

Holsworthy Benefice ~ News Sheet No 16

Bridgerule, Hollacombe, Holsworthy and Pyworthy with Pancrasweek

12th July 2020 ~ Fifth Sunday after Trinity (Proper 10)

Priest in Charge: Mother Elizabeth Burke

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Worship and Prayer in the Holsworthy Benefice

Sunday	9.30am	Morning Worship	On Zoom (details below)
Sunday	11am	Said Eucharist	Holsworthy Parish Church
<i>If you are coming to this Eucharist please read all of page 2 of this news sheet</i>			
Tuesday	7pm	Contemplative Prayer	All on Zoom details below; https://us02web.zoom.us/j/82633460276? To join by phone: 0131 460 1196 ID 826 3346 0276 Password: benefice
Wednesday	3pm	Home Group	
Friday	12 Noon	Prayers during the day	

Prayer Intentions for the week - 12th JULY 5th SUNDAY AFTER TRINITY

5th Sunday after Trinity	All who work on the sea, Holsworthy Hospital and Health Services All who live at Holsworthy Beacon
Monday 13th July~	Our neighbours
Tuesday 14th July (John Keble)~	Attentiveness to God
Wednesday 15th July (Swithun)~	Our prayer life
Thursday 16th July (Osmund)~	Trust in God
Friday 17th July~	Unity and peace
Saturday 18th July (Elizabeth Ferard)~	Openness to God's word

A Prayer for our Communities

Loving God,
as lock down eases,
and more businesses and organisations start to open,
be with those involved;
the owners, directors, managers, staff and volunteers;
the clients and customers.
Help them to stay safe,
to respect the restrictions in place and to flourish.
Through Jesus Christ, our Lord, Amen.

PCC Meetings

It is hoped to have remote PCC meetings on Zoom over the next month or so - Zoom details as above

Holsworthy PCC - Wed 22nd July 7pm
Pyworthy PCC - Thurs 23rd July 7pm

Services next Sunday

9.30am Morning Prayer on Zoom
(same Zoom details)
11am Said Eucharist,
Holsworthy Parish Church

The Kivell Chapel in Holsworthy Church is open every day for individual prayer



Many people have missed being able to go into a sacred building to spend time with God.

Thanks to many volunteers, part of the church of St Peter and St Paul, Holsworthy is now open each day.

If you are self isolating due to you or a person in your household having symptoms please do not go to the church, please carry on praying at home.

Please sanitise your hands on entry and exit, observe social distancing and stay within the cordoned areas.

In time and with the right volunteers we will look to open parts of Pancrasweek and Pyworthy churches.

Rector

Mother Elizabeth is to be licensed by Bishop Jackie as Rector on 16th July. A service of installation will take place once social distancing has eased.

Coming to church during the covid-19 pandemic

PLEASE READ BEFORE ATTENDING SERVICES IN THE HOLSWORTHY BENEFICE

Everyone, without symptoms or those needing to self isolate, are welcome. It is at your own discretion, including those of a higher risk category. Please carefully consider your needs, especially if you are in a higher risk category, before attending services in church buildings.

Please follow all the guidance to keep you and others as safe as possible.

If you decide to come to a service in a church building please be aware and carry out the following;

- Keep to the 2 meters social distancing and don't linger anywhere. Door ways and aisles are to be kept clear of people.
- Good hand hygiene must be followed - *sanitiser is to be used* on entry and exit of the building.
- Gloves are not recommended. It is more difficult to sanitise gloves than hands.
- Face coverings are optional.
- The doors will be left open throughout the service (this will be reassessed in September).
- There will be no singing during the service until advice says it is safe to do so.
- There will be a plate by the door for your offering - please sanitise your hands before and after.
- After sanitising
 - you may light votive candles
 - go straight to the furthest forward empty pew. Service books will be in the pews. This is to ensure 2 meters social distancing when entering and exiting the building. *Please do not hold out for sitting where you normally sit.*
- Please sit in the *middle of the pew* and not either end.
- You are very welcome to kneel, sit or stand as per the custom of the church.
- The Celebrant alone receives both bread & wine.
- The words of distribution "the body of Christ" are said by the Celebrant before the distribution with the congregation responding "Amen".
- *Distribution of communion will be by the priest bringing the bread to you in the pew.*
- The Celebrant may wear mask and visor.
- Please stand, sit or kneel as you are able to receive the sacrament.
- The distribution takes place in silence with the wafer carefully dropped into the hands of the communicant. Please hold both hands (one cupping the other) out stretched so as much social distance can be maintained.
- Please remember not to say Amen out loud on receiving the host. If you do don't worry and try to remember next time.
- At the end of the service please leave in order of those closest to the door first.
- Please don't linger after the service and keep the doorway and aisles free.
- There will be no refreshments after the service.
- If you wish to talk to the priest after the service please remain in your pew.

