

CHURCH MATTERS

The monthly newsletter of the Church of Ireland
United Parish of Whitehead & Islandmagee.

Here everyone matters

SEPTEMBER 2021



**ST. PATRICK'S
& ST. JOHN'S**

UNITED PARISH OF
WHITEHEAD & ISLANDMAGEE



2022
**PASSION
PLAY**

OBERAMMERGAU

Join our church trip - 26th June 2022.

Details inside

OPEN

For God's Business as usual

September Services & Readings

Worship and services - at 10:30 in St Patrick's, Whitehead and 12 noon in St John's, Islandmagee. Facebook service at 10:30 from St Patrick's on the Parish Facebook page. You can listen to the service on your telephone, as a recording, by ringing **028 93270012** after 2:00 p.m. on the Sunday, and it will be available for the rest of the week. The recording will be less than 1 hour.

If your name appears on the list of readers below, and you are uncomfortable about being in Church to read at this time please let me know and we will make a change. All readers are to read the first reading from the "Sunday Readings" lists below - please read from the Lectern.

Sunday 5th September - 14th Sunday after Trinity

8:30 a.m. Holy Communion One
10:30 a.m. Holy Communion Two
12 noon Holy Communion Two
Sunday Readings - James 2:1-10,14-17; Mark 7:24-37
Reader for first Lesson - Bobby Herron & Bill Rafferty
Weekday Readings: Colossians 2&3, 1 Timothy 1; Psalms 51 - 62; Luke 6:6-49

Sunday 12th September - 15th Sunday after Trinity

8:30 a.m. Holy Communion One
10:30 a.m. Morning Prayer Two
12 noon Morning Prayer Two
Sunday Readings - Proverbs 1:20-33; Psalm 19; Mark 8:27-38
Readers for first Lesson - Corrine Logan & Hazel Robinson
Weekday Readings: 1 Timothy 2 - 6; Psalms 63-74; Luke 7 - 8:15

Sunday 19th September - 16th Sunday after Trinity

8:30 a.m. Holy Communion One
10:30 a.m. Morning Prayer Two
12 noon Morning Prayer Two
Sunday Readings - Proverbs 31:10-31; Psalm 1; Mark 9:30-37
Readers for first Lesson - Trevor Peoples & Maureen Reid
Weekday Readings: Ezra 1&9, Haggai 1 - 2:9; Psalms 75 - 86; Luke 8:16 - 9:22

Sunday 26th September - 17th Sunday after Trinity

8:30 a.m. Holy Communion One
10:30 a.m. Morning Prayer Two
12 noon Morning Prayer Two
Sunday Readings - James 5:13-20; Psalm 124; Mark 9:38-50
Readers for first Lesson - Heather Cupples & Jim Reid
Weekday Readings: Zechariah 1 - 4; Psalms 87 - 98; Luke 9:46 - 10:24

Sunday 3rd October 18th Sunday after Trinity

8:30 a.m. Holy Communion One
10:30 a.m. Harvest Thanksgiving
Sunday Readings - Joel 2:21-27; Psalm 126; Matthew 6:25-33
Reader for first Lesson - Bill Pollock
12 noon Holy Communion One
Sunday Readings - Hebrews 1:1-4; 2:5-12; Mark 10:2-16
Reader for first Lesson - Joy Kerr
Weekday Readings: Jonah & Joel; Psalms 99-110; Luke 10:25 - 11:28

Sunday 10th October - 19th Sunday after Trinity

8:30 a.m. Holy Communion One
10:30 a.m. Morning Prayer Two
12 noon Morning Prayer Two
Sunday Readings - Job 23:1-9, 16-17; Psalm 22:1-15; Mark 10:17-31
Readers for first Lesson - Jeni McAughey & Bill Rafferty
Weekday Readings: Romans 1-4; Psalms 111-119; Luke 11:29 - 12:7

Sunday 17th October - 20th Sunday after Trinity

8:30 a.m. Holy Communion One
10:30 a.m. Morning Prayer Two
Sunday Readings - Job 38:1-7; Psalm 104:1-10, 26,37c; Mark 10:35-45
Reader for first Lesson - Stephen Martin
12 noon Morning Prayer Two
Sunday Readings - Deuteronomy 8:7-18; Psalm 65; Luke 17:11-19
Reader for first Lesson - Hazel Robinson
Weekday Readings: Romans 5:1 - 8:11; Psalms 120 - 130; Luke 12:8 - 13:9

A message from our Rector

It has been a strange summer. We see and hear about people going on holidays, we hear of concerts and entertainment venues opening again. People are going out and about more, hotels and pubs are open, cafes and restaurants are providing meals again. It is starting to see people exercise a bit more freedom in their lives and movements. Yet we are not back to normal. We are still in the midst of a pandemic with a virus that has the ability to make people ill and even kill them - even if they have had their two vaccinations!



We need to remember that even if vaccinated we can still catch the virus. We may have symptoms like a summer cold, or no symptoms at all, or we may end up very ill in hospital. We can still spread the virus - even if we are symptom free.

We need to keep on our guard. Wearing masks is uncomfortable and we all wish we didn't have to - but we still do. Hand sanitising as we enter shops and other places seems to be dying out a bit - but it shouldn't be. Meeting in large groups is still not advisable, even though social distancing has been reduced a bit.

We still need to take care in what we do and how we do it. We need to be careful for ourselves and also for others - as we hope those others are being careful for us. A simple message that we had at the beginning of this pandemic was "We are all in it together." The same message is true even at this time. We need to think beyond ourselves to the effects our actions can have on others, and to the effects their actions can have on us.

This is not just true with respect to the current COVID pandemic it is true for all of our lives - the thinking beyond yourselves stuff. We live in a world where many on social media take little or no thought to the effects of their words on others. Often the most outrageous and hurtful things are said, even if only sharing a post that we agree a little bit with (or even a lot with). People "say" things on social media (Facebook, etc) that they would never say to someone's face. This may need to be how we judge what we can "say" on social media - would we say this to some one, speaking in front of other people, who was standing before us.

But it is not just with regard to social media that we need to take into consideration the way in which our words and actions affect others.

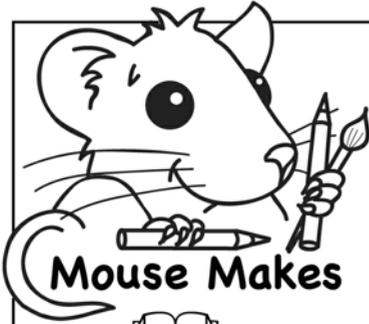
As Christians we follow the example of Jesus Christ. All the evidence we have is that Jesus acted with care and compassion towards others; and that this is how he expects us to act. Not just towards those who are our family and friends, but to every one, even our enemies and those who persecute us. For this is one of the principle marks of the Christian. Jesus said, “By their fruit you will recognize them.” (Matthew 7:16). It is not the words we say, or the actions we do, but it is what our words and deeds produce that is how we will be recognised. It gets easier with practice, but only with practice.

WHAT HAPPENS NEXT?

