CHURCH OF LOW FURNESS

COMMUNITY MAGAZINE



IN THIS ISSUE:

Bible Verse of the Month

Lectionary for September & October 2020

A Review of Book Reviews

Black Lives Matter

An Old Crossword - Genesis!

SEPTEMBER - OCTOBER 2020 Issue 9

CHURCH OF LOW FURNESS

COMMUNITY MAGAZINE - September October 2020

CONTENTS

P 1 **Cover illustration is** taken from editor's photographs of Church Hill, Alnmouth.

P 3 **Editorial,**

P 4 **SECTION 1 - Love for God**

P 4 **View from the Vicarage**

P 6 **Bible verse of the month**
Luke 11, 9-10, 1 "So I say to to you: Ask and it will be given to you....."

P 7 **Sunday Lectionary for**
September - October 2020

P 8 **Christian writing / Book Review:**
A look back at reviews since March 2017

P 15 **SECTION 2 - Love for Others**

P 15 **Christianity - contextual challenges**
Black Lives Matter ..... what is the problem and who owns it?

P 21 **Producing church/community magazines - some thoughts for the future**

P 22 **SECTION 3 - Just for fun**

P 22 **Crossword: Genesis .....**
A Repeat of September 2017

P 23 **Wisdom & wit**

P 24 **SECTION 4 - EVENTS & NOTICES**

P 24 **How Churches have been doing things differently**

P 24 Local websites

P 24 Regional & National websites

P 25 **Church of Low Furness - People and contact details:**

Priest in Charge
Editor Community Magazine
Churchwardens
Local Lay - Ministers / Pioneer Minister
Community Pastor
e-mail addresses & website

P 26 **Sunday Worship in Church**

P 27 **Church of Low Furness**
Weekday Online Services

P 28 **Sunday service schedule September**
Notice of APCMs in September

The views expressed in this magazine are not necessarily those of the editorial and management team; none of the content is expected to cause hurt or upset, but rather enjoyment and stimulation. We cannot be held responsible for errors or omissions, nor for unintended human error; but we look forward to serving you well with our magazine.

EDITORIAL

As August draws to a close and summer gives way to autumn, it begins to dawn on all of us that we have been living with Covid-19 for nearly six months now. The threat hasn't gone away, but with careful observance of safety precautions it is possible to rethink and restart many of the things that we used to do. It seems unfortunate that simple measures that work, but do require rethinking and adoption into everyday routines, should be confounded by an impetuosity to "get back to normal". It feels as though we are reluctant to learn, and to heed the warnings from previous viral pandemics. Modern medicine through supportive care can reduce the mortality, but at what cost.... long waiting lists for orthopaedic surgery and cancer therapies? The differing severity of the virus in different countries through different levels of preparedness and behavioural adaptation is surely a guide to ways in which those costs could be reduced or even eliminated. However, instead of adopting a constructive learning culture, what appears to be emerging in many western countries is a destructive blame culture. When the focus is on blame, defending oneself against blame takes priority over learning to do better. Surely as a Church we should speak out about this. Jesus taught us to pray not just that we might be forgiven but asked us to recall that our forgiveness was contingent on our forgiving those who had wronged us.

Viral illnesses to date can only be prevented through vaccination, and bespoke vaccines have to be developed for each new virus. On the other hand the reduction in incidence and mortality since the start of the outbreak reflects simple measures that have reduced the risk of person to person transmission, and many of these measures might also serve, along with vaccination, to reduce the incidence, hospitalisation and mortality from influenza each winter. So my thought processes lead me to suggest that as Church we should be concerned with the best interests of everyone, and therefore discussing how what has been learned that could usefully be incorporated into our daily lives. The ensuing benefits being that patterns of social interaction are safer, all life threatening illnesses are treated promptly, and we learn, understand and implement behaviours that reduce the risk of transmitting viral illness. Surely these are things to hold in our prayers, and to incorporate in our strategies for mission and worship?