Please keep the opening of churches and starting to worship in the buildings in your prayers. Please pray for the clergy and others involved during this time. Pray especially for the younger generations that are making it possible for churches to open and services to commence.

Online book of remembrance opened at St Paul's

St Paul's Cathedral has launched Remember Me, an online book of remembrance for all those who have been living in the UK who have died as a result of the COVID-19 pandemic. People of all faiths, beliefs or none are invited to contribute to Remember Me. HRH The Prince of Wales, who recorded a video message, said: "This virtual book of remembrance is here not just to recall our loss and sorrow, but also to be thankful for everything good that those we have loved brought into our lives."

Family, friends and carers of those who have died can submit, free of charge, the name, photograph and a short message in honour of a deceased person via the *Remember Me* [website](#). The deceased person must have been living in the UK. *Remember Me* will be open for entries for as long as needed. It is intended that the *Remember Me* site will become a physical memorial at the Cathedral.



From the AD CLERUM, 9th July 2020

(Letter from the Bishop to his Clergy)

Covid-19 and its legacy

Two features of the social landscape have come under the spotlight in recent weeks: class and race. Glaring disparities in how the burden of Covid-19 has affected different sections of the British population have emerged. Black, Asian and other ethnic minority communities (BAME) in the UK have suffered disproportionately in the pandemic with more infections, worse outcomes and more deaths.

Meanwhile graphic scenes of the murder of George Floyd in the United States have intensified the voice and visibility of the Black Lives Matter movement. In combination, this has opened up every institution and community to scrutiny, including the Church of England. When it comes to discussing racism, events have revealed the impossibility of so doing without discussing colonialism and the legacy of slavery.

Slavery and its legacy

The anger felt by some is understandably directed towards what they see as the glorification of those who were involved in or profited from the transatlantic slave trade. The violent removal of the statue of the slave trader Edward Colston in Bristol last month shattered the complacency with which this subject has often been regarded.

For centuries slavery was a part of life for many British people, including here in Devon. I am referring not just to those who managed plantations in the Caribbean or who were absentee landlords or 'owners' of enslaved people, but also to those involved in the economic web of which slavery was a part, either making items for export, building or manning slave ships, or benefiting from the local purchasing power of the riches produced on the plantations.

Given the many vested interests tied up in slave trade, it is amazing that Olaudah Equiano, William Wilberforce and Thomas Clarkson (who are jointly

commemorated in the Anglican Calendar on 30th July) should have succeeded in their campaign to abolish slavery, at least here in Britain. To achieve political agreement in favour of abolition, the British Government had to provide £20 million (equivalent to almost £2 billion today) in compensation, to be shared out among British slave-owners. In good Civil Service tradition, copious records were kept of those who applied for compensation, whether successful or not. To compound injustice, the enslaved themselves received no compensation for their stolen labour and suffering.

The Government did not have the £20 million required to fund the compensation package and had to borrow £15 million from bankers. This loan was only finally paid off in 2015. British taxpayers, including (to our shame) members of the Windrush Generation, who were descendants of the enslaved and whose degrading treatment we are only now beginning to acknowledge, have been paying interest on that loan all these years.

Auditing our monuments

The present crisis is seeing several intertwined strands of long-standing pain, anger and fear interact and merge in ways that may change British society in unexpected ways. Historical monuments, including those in our churches and cathedrals, are likely to provide a focus of interest and/or anger. Damaging, removing without permission or applying graffiti to church monuments is illegal and wrong, and paradoxically may not in the long run help people in general to recognise and challenge racism. However, the stories behind the monuments can offer opportunities to educate ourselves and the many tourists and schoolchildren who visit our churches.

Many parishes have printed guides describing the architecture of their church and the significance of its various monuments, perhaps drawing attention to an important individual buried in the churchyard. 'The evil that men do lives after them, the good is oft interred with their bones,' says Shakespeare in *Julius Caesar*. Could a member of the congregation, perhaps working in partnership with a local historian, research your monuments and inscriptions, and where there is racism or a cultural legacy to be confronted, use it as an educational tool to understand better our nation's story?