As we reach the end of summer, we are now officially in Autumn, there are a few things we usually do, that we are trying to get back to. The indoor bowling is making plans to restart. We are preparing for our annual **Harvest Thanksgiving Services** in early October, as we thank God for the harvest of the earth, the food we eat and remember those who are struggling to have enough to eat. This year we will, once more, be collecting food stuff for the Whitehead Storehouse. We are looking for tinned and dry foods that have a long time before their Best Before Date. We are also looking for basic household items that are in regular use, soap, toothpaste etc. And we will also gratefully receive money that can be used to buy perishable items (fresh fruit and vegetables) as they are needed. This is the practical reality of faith, of the words of Jesus “by their fruits you will recognise them”.

We are also taking a long hard look at what we do with **Sunday School** and **Messy Church**, our ministry to younger children and also our work with teenagers. At present we are awaiting the most current advice from the Diocesan Office as to what we can do safely. It has also been felt that in the present circumstances that it may be better to give children a chance to settle into the new regime of School before we add anything else on - this may also be beneficial to the parents as well.

The reality is that nothing will be as it was before this pandemic. But when we look back we can see that over the years things have been constantly changing any way, this is just another change (if a bit more extreme). We will find new ways of doing things and we will continue to be “Church”, the fellowship of believers in Jesus Christ who make up our Christian community. Pray for us all as we move forward. *Mark.*



Mouse Makes



The bowl of flour and the jar of oil

It had not rained for months and months, there was a drought in the land. God sent His prophet **Elijah** to the town of Zarephath. At the town gate he saw a widow gathering firewood.

"Please bring me a drink of water and some bread." he asked her.



She answered *"All I have is a handful of flour and a drop of oil in a jar, it is our last meal."*

"Do not worry." Elijah said, *"Make the meal and make a small loaf for me."*

The woman did what Elijah had asked and God blessed her ...

... The bowl never ran out of flour and the jar never ran out of oil until it rained again!



Find these words from the story in the word search:

- WORD • LORD • GOD • ELIJAH • SENT • ZAREPHATH • GATE • CITY • WIDOW
- STICKS • WATER • DRINK • BREAD • FEED • HANDFUL • FLOUR • LITTLE
- OIL • SON • EAT • DIE • FULL • WENT • MAKE • BAKED • ATE • JAR • JUG • MANY
- DAYS • LIVE • NEVER • EMPTY

Bible Bite

A short story from the Bible

It can be read in the Bible in
1 Kings 1: 5-53

King David was now very old, but he had still not said which son would be king. Adonijah decided to make himself king.

Adonijah had a big party at Rogel Spring for all his friends, including Joab and Abiathar, to tell them he was the king. His brother Solomon and Nathan and Zadok were not invited.

Nathan told Solomon's mother

You must tell King David. If Adonijah is king, he will kill you and your son.



You promised our son Solomon would be king, but Adonijah says he is now king.



Nathan told David

He's having a big party to celebrate right now!



I will keep my promise! Solomon will be the next king. Zadok and Nathan, take him to Gihon Spring, anoint him and tell everyone!



So they went to Gihon with Solomon riding King David's own mule.



He was anointed king and a trumpet was blown.

Long live King Solomon!



At Adonijah's party they heard the noise.

What's going on?



David has just announced that your brother Solomon is now king.



Solomon was anointed and everyone is cheering.



Everyone ran away. Adonijah was so scared he ran to the sacred tent for sanctuary.



King Solomon sent for Adonijah.

If you don't cause me any trouble, I will not hurt you.



Dear Reader

I hope you have all enjoyed the July and August sunshine and maybe a time away on holiday since I last reported in. I find any change of scenery can reinvigorate us and show us something new.

Something new I've learnt is the way two artists have commandeered my signature, 'mouse'.

Don't worry I'm not offended. In fact I feel flattered that two talented artists included a mouse in their work.

They are: Robert Thompson, (nicknamed Mousey Thompson), a carpenter from Yorkshire, who made oak furniture for churches and homes and most pieces featured a carved mouse.

The other is Deirdre Anne Macpherson who was known as Mouse Macpherson. She signed everything, from paintings and letters to cheques, with a tiny mouse. She was a very talented wildlife artist who died tragically. Her beautiful paintings are now available as prints and greetings cards at www.wildlifebymouse.com

Looking at beautiful works of art makes us think about the creativity God has given each one of us and the way we should use that creativity to his glory whether it be baking cakes, tending a pretty garden, writing letters or making works of art.

Now I've said all this, it makes me feel like taking up a paintbrush or chisel. You never know, a mouse work of art might turn up in church. Keep a look out. Just remember it won't be a Michelangelo fit for the Sistine Chapel ceiling or anything like the beautiful icon in St Patrick's.....

Stay well

Church Mouse xx



VOLUNTEERS NEEDED

As many of you know, we have a number of projects ongoing to improve the appearance of our two churches and enhance the experience for everyone who visits.

Our Glebe Warden at St Patrick's Church, Trevor Peoples has asked if we can create a small team of helpers to trim the hedges in front of our Parochial Hall and weed the area to the front of the church.

‘Many hands make light work ‘so the saying goes. So, if you have a bit of time to spare and a pair of hedge clippers or even better an electric or motorised hedge trimmer please contact Trevor over the next few days. Trevor is keen to get the hedge trimmed and the weeding completed this month. Tel 079 0401 6591

Our Graveyard Manager at St John's Church, Austin Jenkins would like to thank all the volunteers who came over on the 15th August to clear an area of the churchyard for plants and shrub to be planted.

The area worked on looks absolutely great and is now ready to be completed with a paved area. it is hoped 4 new benches will soon be purchased for the graveyard too.

Thank you for plant donations.

As part of the bigger improvement project at St John's graveyard, Austin also wants to thank all the church members from the parish who very kindly donated money or plants for this project.

In time, Austin plans to create more areas for planting out in the graveyard. So if you would like to support with a gift of money or indeed suitable plants, he would still be delighted to hear from you. Austin's tel no is: 028 9337 2710

Guidance on face coverings at church services

The Archbishop of Armagh, the Most Rev John McDowell, has issued the following guidance, in relation to the wearing of face coverings at church services, following changes in Covid-19 restrictions by the Northern Ireland Executive.

“Much has been reported in the Press about the decision by the Northern Ireland Executive to remove the mandatory requirement for face coverings to be worn during religious services in places of worship. Please be aware that although the former regulations are now being moved to guidance only, **face coverings will still be legally required when entering and exiting the building. It is also strongly advised that they are worn whilst singing or moving around inside the church premises. This new guidance only applies to acts of worship.**

Guidance from the Chief Medical Officer and Chief Scientific Advisor remains that face coverings should continue to be worn, therefore parishioners are strongly encouraged to continue wearing face coverings, for the time being, when attending church services as the benefits, particularly in the regard to the welfare of others, outweigh the risks. Congregational singing also considerably increases the risk of the spread of the virus so wearing a face-covering is a necessary mitigation against that risk.

By wearing a face covering, we are showing consideration for other members of the congregation, particularly the more vulnerable and those with underlying health concerns. Individually and collectively, we are also then continuing to play our part in preventing transmission of the virus.