This will probably be the last time I write to you as editor of this magazine, and I must thank all those who have supported me - it has been great fun. I would like to facilitate someone else picking up this baton, and have jotted down a few thoughts on page 21. If you are interested please do get in touch with me - although my address may change from mid October, my mobile phone number and email addresses will remain the same.

As I had deliberately avoided tying myself into my usual format for the magazine this month, I have taken two themes in addition to the one above, the first was to look back at all (or more correctly nearly all) the books I have reviewed in the past three and a half years. I then tried to decide which I had valued the most and might take with me as a luxury to that Desert Island devised by Roy Plomley nearly 80 years ago now. It was more difficult than I thought it would be! The second theme was one which was prompted by yet another Police shooting of a Black American. Being a frequent visitor to the USA where my son and 4 grand-daughters live just outside Atlanta, I thought I would share my thoughts with you. It is easy to think that Black Lives Matter is someone else's problem, but in reality it is everyone's problem. If huge sections of the population acknowledge the problem, but

decline to do anything about it themselves, the prevalent culture will never change. It is very easy to live in a cosy world where we do this without knowing it, and I have tried to reveal how both I, my son and my parents have been guilty of that. The change has to be one of culture, and it has to be owned and acted upon by everyone. Advocates of non-violent protest like Gandhi and Martin Luther King are acknowledged leaders of change, but when that change is hard to see, frustration spills over and protest does become violent . Monuments to slavery are a current focus of discontent, frustration and violence - and I hope by telling you the story of one of them you might better understand why. Violent protest must not be condoned, but the notion that the solution lies in the use of ever increasing force to contain and prevent it will not work either. I find it hard to understand how those who adopt that strategy can say "forgive us our sins as we forgive those who have sinned against us."

So I regret that I cannot hold a party to say goodbye to many of you, but please accept my grateful thanks for your support, your encouragement and your love. I will share our full contact details once they are confirmed and we would welcome any of you who might wish to visit another beautiful part of our country.







View from the Vicarage

Dear Friends,

It is difficult to describe the enormity of the disruption to 'normal' life that this year has brought. The scale of loss, of loved ones, of jobs and security, and of face to face relationships is huge. The grief is palpable.

I have just finished writing a rather long and dull parish letter on the resumption of church services this month. It is too long to transcribe here but has been sent out by email, posted on Facebook and will also be put on our website in due course.

Despite it's length the message is quite short; that a return to public worship in our churches is not a return to any sort of 'normal' church as we have known it. I anticipate that in that discovery there will be more grief to be experienced; grief for what we were used to.

That said, it is my hope and prayer that for those who are able to come and worship on Sundays, the experience of more contemplative, short and simple services, will be good. The ability to worship God freely is a gift, however encumbered we may have to be by risk-assessments, rules and regulations to keep each other safe.

I am grateful that my Churchwardens and key Lay Ministers are supporting me in planning and facilitating the slow reopening of our church buildings. Please keep us all in prayer.

We continue to have some wonderful relationship building and conversation with those who have joined us online and we will be continuing to provide our pattern of worship on Facebook and YouTube. The Sunday Worship at Home materials and podcasts will also continue to be provided, so if you want to take advantage of that; please let me know.

Another enormous change and loss for us in the Church of Low Furness is that George Nasmyth; Magazine Editor, Lay Minister, Churchwarden (to mention just some of his roles) is leaving us for pastures new. I know that I will not be alone in saying that I will miss George greatly, both as a colleague and neighbour, and also as a friend. But of course what is our loss will be a gain for others and we hold George and Lalik in prayer as they will surely find joy and adventure in their move.

Thank you George for everything you have done and continue to do. Your witness and ministry has been an inspiration to many and we pray that as the Lord continues to guide you, you will find new purpose for His will in your life and the lives of those you love as you go.

And to you dear readers, I continue to hold you all in thought and prayer and hope that we will soon be able to see each other again, safely and well.