Tackling slavery and racism today

For many people, slavery is in the past or something that happens elsewhere. Sadly, slavery is a present reality. Nationally, the Clewer Initiative works to help support victims of modern slavery. Closer to home, Chris Forster and Transforming Plymouth Together have put together resources to help identify the signs of exploitation whether overseas agricultural workers, women trafficked for sex, or those working at a local car wash. Modern slavery is driven by the demand of consumers for cheap, personalised goods and services. The focus is on the benefit to the purchaser, with little attention paid to the plight of the providers. The Fairtrade Movement aims to correct this focus. In a culture of indifference the criminal exploitation of vulnerable people flourishes.

St Paul tells us that, 'There is neither Jew nor Greek, neither slave nor free, neither male nor female, but all are one in Christ Jesus' (Galatians 3.28). Do we believe this to be true or is it merely an aspiration? In response to the systemic discrimination faced by members of BAME communities in Britain, the Archbishops have set up a Racism Action Commission, tasked with identifying and dismantling institutional barriers to racial injustice, equality and inclusion in the Church. It is vital that we address issues around equality, fairness and exploitation honestly and transparently.

In the Diocese, we are looking at ways we can improve diversity across our churches and play our part in making British society more equal. Tanya Hockley-Still, Priest-in-Charge of St Mark's, Exeter and our Diocesan BAME Adviser works in partnership with the Vocations Team not only to help grow vocations to the ordained ministry, but to raise the profile of people in the Diocese from every background and encourage their involvement in all aspects of church life and governance.

Racial stereotyping is part of the problem in England and from the autumn **unconscious bias training** will be mandatory for every licensed clergy person and reader in the Diocese. Mindful of how important lay representatives are in appointment processes and how female candidates can also be easily disadvantaged, we are giving strong encouragement to parish reps to undertake such training too.

The goal of life is to draw all humanity into the life of God. So as we journey on together in faith and love, let us entrust the past to God's mercy, the present to his grace, and the future to his providence.

With my thanks for our partnership in the Gospel,

+ Robert Exon

Faith leaders make call for environment-focused economic recovery

UK faith leaders have called on the Government to ensure its economic recovery plan does not bypass care for the Environment.

Marking the end of the first half of London Climate Action Week, representatives from UK faith groups have signed an open letter to the UK Government urging it to ensure that its economic recovery strategy is centred on the urgent need to reduce the impact of climate change.

In the letter, the signatories, some of whom are members of the 'Faith for the Climate' network, also commit to the goals of the *Laudato Si* encyclical - an initiative of Pope Francis - to advocate for and model positive initiatives to continue to tackle the Climate Emergency.

The open letter includes:

"COVID-19 has unexpectedly taught us a great deal. Amidst the fear and the grief for loved ones lost, ... We have rediscovered our sense of how interconnected the world is. The very health and future of humanity depends on our ability to act together not only with respect to pandemics but also in protecting our global eco-system...

"Many people have discovered a deeper sense of spirituality. We have seen the possibility of creating a more sustainable and generous society in which we care more deeply for each other and the world...

"This unique moment calls us to develop a shared new vision for our future which we cannot afford to miss. As faith leaders we are committed to working alongside the people and governments of this nation and the world to formulate and live by such a vision."

Those signed the letter include:

Rt Revd Nicholas Holtam, Bishop of Salisbury and Church of England lead Bishop on Environmental Affairs

Rabbi Jonathan Wittenberg, Rabbi, New North London Synagogue and Senior Rabbi of Masorti Judaism

Bishop John Arnold, RC Bishop of Salford and lead on Environment for the Catholic Bishop's' Conference of England and Wales

Rt Revd Sarah Mullally, Bishop of London
Qari Muhammad Asim MBE, Chair, Mosques & Imams National Advisory Board

COLLECT

Almighty and everlasting God,
by whose Spirit the whole body of the
Church is governed and sanctified:
hear our prayer which we offer for all your
faithful people,
that in their vocation and ministry
they may serve you in holiness and truth
to the glory of your name;
through our Lord and Saviour Jesus
Christ,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

FIRST READING Isaiah 55:10-13

*A reading from the book of the prophet
Isaiah.*

Thus says the LORD: As the rain and the
snow come down from heaven, and do
not return there until they have watered
the earth, making it bring forth and sprout,
giving seed to the sower and bread to the
eater, so shall my word be that goes out
from my mouth; it shall not return to me
empty, but it shall accomplish that which
I purpose, and succeed in the thing for
which I sent it. For you shall go out in joy,
and be led back in peace; the mountains
and the hills before you shall burst into
song, and all the trees of the field shall
clap their hands. Instead of the thorn
shall come up the cypress; instead of the
brier shall come up the myrtle; and it shall
be to the LORD for a memorial, for an
everlasting sign that shall not be cut off.