Guidance remains that **social distancing of two metres is recommended within church services.**”

We are doing our best to adhere to wearing face masks and keep our 2 metre distances for the sake of all people in our Church family. (Comment by our Rector)



THE 2022 OBERAMMERGAU PASSION PLAY FANCY GOING?

The Oberammergau play in Bavaria, Germany, dates back to 1632 when the Plague was sweeping through Europe and reached the town claiming many lives. The people of Oberammergau gathered to ask God to spare their village and made a vow that they would perform a Passion Play every ten years. From that time there were no further deaths in the village and since then the Passion Play in Germany has been regularly performed at Oberammergau, becoming especially popular for visitors in the last century.

The performance involves more than 2,000 villagers, a full orchestra and a vast open-air stage and commemorates Christ's journey into Jerusalem, His death and resurrection.

Would you like to go to this once in a decade event?

Some members from our church are planning a trip to Oberammergau in 2022 to see the Passion Play. As well as going to the Passion play, we will spend a few days in the Austrian Tyrol exploring places like Salzburg, Kitzbuhel and Innsbruck. The departure date is 26th June 2022. Cost per person- £1299 for 7 days. Departing from Dublin.

There are still a few places left on this trip, so if you would like further information or know of anyone else who might be interested, please contact Jeni McAughey at jmmcaughey@gmail.com for a brochure and more details.

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Marrow Chutney by James Martin

What will you do with your courgette glut?

Make the most of them in a fruity chutney with ginger, apples, sultanas and shallots

Prep:40 mins. **Cook:**25 mins Plus 12 hrs salting

Makes about 4 x 450g jars



Ingredients

-
- 1.5kg/3lb 5 oz marrows peeled and deseeded
-
- 225g shallot, sliced
-
- 225g apple, peeled, cored and sliced
-
- 225g sultana
-
- 2cm piece fresh ginger, finely chopped
-
- 225g demerara sugar
-
- 850ml malt vinegar
-
- 12 black peppercorns
-

Method

STEP 1. Cut the marrow into small pieces, put in a bowl and sprinkle liberally with 2 tbsp salt. Cover and leave for 12 hrs.

Sterilise the jars Just before you start cooking your chutney, wash your jars in hot, soapy water, then leave in a low oven to dry completely.

STEP 2. Rinse and drain the marrow, then place in a preserving pan or large saucepan with the shallots, apples, sultanas, ginger, sugar and vinegar. Tie the peppercorns in muslin (or put into a small enclosed tea strainer) and place in the pan. Bring to the boil, then reduce the heat and simmer, stirring from time to time, until the consistency is thick.

STEP 3. *Leave to settle for 10 mins, then spoon into sterilised jars (see tip below), put on the lids and label. Will keep for a year in a cool, dark place. Ideal with Sausage Rolls and cheese*

Women's Ministry ?

Ever thought about women in church ministry? Well here are some interesting facts provided by Dr Peter Brierley, written from his perspective in the Church of England.

In 1992 the Church of England voted to allow the ordination of women. Since 2014 they have also been able to become Bishops. The percentage of female clergy across all denominations in the UK in 1992, the first year it was counted, was 7% (of which 5% was Church of England).

By the year 2000 it was 10% for all denominations, by 2008 19%, by 2016 21% and in 2019, the latest year available, it is 24% (but 29% for Church of England and 23% for their senior clergy)

The Salvation Army has the largest proportion of female officers (ordained ministers) - an estimated 49% in 2020. Founder William Booth stated in the early days of setting up the organisation "My best men are women!"

The United Reformed Church has also a high percentage of women – 36% in 2020.

Likewise in 2020, the Methodist Church of Great Britain had 36%, and the Church of Scotland had 28%. In 2020 the Baptists had 15%, New Churches (especially Vineyard, New frontiers and Pioneer) 16%, and Pentecostals 15%.

The Roman Catholics and the Orthodox have no women priests at all.

How do these percentages compare with female leadership generally? Globally there are 21 women serving as the head of state or government in 193 countries, which is 11%. In the UK, of the top FTSE 100 companies only 5% of the CEOs are women. Of the MPs returned in the 2019 general election, 34% were women. In the UK regular Armed Forces, 11% are women.

One can always make other comparisons, but by these few examples, the percentage of female ministers is at least comparable to, if not better than, other sections of British society.

Learning lessons from a graveyard

If you're looking for a quiet oasis away from the bustle and busyness of everyday life, there's a place where nature, heritage and the life histories of hundreds of local people are on peaceful display.

Take a walk in your local cemetery. (e.g. *St John's Church Cemetery in Islandmagee*) The chances are it's a place where nature abounds, where socially-distant peace can be found, and you can meditate on the deeper issues of life.



It's true that graveyards seldom feature in most people's favourite places to visit. Many find them morbid, reminding them of their own mortality. Or they can prompt memories of loved ones no longer with us, and the sadness overcomes the happy memories of the life shared together. Others simply rush past cemeteries or graveyards, without even noticing that they are there. But walk among the gravestones, read the inscriptions and you find the stories of people's lives.

Samuel Ryder, the Hertfordshire seed merchant who devised the United States v Europe Ryder Cup golf tournament, is buried in the cemetery opposite the church where I minister. When I visited recently, someone had left golf balls on his grave.

In the same cemetery, there are more than 200 plain white graves of local and Commonwealth service people who died during the two world wars, and a memorial to the many local soldiers who died in the First World War.

To wander around any cemetery or graveyard is to enter into the lives of generations of families. To see the grave of the still-born baby close to the child who died in infancy, both near to the grandmother who died in her nineties. The husband and wife who died within months of each other, are alongside the wife who outlived her spouse by decades. I'm always struck by how people are described. Most are defined by their family relationships – beloved grandfather, grandmother, father, mother, wife, husband, son or daughter. Others are described by their roles in life – actress, golf professional or for the war graves, by their ranks. How long, I wonder, had the young men and women been in uniform before meeting their deaths – and being remembered ever after as soldiers? In some cases, it may have been just a few months.

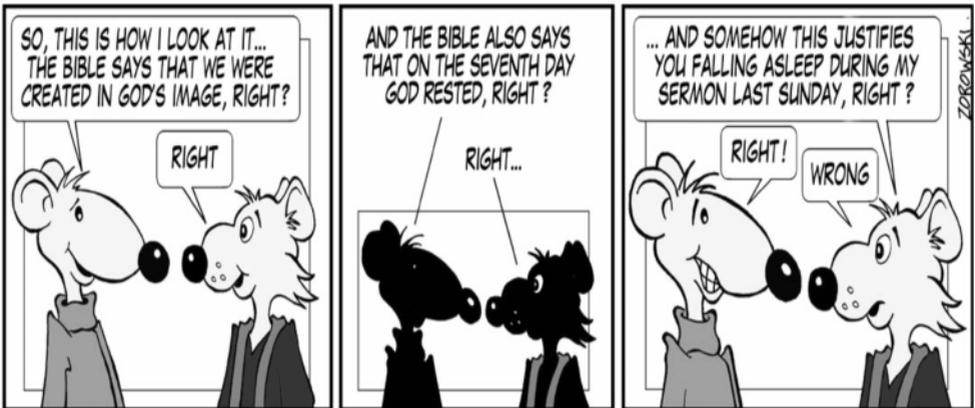
What, I find myself asking, would I like to have written on my gravestone? How would each of us like to be remembered? How can long lives be summed up in the few words you can fit on a gravestone? And what is it that we are doing in life that will be of lasting value? Cemeteries are places that can make you consider your own life and think about what is important in it.

