in boxing. (Lord Camelford had a reputation for drunken brawling and died in a duel.) It was from here that Bill started his boxing career in 1805. He had started working for Tom Cribb a world champion English bare knuckle boxer, the 'Black Diamond'. Like Richmond he had moved from his home in Bristol to London to pursue his career. The pair became fierce rivals as Richmond never managed to defeat Cribb but this was to change.



Tom Cribb

During the 19th Century bare fist fighting and horse racing were the prominent sports of the day. Bill may have whilst still with the Duke provided entertainment to his guests by sparring with soldiers. Hugh had taken a huge risk in supporting Bill and could have risked alienation by his peers.

In Georgian times fighters like Richmond were able to haul themselves from humble beginnings to elevate themselves to the heights of the gentry, MP's and noble men. Again, Bill would have endured racism despite being successful. Although starting his boxing career relatively late in life aged 36 year of age he had won 17 of his 19 fights and become the first black sportsman to achieve national fame. He won through his unique style of boxing, improving as he became older with his last fight at 50 years of age. Through all this time he was subjected to racism and an Edinburgh newspaper referred to him as "the Lily White" meaning that he was like a chimney sweep.



When he retired from the ring he gave boxing lessons at his club in Trafalgar Square and had coached Lord Byron in sparring. Richmond opened a pub called the "Horse and Dolphin" which became the focal point of the black community. During the late 18th century there were about 15,000 people of colour living there. He still suffered racial abuse in the street being called "black and mungo" but remained well mannered, witty and controlled. His other business ventures where he backed other boxers failed as did his public house and butcher's shop. He was to die leaving his wife and family in

abject poverty despite having been the first black sportsman to achieve national fame.

The peak of his celebrity was when he was asked by George IV to attend his Coronation in July 1821 at Westminster Hall. King George was very fond of flamboyant clothing and this became a notable aspect of the event. The costumes worn by the attendees were mostly of Tudor or Stewart in style. Bill, along with Tom Cribb and eighteen other notable and powerful boxers of the day were dressed in a mock Tudor costumes. As the only black man to attend the coronation he stood out from the crowd and even aged 57 had retained his physical prowess standing 5 feet 9 inches and looking magnificent. The Coronation had cost £243,000 or £22 million in today's money.

Richmond's later years were spent in poverty and ill health whilst still meeting up with his old friends from boxing. Tom Cribb another famous pugilist and one-time rival was now a good friend.



Richmond spent the last night before his death in December 1829 at "The Union Arms", Tom Cribb's pub, with Tom. Like Richmond, Tom having been a great

celebrity would go on to end his days in poverty living with his son in Woolwich. The pub has been renamed the Tom Cribb, a memorial plaque to Bill Richmond has been erected there in his memory with a member of the Percy family attending.

Following Richmond's death Tom sought to raise money for Mary and the children who were destitute. Mary died years later in the Workhouse.

Bells Life in London and Sporting Chronicle newspaper was to report the

wonderful funeral oratory written by Tom Cribb about Bill Richmond. Tom himself was too ill to attend the funeral at the time. He was a blunt, tough man who summed up the then atmosphere in Georgian times to men or women of colour. He challenged the barriers and prejudices which were prevalent in Georgian England. He called for all human beings to be judged by their character and actions and not by ethnicity. Cribb rejected the idea that “colour always makes the man.”



He said that all men, no matter what their colour will one day succumb to the same fate and “tumble from the perch”. Tom called for racial tolerance during an era when understanding of non-white cultures was largely an alien concept.

Sadly, Bill died four years before the Abolition of Slavery in the British Empire. What a journey he had made travelling 3,500 miles to freedom to become a great black sporting celebrity only to be forgotten. He was buried in St James’s Church Gardens, Piccadilly, London and alongside many famous people of the time.

This is not the end of his amazing life from slave to celebrated black fighter sometimes called “The Black Terror”. His name has emerged again as his final resting place has been excavated for the Cross Rail HS2 at Euston. In order for the project to go ahead 45,000 bodies were exhumed to make way for the new station. Archaeologists hoped to find his remains in St James garden alongside the everyday men women and children who lived and worked in London. It was hoped that Bill’s coffin would be identified from a tin plate/lead name plate on his coffin, as many coffins were preserved in the London clay. They did however find Captain Matthew Flinders coffin who had led the second circumnavigation of Australia. Bill Richmond’s coffin was never found.

In Tom Cribbs words - “We all loved Bill” “He was my friend” “Always a trump for me”

Patricia Jones

In the Undergrowth

IN JUNE, it was The Garden Hedge—now, in high summer, it's the turn of the undergrowth.! You may, or may not remember John Kirkbride (husband of Anne) who was a very keen and knowledgeable gardener— if I asked him how he managed to raise new plants so well, he used to say 'careless gardening' my dear. Well, if you've seen my front garden—I follow his advice!

I am still spending some time sitting silently in my car, and still discovering new sights!