PSALM Psalm 65 [or 65:8-13]

R *Be joyful in God, all the earth.*

Praise is due to you, O God, in Zion;
to you that answer prayer shall vows be
paid.
To you shall all flesh come to confess their
sins;
when our misdeeds prevail against us,
you will purge them away. **R**

Happy are they whom you choose
and draw to your courts to dwell there.
We shall be satisfied with the blessings of
your house, even of your holy temple.
With wonders you will answer us in your
righteousness, O God of our salvation,
O hope of all the ends of the earth
and of the farthest seas. **R**

In your strength you set fast the mountains
and are girded about with might.
You still the raging of the seas,

the roaring of their waves
and the clamour of the peoples.
Those who dwell at the ends of the earth
tremble at your marvels;
the gates of the morning and evening sing
your praise. **R**

[You visit the earth and water it;
you make it very plenteous.
The river of God is full of water;
you prepare grain for your people,
for so you provide for the earth.
You drench the furrows and smooth out
the ridges;
you soften the ground with showers and
bless its increase. **R**

You crown the year with your goodness,
and your paths overflow with plenty.
May the pastures of the wilderness flow
with goodness
and the hills be girded with joy.
May the meadows be clothed with flocks
of sheep
and the valleys stand so thick with corn
that they shall laugh and sing.] **R**

SECOND READING Romans 8:1-11

*A reading from the letter of Paul to the
Romans.*

There is now no condemnation for those
who are in Christ Jesus. For the law of the
Spirit of life in Christ Jesus has set you
free from the law of sin and of death. For
God has done what the law, weakened
by the flesh, could not do: by sending his
own Son in the likeness of sinful flesh, and
to deal with sin, he condemned sin in the
flesh, so that the just requirement of the
law might be fulfilled in us, who walk not
according to the flesh but according to
the Spirit. For those who live according to
the flesh set their minds on the things of
the flesh, but those who live according to
the Spirit set their minds on the things of
the Spirit. To set the mind on the flesh is
death, but to set the mind on the Spirit is
life and peace. For this reason the mind
that is set on the flesh is hostile to God;
it does not submit to God's law – indeed
it cannot, and those who are in the flesh
cannot please God. But you are not in
the flesh; you are in the Spirit, since the
Spirit of God dwells in you. Anyone who
does not have the Spirit of Christ does
not belong to him. But if Christ is in you,
though the body is dead because of sin,
the Spirit is life because of righteousness.
If the Spirit of him who raised Jesus from

the dead dwells in you, he who raised
Christ from the dead will give life to your
mortal bodies also through his Spirit that
dwells in you.

GOSPEL Matthew 13:1-9. 18-23

*Hear the gospel of our Lord Jesus Christ
according to Matthew.*

Jesus went out of the house and sat beside
the lake. Such great crowds gathered
around him that he got into a boat and sat
there, while the whole crowd stood on the
beach. And he told them many things in
parables, saying: "Listen! A sower went out
to sow. And as he sowed, some seeds fell
on the path, and the birds came and ate
them up. Other seeds fell on rocky ground,
where they did not have much soil, and
they sprang up quickly, since they had no
depth of soil. But when the sun rose, they
were scorched; and since they had no root,
they withered away. Other seeds fell among
thorns, and the thorns grew up and choked
them. Other seeds fell on good soil and
brought forth grain, some a hundredfold,
some sixty, some thirty. Let anyone with
ears listen! Hear then the parable of the
sower. When anyone hears the word of the
kingdom and does not understand it, the
evil one comes and snatches away what is
sown in the heart; this is what was sown on
the path. As for what was sown on rocky
ground, this is the one who hears the word
and immediately receives it with joy; yet
such a person has no root, but endures only
for a while, and when trouble or persecution
arises on account of the word, that person
immediately falls away. As for what was
sown among thorns, this is the one who
hears the word, but the cares of the world
and the lure of wealth choke the word, and
it yields nothing. But as for what was sown
on good soil, this is the one who hears the
word and understands it, who indeed bears
fruit and yields, in one case a hundredfold,
in another sixty, and in another thirty."

POST COMMUNION

Grant, O Lord, we beseech you,
that the course of this world may be so
peaceably ordered by your governance,
that your Church may joyfully serve you in
all godly quietness;
through Jesus Christ our Lord.





Sunday 12 July 2020
 Matthew 13:1-23
 15th Sunday in Ordinary Time

IN THE GOSPEL TODAY

My name is _____

GROW STRONG

Finding good soil. The sower scattered seeds on the ground. Find the right way so the seeds fall into the good soil.