Many Christian funerals begin with the words of Jesus Christ, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die.' It is a promise I hold to as I walk the paths around the graves.

By the Revd Peter Crumpler, a Church of England associate minister at St Paul's Church, Fleetville St Albans, Herts.

Church Mice

Karl Zorowski



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One of the best-kept secrets in Christianity

As we look at the role of women in the church today, we may think we have become very progressive and inclusive, permitting women at last to be ordained as priests (since 1990) in the Church of Ireland, after centuries of the Christian Church in its many forms not allowing women leadership roles. But if you look back at the early Christian Church, there is another hidden story that shows a very different attitude towards women in Christian ministry and leadership.

In the last twenty years, the history of women in ancient Christianity has been almost completely revised. As women historians have entered the field, they have brought with them new questions, developed new methods, and sought for evidence of women's presence in neglected texts and exciting new archaeological findings.

For example, only a few names of women were widely known from the New Testament writings primarily: Mary, the mother of Jesus; Mary Magdalene, his disciple and the first witness to the resurrection; Mary and Martha, the sisters who offered Christ hospitality in Bethany. Now at last we can start to learn more of the many other women who contributed to the formation of Christianity in its earliest years, despite their stories being suppressed, hidden and mostly destroyed by the early church fathers.

Perhaps most surprising, is that the stories of women we thought we knew well are changing in dramatic ways. Chief among these is Mary Magdalene, a woman infamous in Western Christianity as an adulteress and repentant prostitute.

Discoveries of new sacred texts from the dry sands of Egypt, along with sharper critical insight, have now shone a new light on this portrait of Mary, showing it to be entirely inaccurate. She was indeed an influential figure, but rather as a disciple and leader of one wing of the early Christian Church that promoted women's leadership.

The New Testament Gospels, written toward the last quarter of the first century AD, acknowledge that women were among Jesus' earliest followers. From the beginning of Christianity, Jewish women disciples, including Mary Magdalene, Joanna, and Susanna, had accompanied Jesus during his ministry and supported him out of their private means (Luke 8:1-3).

Jesus spoke to women both in public and private, breaking accepted codes of behaviour, and indeed he learned from them. According to one story, an unnamed Gentile woman taught Jesus that the ministry of God is not limited to particular groups and persons but belongs to all who have faith (Mark 7:24-30; Matthew 15:21-28).

When Jesus was arrested, women remained firm, even when his male disciples are said to have fled, and they accompanied him to the foot of the cross. It was women who were reported as the first witnesses to the resurrection, chief among them again Mary Magdalene. Although the details of these gospel stories may be questioned, in general they reflect the prominent historical roles women played in Jesus' ministry as disciples.

WOMEN IN THE FIRST CENTURY OF CHRISTIANITY

After the death & resurrection of Jesus, women continued to play prominent roles in the early church. The Letters of Paul, dated to the middle of the first century AD - offer fascinating and solid information about many prominent Jewish and Gentile women in the early church. His letters provide vivid clues about the kind of activities in which these women engaged more generally. He greets Priscilla, Junia, Julia, and Nereus' sister, who worked and travelled as missionaries in pairs with their husbands or brothers (Romans 16:3, 7, 15). He tells us that Priscilla and her husband risked their lives to save his. He praises Junia as a prominent apostle, who had been imprisoned for her labour. Mary and Persis are commended for their hard work (Romans 16:6, 12). Whilst Euodia and Syntyche are called his fellow-workers in the gospel (Philippians 4:2-3).



Here is clear evidence of women apostles active in the earliest work of spreading the Christian message.

Paul's letters also offer some important glimpses into the inner workings of ancient Christian churches. These groups did not own church buildings but met in homes, no doubt due in part to the fact that Christianity was not legal in the Roman world. Such homes were a domain in which women played key roles. It is not surprising then to see women taking leadership roles in house churches. Paul tells of women who were the leaders of such house churches e.g. (Apphia in Philemon 2; and Priscilla in I Corinthians 16:19).

Women held offices and played significant roles in group worship too. Paul, for

example, greets a deacon named Phoebe (Romans 16:1) and assumes that women are praying and prophesying during worship. (I Corinthians 11).

As prophets, women's roles would have included not only ecstatic public speech, but preaching, teaching, leading prayer, and perhaps even performing the eucharist meal. (A later first century work, called the Didache, assumes that this duty fell regularly to Christian prophets.)

Women were also prominent as martyrs and suffered violently from torture and painful execution by wild animals and paid gladiators.

The undermining of women in Church ministry.

Women's prominence in the church did not however go unchallenged! Every variety of ancient Christianity that advocated the legitimacy of women's leadership was eventually declared heretical by the Church, and all evidence of women's early leadership roles were erased or suppressed.

This erasure has taken many forms. Collections of prophetic oracles were destroyed. Texts were changed. For example, at least one woman's place in history was obscured by changing her name into a man's name!

In Romans 16:7, the apostle Paul sends greetings to a woman named Junia. He says of her and her male partner Andronicus that they are "my kin and my fellow prisoners, prominent among the apostles and they were in Christ before me." However, three or four centuries later Biblical editors and translators concluded that women could not be apostles, so transformed Junia into Junias, a man.

As a further way of undermining women in the fourth century, Christian theologians in the Latin West began to associate Mary Magdalene with the unnamed sinner who anointed Jesus' feet in **Luke 7:36-50**. Mary the apostle, prophet, and teacher had become Mary the repentant prostitute. This fiction was invented at least in part to undermine her influence and with it the appeal to her apostolic authority to support women in roles of leadership.

The Church further devalued the role of women by focussing on two or three verses from Paul's lengthy letters, such as: "Women Should Be Silent" — 1 Corinthians 14:26-40.

In this passage, Paul says "*women should be silent in the churches... they are not permitted to speak but should be submissive. And if they want to learn something, they should ask their own husbands at home.*"

Like hearing only one end of a phone conversation, the advice Paul gives to the church in Corinth is hard to completely understand because we don't know what problems he was addressing. It is generally assumed from the context surrounding these verses that the church's worship gatherings were quite chaotic. Far

removed from our modern church services, which are meticulously planned and generally only allow one person to address the church at a time, these ancient gatherings may have been more of an open forum type meeting. Paul's goal is for the gatherings to help the church grow strong and he reminds the believers that confusion is not from God.

Until recently the texts that survived have shown only the side that won. New texts that have been discovered are therefore crucial in constructing a fuller and more accurate portrait. It needs to be emphasized that the formal elimination of women from official roles of institutional Christian leadership did not eliminate women's actual presence and importance to the Christian tradition, although it certainly seriously damaged their capacity to contribute fully even to this day in many Christian denominations and churches.