Earlier in the year, I had seen evidence of a hedgehog in my back garden but, in mid June, I saw two adults near to the back door.

From that time, I made sure that there was a shallow bowl of clean water outside, and got some tins of cat food. I couldn't be sure if it was nocturnal visits by the local moggies that were eating the stuff, but then I found out that hedgehogs will remove a light cover to get at food. They also play with the dishes—pulling at them! I got some very welcome and good advice from Eve, about hedgehog diet.



The most surprising though, was a visitor one day while I was birdwatching from my car. I feed mealworms to the birds, and some had landed just on the edge of the 'undergrowth' that is my front border.

It was a dry, warm day and suddenly something caught my eye—in broad daylight. Just a couple of feet away, there was a small prickly fella tucking in to the mealworms with gusto. Mealworms are actually bad for hedgehogs, robbing them of calcium.

Now I also know that they are not totally nocturnal when young—becoming more so as they mature. He/she isn't there every evening, but a frequent visitor. There is a separate little bowl of water at the edge of the jungle. And meals are a mix of Spike's Dinner, little pieces of ripe pear, meat-based cat food, and some calciworms as a treat.

Cute, isn't he/she!

Joan Dunn

Dear Quizzer. I hope you enjoy this quiz of place names. I had fun concocting it. They are all on a 2008 Phillips map. Feel free to research on internet too! Any proceeds will go to Prison Fellowship's Angel Tree. Please see overleaf.

PLACES IN NORTHUMBERLAND AND TYNE & WEAR

- 1. Gloved crossing (7) _____
- 2. Queen's jersey source (6) _____
- 3. Field entrances' boss (9) _____
- 4. " _____ and multiply!" (8) _____
- 5. Cattle crossing (6) _____
- 6. Dig-in anger (8) _____
- 7. Cycling grind (6,4) _____
- 8. Saintly Isle (11) _____
- 9. Tidy your hair with this (5) _____
- 10. Badger weir (8) _____
- 11. George's surname? (10) _____
- 12. Blind man's stick (5,4) _____
- 13. Fishing for a worm? Look out!
(ref: Geordie folk-song) _____
- 14. Centre weight. (9) _____
- 15. Trip Erica! ((7) _____
- 16. Cooling pork (11) _____
- 17. Steeper road (7) _____
- 18. Ref stops play (11) _____
- 19. Cattle's grazing place. (11) _____
- 20. March boxer's wish (8) _____
- 21. No gate! (8) _____
- 22. Grain tor (8) _____
- 23. Margaret's trees (8) _____
- 24. Deer on fire (8) _____
- 25. North German - canal port & the (7) _____

NAME:- _____

ADDRESS:- _____

CONTACT NUMBER:- _____

Entries to :- Rachel Robinson. 14 Chapel Lands, Alnwick. NE66 1EL by **September 1st 2020** please. (Small prize!) **HAVE FUN!**

For any donations, make cheques payable to Prison Fellowship and send to me at the above address with your quiz form answers. Thank you for your support.

It's important to me...

WHAT VIVID imagery we find in the call to run the race before us with complete focus, determination & simplicity. Whenever I come across this passage it cries for my attention and challenges me to take another step towards living it out:

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith. Hebrews 12:1-2a (NIV)

The picture that comes to my mind isn't that of an athletic stadium where the track is clear and level, with racers competing against each other. Instead for me the image is that of cross-country terrain, where the aim is for each person to press on along the path before them. That could look quite different to someone else's and be at a completely different pace. Perseverance is needed so this is no short sprint, it's about endurance!

I don't know about anyone else, but I am easily distracted or weighed down. Concentration quickly wanes, whatever task seems most urgent at the time takes over, comparisons or expectations can sway me, worries take over, and society's priorities easily become mine without me even noticing. Distractions may be different for everyone, but I know that one of the big lessons in life is to let go. To let go of needing to be in control, let go of our hold on material goods or money, let go of our drive to be seen as successful, popular, beautiful, needed or perhaps even perfect, and to ultimately let go of our hold on life.

This passage calls us to be aware of our priorities and to let go of anything that hinders our journey with God. Easily said, certainly not easily done! What am I really living for and racing towards? It took years to acknowledge but for me it has often been ambition driving me onwards – that determination to achieve and be successful. During our time in Durham I wrote a contribution for our church magazine titled *First Things First*. This described some of the life-changing process of adjusting my priorities. One excerpt from my journal at the time read: 'You only get one life. This isn't a practice run, it's real. I need to choose what's important. I need to decide what matters.'

The recent lockdown situation reminds me of this. It has for many people been a time of stripping away - a sudden loss of jobs, activities, schooling,

schedules, health, socialising, or even the lives of loved ones. It's disorientating (at best!) and has led many of us to re-consider our priorities or the direction our lives are heading.