Jesus tells a story about a man who sows some seeds. The seeds fall on the path, on rocks, in thorns and on good soil. Only the seeds that fall on soil grow to become healthy plants. Those who listen to God's word and grow in love are like seeds in the good soil.

I am like the seed growing on good soil when I...

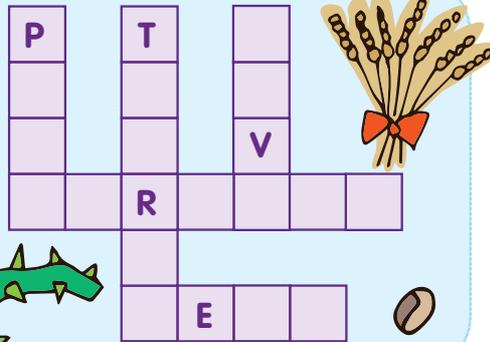


Cross out the words that don't belong.

Join the dots to help the seed grow into a strong, healthy plant.

Fit the words into the grid

- THORNS
- HARVEST
- PATH
- SEED
- LOVE



How many seeds?

A man sowed some seeds. Can you count how many seeds fell on the path, in the rocks, in the thorns, or on the good soil?



A PRAYER TO SAY

Dear Jesus, sometimes I know the right thing to do but don't want to do it. At times like these, I am like the hard path, the rocks or the thorn bushes. Help me to be like the good soil and do the right thing, so that I can grow to be a good, strong, kind person. Amen.

Answers: How many seeds: path = 3; rocks = 4; thorns = 2; good soil = 6.

God in the Arts

Editor: The Rev Michael Burgess considers 'The Transfiguration' by Fra Angelico. It is found in the Dominican convent of San Marco in Florence. Our graphic is from Wikimedia Commons at: [https://commons.wikimedia.org/wiki/File:Transfiguration_by_fra_Angelico_\(San_Marco_Cell_6\).jpg](https://commons.wikimedia.org/wiki/File:Transfiguration_by_fra_Angelico_(San_Marco_Cell_6).jpg)

The Transfiguration – beholding the Glory



TQ – Tingle Quotient – is the name given to those things that can produce a tingle down the spine or a frisson of

excitement.

It could be a piece of music or the sight of an evening sunset at sea. We look, we hear, and our sense of wonder as something sublime unfolds before us produces delight and awe. We see a hint of glory that can even lead us to worship.

I think the monk who lived in cell no 6 at the Dominican convent of San Marco in Florence must have felt that when he entered his room and saw for the first time the fresco of the Transfiguration that Fra Angelico had painted. I am sure the sight would have stopped him in his tracks, just as Peter, James and John were stopped in their tracks as they beheld their Lord transfigured before them on the mount.

From 1436 Fra Angelico painted a whole series of frescoes for the convent from the High Altar to the Chapter House to the cells of the monks. Here in cell no 6 there is a restrained simplicity and directness about the Transfiguration. One of the three disciples looks out towards us, while the other two are caught up in wonder and awe as they look on Jesus with the faces of Moses and Elijah on either side.

Here Fra Angelico is not seeking to impress a wealthy patron: he is providing a focus for devotion

and prayer for the monks of his community. The scene speaks to us of that sense of awe and reverence.

On August 6 we celebrate the feast of the Transfiguration. The Gospel accounts relate that special moment of revelation to the inner group of disciples. The glory shown to them evoked a sense of wonder and marvel, but also a sense of loss. For the glory proved elusive and just out of human reach. The moment of revelation passed, and the disciples had to go down the mount again to meet the crying needs of the world, all but forgotten when they were with their Lord on the mountain top.

The monk in his cell would ponder the glory of Fra Angelico's fresco, knowing that he would be called from his cell to take up his monastic duties. But the painting would go with him to sustain and nurture his life. It is the same with us: we have moments of glory. But they pass, and we must return to our daily lives. As we look on this month's painting, we sense that glory and wonder which can sustain us through life. As Thomas Jones says in his poem on this episode:

*Like a pearl we hold
Close to our hearts
what we have heard and seen.*

Free national phone line bringing worship and prayer still available

Government figures show that 2.5 million people aged 75 and above have never used the internet. And so, to help them, the Archbishop of Canterbury, Justin Welby, recently launched a free national phone line to bring worship and prayer into the homes of those without access to the internet.

Daily Hope, which is available 24 hours a day on 0800 804 8044 – offers music, prayers and reflections as well as full worship services from the Church of England.



A free phone line of hymns,
reflections and prayers