What is remarkable today is how much evidence has survived the systematic attempts in centuries past to erase the contribution of women in the early church, and with them the warrants and models for women's leadership. The evidence presented here is but the tip of the iceberg.

A last word from St Paul

The truth is clearly spelt out by Paul on the subject of equality and the place of men and women in the Church when he wrote:

“There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

Church Mice

Karl Zorowski



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SHELDON'S ADVENTURE

A true story by Christine Harpur

I am a remarkably handsome tabby cat called Sheldon and I live with my humans in a place called Carrickfergus. My human mommy is called Karen and my best friend is Logan and I am going to tell you about an adventure I had recently, which, although scary at times, all ended well.

My life was very easy and content I had a lovely home, regular meals, plenty of toys and lots of love. Most nights I slept – except for occasional mousing excursions and during the day I ate, slept, roamed my territory, warned off intruders, eyed up lady cats and sat on nice soft sofas or human laps. A perfect existence.

One day however everything changed. I was wandering around minding my own business – everything is my business of course – including those noisy large motor things, I think they call them delivery vans. Anyway, this particular morning one stopped near my house and it had such a delightful smell I decided to hop inside and investigate. Before long it became quite dark and I was conscious of movement underfoot, I tried to get out, but everything was locked up.



Sometime later we stopped. Thank heaven – I was beginning to feel a little sick. The door opened so I hid behind some boxes until the man disappeared then I shot out. I had no idea where I was!

Now, I am a very intelligent cat – all cats are but I am particularly so and realised that this was not what I had intended. Somehow, I just knew I was a long way from home. I found myself a quiet spot to gather my thoughts and decide what to do. When I settled down a little bit I started to explore. Nothing was familiar, I didn't recognise any smells or any cats or dogs I met. What was I to do to find my family again?

I began to feel a little bit sorry for myself but quickly pulled myself

together and just decided to get on with it and fend for myself. As it began to get dark, I found a spot where I could sleep if I needed and hunt for food. I don't usually do this as my humans provide me with food and drink throughout the day and often give me treats of fresh chicken or fresh fish. Good job we were brought up with hunting skills. I shall draw a veil on my hunting activities – my humans tell me they are squeamish about things like that.

For a day or so I roamed around investigating what was available, what the local cats and dogs were like. Not too bad – mainly if I didn't bother them, they didn't bother me. I suddenly smelled something familiar – proper cat food! I followed my nose and found a dish full of a mixture. Hungrily I had my fill then retired to a nearby hedge to watch and see what happened.

A couple of local cats were quite friendly and told me that this particular human puts out the leftovers from her cat's food for hedgehogs. Hedgehogs? What a waste – but it would suit me fine. Because I am such an intelligent cat, I decided that it would be a good idea to try and ingratiate myself with this human so when she opened the door, I miaowed prettily, rolled over, jumped up and rubbed my body round her legs. She seemed nice, patted my head but said I couldn't come in and then said something about 'not encouraging' me. That was a bit worrying because I thought it might mean she wouldn't feed me if she realised it was me coming back regularly.

A few days later she started to look a bit worried and scratched my head a few times saying, 'I wonder where you are from and who you belong to'? Belong to! Excuse me, I don't 'belong' to anyone. I am a cat. I grace certain people ('my' humans) with my presence, but no one owns a cat.....

Meanwhile, apparently things were happening about which I knew nothing until I eventually got back home, and my human started to tell me about this other human who fed me. Apparently, she was worried I was lost because I looked well-kept and well fed so she did something strange called posting on Facebook. The weird thing, my human said, was that she had posted on Facebook too, but one was Whitehead one was Carrickfergus.

Lots of people contacted the Whitehead lady saying they recognised me but none of them were right. Fortunately, another lovely human contacted

the Whitehead one and said she had a scanner. She came over, scanned me for my chip and asked the nice vets at vets4pets in Carrickfergus to trace my family. They identified my humans through this thing called a chip implanted in my neck and contacted them. They were so pleased because they thought I was gone forever.

Cutting a very long story short, my human contacted the Whitehead lady who said to come right away. Meanwhile I was on my new daily perambulations - but I did go back to her house to see if there was something I could nibble. She seemed pleased to see me and opened a pack of food and put it at the front of the house where I proceeded to demolish it. She thought my humans would arrive before I finished eating and would come into the garden and see me. Of course, I didn't know anything about this or that they were on their way so just ate and left, there were exciting things to do.

Apparently, my human mommy and my best friend arrived, and the Whitehead lady was distracted – I had only been there five minutes before but now I had gone. My humans had a cup of tea and waited but of course I was full so didn't need to go back just yet. After they finished their tea, they decided to go for a walk and come back later. The Whitehead lady continued to be distracted and was scurrying round trying to find me.

I don't quite know what made me go back so quickly – perhaps it was the fact that I felt safe there. Her cat didn't leave the house and the young one's next door were quite friendly too so I knew I could sleep in the hedge and be there for food when it was put out.

When I returned, Whitehead lady then rather unkindly scooped me up and put me in a cat carrier (with some tasty titbits so it wasn't too bad) then all of a sudden I heard wheels squealing, doors slamming and running feet.....my two humans!

There were tears and kisses and hugs and Thankyous and then we were off. Logan held me in his lap the whole way home. It was so good to be home. To be honest I really didn't want to leave their side for quite a bit. I've been home sometime now, and things are back to normal- but I really don't want another adventure like that again, so however exciting the inside of a van looks, I will not be investigating for fear of ending up somewhere new again and not being as lucky a second time!

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Lesley Lowry offers a wide range of artisan handcrafted goods and gift ideas to help make buying a gift for any occasion so much easier.....check out the website at www.artisanstyle.co.uk or call Lesley on 07368 945569

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Vicki Foster welcomes you to her Contemporary Gallery & Gift Shop to find that special and unique gift. New and established NI artists work featured. Contact Vicki on 07590 437677 or go to her business Facebook page for more details: 2020 Art Whitehead

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To find out what Liz has for sale visit her shop or business Facebook page: Things Bright and Beautiful or call her on 07722 202247

Have you an anxious neighbour? Be a good neighbour...

If you have elderly neighbours who are on their own, it is worth bearing in mind that many of them will have been hit by ‘pandemic anxiety’. They may feel frightened to leave their homes.

Such is the finding of a recent study by the University of Cambridge and Imperial College London into the effects of the pandemic on the elderly.

So, any act of neighbourly kindness on your part may be most welcome. Helpful jobs such as tidying the garden, doing some shopping, running errands, and simply sitting outside with them over a cup of tea might be greatly appreciated.



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Celebrating and giving thanks for the ministry of Women in the Church of Ireland

It is hard to believe that women were not ordained to the priesthood within the Church of Ireland until as recently as 31 years ago, even though in most other sectors of life women have enjoyed senior positions for many years.

In fact, the ordination of women to the priesthood in the Church of Ireland was first approved by the General Synod on 15th May 1990.