I am so glad this passage gives us clear guidance, reminding us to fix our eyes on Jesus. Time and time again I find myself needing to refocus, lifting my eyes from the distractions, worries, problems or circumstances, up to Jesus who is ever with us and calling us towards himself. I find listening to worship music helps me to do this, giving me much-needed perspective throughout the day. That's why Premier Praise radio so often accompanies me around the house!

I recently prayed "God, what do you want me to do with my life?" To be honest I'm not sure I really expected an answer, but I was looking for something to do with work or concrete actions. I certainly wasn't expecting (or even wanting) the words "Seek me" that popped immediately and quietly into my head. I tried to dismiss them but realise that of course this is what life is about – fixing our eyes on Jesus. This really is a lifetime's journey!

Karen Rundell



angel tree ...bringing joy

Christmas is especially difficult for prisoners and their children.

Angel Tree lessens the devastation experienced as a result of parental absence by not only helping families to connect and build relationships, but by providing children with much-needed joy.

PF volunteers across England and Wales buy, wrap and send gifts on prisoners' behalf with a personal message written by the prisoner to make the gift extra special. Gifts are accompanied by a Christian storybook. It costs £20 to send a gift to each child.

*Thank you for your support, even if just in your prayers.
We will not be having an Angel Tree fund-raiser at Church
because of Covid-19 so I thought this could help raise
awareness that life goes on..*

*So - thank you. Good luck.
Rachel Robinson*

Each year we are required to file an annual report with the Charity Commission. The full report for the year ended 31st December 2019 is available on request.

The year started with a well-attended open meeting in January for partner organisations, supporters and volunteers. This offered ‘tasters’ of youth and schools activities, refreshments, a demonstration of the Mighty Oaks coffee van, an update on activities, finances and objectives.

Youth and Schools Work - Claire Mead provided leadership to various youth activities, including support to Christian education in five primary schools and the Duchess Community High School. This included input into RE and PSHE sessions, lunch time clubs and assemblies, ‘Open the Book’ and ‘It’s Your Move’ sessions. ‘Rock Solid’ youth groups have been active in Alnwick and in Alnmouth (in partnership with the Methodist Church and The John Appleby Trust), both meeting weekly in term time. Around 30 young people attended these groups on a regular basis, with others attending special events during the year. Other activities included collaboration with Community@NE66, the Gallery Youth Project, and others; support to a summer holiday club and a holiday for 8-12 year olds. After 5 years with us, Claire left at the end of 2019 to take up a new job.

Introducing our new Youth and Schools Worker

I am pleased to report the appointment of Jess McArdle as our new ‘Contagious’ Youth and Schools Worker. This follows interviews for the post which were held on 18th March, but due to the Covid-19 lockdown we had to put everything on hold until the way ahead became a little clearer.

Now that we are seeing progress towards re-opening of schools by September, we have agreed an official start date of 1st September for Jess to start fully on her contracted role. In the meantime, Jess will be doing some advance planning and preparation work to get ready for the re-launch of activities in the autumn.

As part of this, Jess hopes to make contact with our volunteers, partner organisations and local schools over the coming weeks.

Andrew Duff Chair of Trustees, Contagious

Could you help?

We need one or two more people to share the job of printing Gateway.

It takes about four hours, two or three times during the year, and consists mainly of watching the machine, replenishing paper and rarely ink, and bundling up the results for the distributors. The machine does all the rest.

If this is something you could do, please get in touch with Colin Perkins or Joan Dunn.

Smile

Good news from around the world

Last year, in the biggest ever mass lobby for climate change, 12,000 people marched on Westminster, calling for action to tackle the climate crisis. Obviously people could not voice their concerns this year. And yet they did! The power of the internet enabled 14,000 from all over the UK to meet with their MPs on line, asking them to do all they can towards a greener and healthier future for everyone. The Climate Coalition are demanding that the government prioritise policies and investment that will build a resilient economy that is green and fair and which will protect the most vulnerable, both here and abroad. Several of St Michael's folk and others from around the area were able to chat with our MP (albeit a week later than the actual lobby day, which was the 30th June) to talk about such things as the need to move away from fossil fuels, planting more trees (to absorb CO₂), ensuring that new houses are built to be net-zero (i.e. powered from renewable energy), the effects of climate change on our health and how developing countries can be supported to cope with the challenge of a world that is dramatically changing.

Although the discussion only lasted 30 minutes quite a lot was covered and some of those who attended have agreed to meet up 'virtually' in the future.

(The Climate Coalition is a registered charity dedicated to action against climate change. It is made up of over 130 organisations including Christian Aid, Oxfam, The Women's Institute, The National Trust, RSPB.)

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

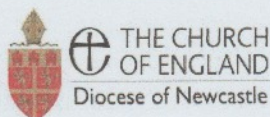
Or

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

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 CoronaVirua 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 well-being. Social distancing and hygiene measure are in place. This may be a said Holy Communion service, or a Service of The Word. This is offered

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 **largeprint**

☎ 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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