The same year that women's ordination was approved, the Revd Irene Templeton and the Revd Kathleen Young were ordained by Bishop Samuel Poyntz, then Bishop of Connor, in St Anne's Cathedral, Belfast, on 24th June 1990. This followed the ordination of the Church's first female deacon, the Revd Katharine Poulton, on 21st June 1987. And eventually the Church of Ireland's first female bishop, the Most Revd Pat Storey, was consecrated as Bishop of Meath and Kildare on 30th November 2013.

Encouragingly there are now around 100 female clergy serving in the Church of Ireland, among 500 serving clergy in total.

A short 5-minute video film celebrating the ordination of women in Ireland and featuring contributions from 62 female Church of Ireland clergy was released last year to mark the 30th anniversary of this major step forward in inclusivity within the Church. Well worth a viewing. To view the video which lasts just over 5 minutes visit

<https://vimeo.com/483074576>

There are currently around 100 female clergy serving in the Church of Ireland, among 500 serving clergy in total.



"If you appoint a woman apostle, you'll have a better balanced team and avoid a lot of future bitterness and discord..."

Issued by Meath & Kildare Diocese 2020

A September Prayer

Dear Lord,

September – the month of new beginnings for many, as summer fades and school and college terms start.

After such a strange time of restrictions, hopes of freedom, with warnings to be cautious, it is hard to know what to expect this September.

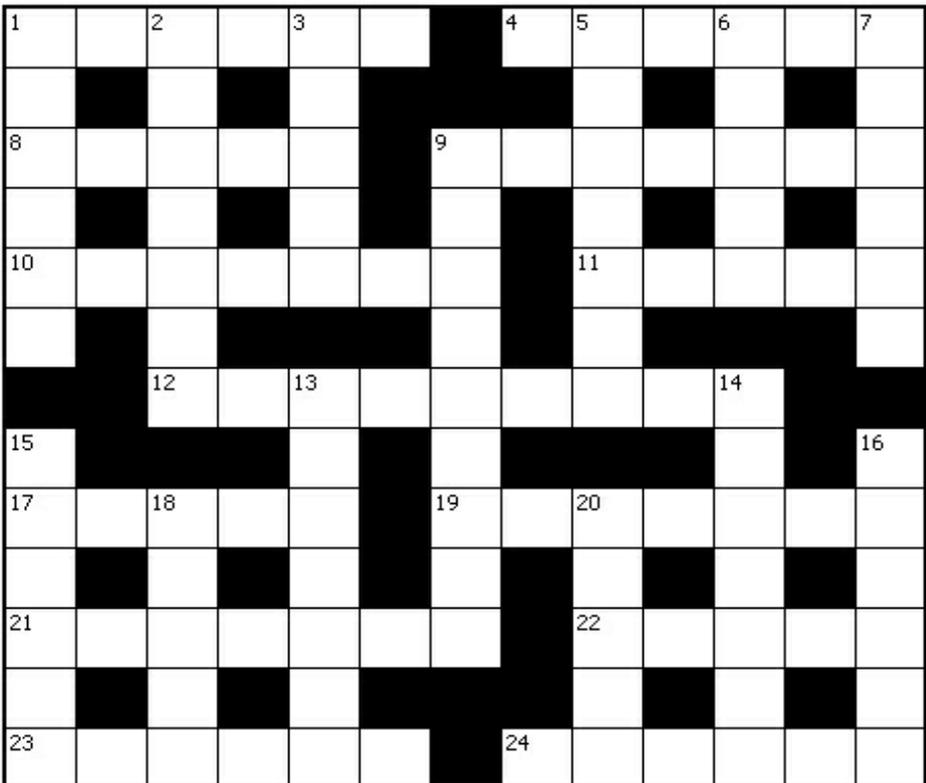
We can't know what lies ahead, Lord, but we can trust you to see us through whatever it turns out to be.

Thank you for your promise, *I will never leave you or forsake you... (Hebrews 13:5)*

Help us to hold fast to that promise, to keep trusting you – and to be thankful for each September day.

In Jesus' name. Amen.

By Daphne Kitching



September Crossword Clues

Clues Across

- 1 'Through [Christ] we have gained by faith into this grace' (Romans 5:2) (6)
- 4 Deprives of sight (Deuteronomy 16:19) (6)
- 8 The words of a hymn do this (mostly) (5)
- 9 Faithful allegiance (1 Chronicles 12:33) (7)
- 10 Belgium's chief port (7)
- 11 Where John was baptizing 'because there was plenty of water' (John 3:23) (5)
- 12 Imposing height (Psalm 48:2) (9)
- 17 Jesus' tempter in the wilderness (Mark 1:13) (5)
- 19 Comes between Amos and Jonah (7)
- 21 'Your will be done' ... as it is in heaven' (Matthew 6:10) (2,5)
- 22 Gale (Matthew 8:24) (5)
- 23 Axle, eh? (anag.) (6)
- 24 'Out of the... I cry to you, O Lord' (Psalm 130:1) (6)

Clues Down

- 1 Popular Christian author and humorist, Plass (6)
- 2 Transparent ice-like mineral (Revelation 4:6) (7)
- 3 Method of compelling surrender by surrounding target of attack (2 Chronicles 32:1) (5)
- 5 Expose (Isaiah 52:10) (3,4)
- 6 Lonny (anag.) (5)
- 7 Utterance (1 Timothy 1:15) (6)
- 9 Husband of Deborah, the prophetess (Judges 4:4) (9)
- 13 Burial service (Jeremiah 34:5) (7)
- 14 What Christ threatened to do to the lukewarm church in Laodicea (Revelation 3:16) (4,3)
- 15 Simon Peter climbed aboard and dragged the net (John 21:11) (6)
- 16 His response to Jesus' decision to return to Judea was 'Let us also go, that we may die with him' (John 11:16) (6)
- 18 There will be weeping and gnashing of ... (Matthew 8:12) (5)
- 20 Walkway between rows of pews in a church (5)

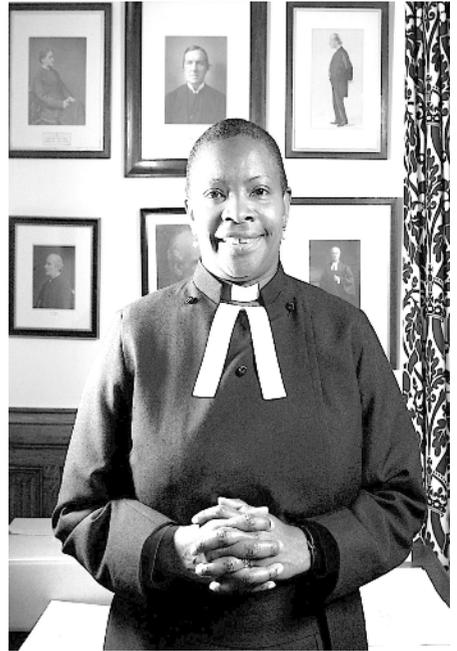
SOLUTION ON PAGE.37

Rose Hudson-Wilkin - On Being Britain's First Black Female Bishop

In her Hackney parish or as chaplain to the Queen and to the Speaker of the House of Commons, Rose Hudson-Wilkin has for 40 years been at the heart of a changing nation.

On 23 April 1994, approximately a month after it became possible for women to do so, I was ordained as a priest in Lichfield Cathedral. I remember it clearly. It was a bittersweet day. We left the ceremony through the great west doors, and I can still see the image of the other women in attendance, those who had given a lifetime of ministry, but, because of their age, had now missed their own opportunity to join the priesthood. That day, I felt the same emotions that surround giving birth: you've gone to the hospital, made it through labour, and there you are in a room with a beautiful baby, overjoyed, and yet very aware that in the next room or cubicle there may be a woman who has lost hers.

Faith is who we are. It's not a coat or a hat – something that we put on and take off depending on the weather. I was 14 years old and living in Montego Bay, Jamaica, when I first had a sense that I was being called to ministry. For me, the vocation was about leadership, pastorally caring for people and guiding in the liturgy. It was quite strange, given that no women were allowed to occupy such roles then, to feel called to something that didn't exist.



Nevertheless, in 1979, aged 18, I travelled to the UK to train as an evangelist at the Church Army College in London – women were allowed to do that. I met my husband, Ken, who was from the north-east, at the college. When I finished training, he followed me out to Jamaica and we got married. We both worked with the Church there: me settled into the community I knew so well, training other lay leaders; and Ken sent to look after two churches in the rural parishes of St James and Hanover, getting used to the people and the patois they spoke (sometimes asking for interpretation). In 1985, aged 24, I returned to the UK with Ken and had the first of our three children. By that point, the Church had

begun ordaining women as deacons. I was put forward to test my calling to ordained ministry, but the initial response from the Church was that I should really be looking after my husband and daughter. I happily told them that Ken was perfectly capable of looking after himself, and that I wouldn't have put myself forward had I not thought about how I would manage with my child.

Eventually, in 1991, I was ordained as a deacon and served my curacy at St Matthew's Church in Wolverhampton. Then, three years later, I was ordained a priest. I remember saying to a group of lay and ordained people while working as a diocesan officer, "If you had a vacancy and I applied for it, would you consider me?" One woman popped her hand up, and said, "But why would we? We don't have any black people here..." I laughed. "Oh, my goodness," I said. "Isn't it interesting that white priests can go to Africa, Asia, to our inner cities, they can minister to everybody, but somehow black priests are only allowed to minister to black people?" And then left it at that for them to ponder.

Even after I entered the priesthood there were – and still are – those who believe a woman should not have authority over a man. The first church that I went to was from that tradition. They struggled with my arrival, and a few people resigned from the committee. I went there knowing how they felt, but never once engaged them in conversation about the rightness of women to be ordained, because I didn't need to prove myself to anyone. I just went there and did my work – served them, in effect.

I am very conscious of the fact that in society and the wider community, young people from a minority-ethnic background rarely see reflections of themselves in leadership roles. That's a big deal – it certainly was for me. I was lucky because I was born and brought up in Jamaica, where I saw people who looked like me in all walks of life. I knew that I existed and I knew that I could become whatever I wanted to be. That stood me in good stead, and I came to the UK with a confidence that said, "You are." so, negativity didn't – and doesn't – imprint on me.

When I was appointed as chaplain to the Speaker of the House of Commons in 2010, a role I share with another priest, one newspaper described him as an "Oxford graduate" and me as "the girl from Montego Bay". I just smiled. Sometimes people have asked me why I stay. And I say to them, "I stay because I know who called me." I would be lying if I said there isn't a sense of sadness when you recognise that people don't want to accept your ministry, but I step back and think, "You know what? That is their problem."

One thing I have always said to my children and other young people is that you cannot legislate for someone else's behaviour. When people rejected me from doing their funerals because I was black, or because I was a woman – more so because I was black – I would allow myself to feel the pain of that rejection,

because that pain is real and there's no point in pretending it's not. But I would pull myself together and say, "Rose, you do a damn good funeral, so it's their loss." And then I got on with life.

We have laws in this country that would make you think there ought not be any racism or sexism, but the reality of human nature is what it is. You have to decide for yourself how you are going to respond, and respond in a way that is not detrimental to your wellbeing.

Folks in Britain could do well with learning a thing or two from Her Majesty. She is someone who embraces everyone – something I have experienced first-hand as a chaplain to the Queen, a position I was appointed to in 2007. She relates to people with a deep respect, and values them and their culture. When people ask whether I found it strange moving between the Queen's chapel and my parish in Hackney, east London, where I spent almost 17 years, my answer is "No." Why? Because I see the person. To me, the Queen is first and foremost a mother, a grandmother and a great-grandmother. The people in Hackney are equally ordinary. They may not have been born with a particular privilege, but what I have learned from a very early age is to treat all people, regardless of title, as human beings. My years in Hackney were the best of my life, and when I left, the tears were unstoppable.

It was only after I was accepted for the role of Bishop of Dover that people said to me, "Oh, that's a big job!" I hadn't seen it like that. I am a one-day-at-a-time girl. And one day at a time is just loving what I do, when I'm doing it. I could never have imagined that this is where life would take me. My mother came to the United Kingdom when I was a baby, and I was raised by my father's sister in Jamaica. Life was very ordinary and we had very little. That was my reality. But I believe that faith takes us to greater heights. My life was changed and continues to be changed in the presence of God. I know what joy and serenity that has brought me – and I want others to experience that joy in their lives, too.

The Church has come a long way in the past 30 years, and I have conquered many milestones: one of the first women to be ordained, the first black priest to be chaplain to the Queen and to the Speaker of the House of Commons. Now, I'm the first black woman to be a bishop in the Church of England. But if there's one thing I would like to see change in my lifetime, it would be that all these "firsts" stop; that they become normal.

A few years ago, I saw the journalist who had written the piece about me and the "Oxford graduate". I told him that he had unwittingly given me the title for my autobiography. When I eventually get around to writing it, it will be called *The Girl from Montego Bay*.

Article from Vogue Magazine 3/1/20 by Rose Hudson-Wilkin.

St James the Least of All

On the perils of taking a wedding

The Rectory
St James the Least of All



My dear Nephew Darren

As with many of your ideas, your intentions are admirable; it is just that they don't work.

So it was with the recent wedding in your church, where you allowed the happy but quite mad young couple to try and imitate the marriage of the Duke and Duchess of Cambridge. It was kind of them to want to celebrate Will and Kate's recent 10th wedding anniversary, but it did not seem to occur to anybody that your church, converted from a 1960s warehouse, is fractionally less impressive than Westminster Abbey. And I feel that a backdrop of a car park and canal make a poor substitute for the Houses of Parliament and the Thames. Finally, even 43 very enthusiastic young people can hardly pretend they are a congregation of several thousand.

However, I do applaud your decision to invite me to take it, in order to impart a degree of gravitas to the proceedings, though of course I would not presume to upstage the Archbishop of Canterbury. (Although were he to ask my advice on how to run the Anglican Church, I have several helpful suggestions to hand.) But even I struggled to keep things on a proper course when the bride, lacking a horse-drawn carriage, simply walked up the lane with her ancient pony. (Which then tried to bite me at the church door!)

Her arrival was greeted with music. I will pass no comment on this, as the Bible says we are to make a joyful noise, not necessarily music, unto the Lord. I am sure that drums and kazoos and guitars all have their place – somewhere or other.

It was a pity that the groom, unlike Prince William, had not thought to get to the church on time – or indeed, at all. It was fortunate that the bride's mother found him in that pub nearby, or really, we would have struggled to complete the wedding.

Your loving uncle,

Eustace



Make paper boat prayers for COP26

Most of us will have read some of the recent report on the climate crisis. It makes clear that the crisis is the result of human activity. Human activity is changing the Earth's climate in ways "unprecedented" in thousands or hundreds of thousands of

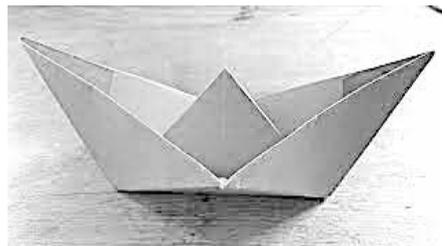
years, with some of the changes now inevitable and "irreversible", climate scientists have warned.

Within the next two decades, temperatures are likely to rise by more than 1.5C above pre-industrial levels, breaching the ambition of the 2015 Paris climate agreement, and bringing widespread devastation and extreme weather.

Only rapid and drastic reductions in greenhouse gases in this decade can prevent such climate breakdown, with every fraction of a degree of further heating likely to compound the accelerating effects, according to the Intergovernmental Panel on Climate Change, the world's leading authority on climate science.

So urgent action is needed. In November an important conference (COP 26) will be held in Glasgow. COP stands for Conference of the Parties, and will be attended by countries that signed the United Nations Framework Convention on Climate Change (UNFCCC) - a treaty agreed in 1994. The 2021 meeting will be the 26th meeting, which is why it's called COP26. Decisions made at this have the potential to change our current dependence on fossil fuels and the resulting damage to the climate. If Governments do not act there will be catastrophic changes to our world.

We can influence what happens at COP26. We can write to the Prime Minister, to Alok Sharma who is the UK lead for this conference, and to our MP and demand that they take action. The climate crisis is a storm we all face, but we're not all in the same boat. For some, the storm is stronger, and the waves are already breaking. Every day, people living in poverty battle the worst of a crisis they did not create. This is deeply unjust. But a better way is possible. So Christian Aid is suggesting that we make paper boats with prayers on them which will be forwarded and displayed at the conference. If anyone would like to make some of these, please contact Jeni McAughey at jmmcaughey@gmail.com. Or visit the church Facebook page.



We all need to take our own actions too, to reduce the distances we drive by walking, cycling or using public transport whenever possible. We can look at the cars we drive and if changing a car consider buying an electric one. We can reduce the heating levels in our homes and consider putting on a jumper rather than turning the heating on. By reducing how much meat we eat we can help reduce the quantities of methane produced; methane contributes significantly to climate change. We can reduce the amount of stuff we buy and consider buying second-hand if possible. It is our responsibility as Christians to care both for our world and particularly for those being severely affected by the climate crisis. Our individual actions may be small but together we can make a change and help avert this catastrophe.

By Jeni McAughey

Church Mice

Karl Zorowski



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September Crossword Answers

ACROSS

1 access; 4 blinds; 8 rhyme; 9 loyalty; 10 Antwerp; 11 Aeon; 12 loftiness; 17 Satan; 19 Obadiah; 21 on earth; 22 storm; 23 exhale; 24 depths

DOWN

1 Adrian; 2 crystal; 3 siege; 5 lay bare; 6 nylon; 7 saying; 9 Lappidoth; 13 funeral; 14 spit out; 15 ashore; 16 Thomas; 18 teeth; 20 aisle

You Are Welcome Here

No matter:

- Where you've come from or are going;
- What you believe or doubt;
- What you are feeling or just not feeling;
- What you have or don't have; and
- No matter whom you love!



Fellowship Activities for September

The House Group

We will meet in the Parochial Hall at St Patrick's to follow the TV drama series 'AD Kingdom & Empire' (the story of the early church from Acts) All are welcome to join us on the following dates:

MONDAY 13th & 27th September at 7.30pm

Book Club in the Parochial Hall

Wednesday 1st September at 7.30pm.

Wednesday 29th September at 7.30pm

The September book will be 'Mornings in Jenin'
by Susan Abulhawa

Contemplative Prayer Group

Tuesday 21st September at 7.30pm in the Boucher Room

**New members are always welcome to come along to
any of the meetings listed above**

FROM THE EDITOR'S DESK

Dear Reader

Welcome to our September edition of Church Matters Magazine.

As students and Children head off for the start of the new term, life for the rest of us can start to assume a normal routine once again.

This month we can expect to see more activities happening around our two churches and hopefully some of you will be able to offer your help at St Patrick's and St John's so that we can keep our churches looking attractive and welcoming. (See page 10)

I have also highlighted our trip to Oberammergau which offers an amazing once in a lifetime experience to see the Passion of Christ enacted with amazing attention to detail and to the most amazing backdrop of the Bavarian Alps. All this to the accompaniment of hauntingly beautiful music sung by the 200+ choir (Page 11)

We continue to remember those within our community who are sick and need our prayerful support

A prayer for someone sick

Dear God, you are the strength of the weak & the comforter of those who suffer. Hear my prayer for _____ (name of person) and grant them the power of your grace, that their sickness may be turned into health and their sorrow into joy, for Jesus Christ's sake. Amen

Next month will see both our churches celebrating Harvest Festival...so please we ask you to start setting aside non-perishable food stuffs and household basics to gift, which we can then donate via Whitehead Storehouse, for those most in need of help in our local community. Thank you.

God Bless and stay well

WHO'S WHO IN THE PARISH

Rector: Revd Canon Mark Taylor,

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Facebook: St Patrick's & St Johns Whitehead & Islandmagee

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George McNeill Diocesan Lay Reader

CHURCHWARDENS

	St. Patrick's	St. John's
Rector's:	Jo Pawson	Pauline Riddle
People's:	Jeni McAughey	William Rafferty

GLEBEWARDENS

St. Patrick's- Trevor Peoples St. John's - Jim Reid

SELECT VESTRY (includes Churchwardens & Glebewardens)

Inez Moore - Hon Secretary 7 Donegall Drive 9337 8927

Sandra Thompson - Hon Treasurer 07912478331

Ann Mulholland;

Bill Pollock;

Alison Higginson;

Valerie Kincaid;

Maureen Reid;

George McNeill;

Priscilla Carlisle;

Mabel Allen;

Bertnel Thompson;

Andy Niblock

Austin Jenkins -Graveyard Manager St John's

Sunday School Leaders

St Patrick's: Frances Taylor

St John's: Sara Henderson

Youth Fellowship Leader

Stephen Martin - stepheneddu@gmail.com

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Registered with NI Charity Commission NIC102649