May God hold you in His loving care,

Yours in Christ, Lucie

Reverend Lucie Lunn
Priest in Charge of Aldingham, Dendron,
Rampside and Urswick with Bardsea
The Vicarage
Great Urswick
Ulverston LA12 0TA
t. 01229 587200
m. 07825 241366

Bible Verse of the Month

Luke 11, 9-10 "[9] So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. [10] For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be be opened."

From lectionary for 8th October 2020.

These words of Jesus, especially if taken out of context, might seem to offer us a blank cheque, should we be bold enough to ask God for it. But then such an interpretation seems unlikely from what we know of Jesus' teaching, and from our own experience. Indeed these words of Jesus are prefaced by an example of how a good friend might respond to our request in a time of need - even if that need is at an awkward time. If we are persistent in our request our true friends will respond. We do live together in a community, although it may not always seem like it, and the recent pandemic has shown just how responsive communities can be. Our needs are met by our emergency services whatever the time of day or night. This mirrors very closely what Jesus tells us in his example of calling on a friend's services in the middle of the night when he says of the friend whose help we need, " he will surely get up and give you as much as you need". The key word here is what we need, and in a world where much of what we need is provided for us, our perceptions of what we need and what we want can be easily blurred. The important thing to understand is that God listens to every prayer and will supply us with what we need, and therefore if our prayers don't appear to be answered, perhaps we should be asking ourselves whether this is God's way of telling us that we don't need what we think we do. In fact Jesus' story tells us that whilst we might need to be persistent to elicit our friends' help in our hour of need, Jesus will be even more responsive. So a prayer apparently not answered is not a prayer not heard, but is God's way of telling us that what we are asking for is not a part of his plan for us. Conversely that doesn't mean that we don't need to be persistent but rather that our persistence takes a different form. It is not asking for the same thing over and over again in the hope that God will change his mind, but the persistence to seek and understand God's plan for us. So when we begin to think about how we get back to normal after Covid-19, what we should be asking for is guidance. God's guidance to walk with him on a new path, to begin a new mission, and to embark on a new journey. God will answer our prayers, God will be with us on that journey, but the answer may not be the answer we hope for nor the journey the one that we expect. Church growth is a growth of people rather than buildings, of inclusivity and change rather than tradition. So whilst a return to normal social interaction is a reasonable expectation it would be wrong to assume that we will worship in the same place, that our missional journies will be the same as before. We must ask God for his help, to understand his will and accept his plans for his Church - then when we knock, doors will be opened for us. (Ed)

Common Worship & BCP Readings for September October 2020 (Year A)

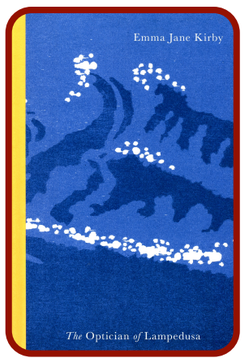
Date	*Day*	*1st Reading*	*2nd Reading*
Sunday 6th September 2020 Green	Thirteenth Sunday after Trinity	Romans 13, Verses 8-end	Matthew 18, Verses 15-20
Sunday 13th September 2020 Green	Fourteenth Sunday after Trinity	Romans 14, Verses 1 - 12	Matthew **18**, Verses 21-35
Sunday 20th September 2020 Green	Fifteenth Sunday after Trinity	Phil. 1, Verses 21- end	Matthew 20, Verses 1-16
Sunday 27th September 2020 Green	Sixteenth Sunday after Trinity	Phil. 2, Verses 1-13	Matthew 21, Verses 23-32
Sunday 4th October 2020 Green	Seventeenth Sunday after Trinity	Phil 3, Verses 4b-14	Matthew 21, Verses 33-end
Sunday 11th October 2020 Green	Eighteenth Sunday after Trinity	Phil. 4, Verses 1-9	Matthew 22, Verses 1-14
Sunday 18th October 2020 Green	Nineteenth Sunday after Trinity	1. Thess. 1 Verses 1-10	Matthew 22, Verses 15-22
Sunday 25th October 2020 Green	Last Sunday after Trinity	1.Thess. 2 Verses 1-8	Matthew 22, Verses 34-end
Sunday 1st November 2020 Gold or White	All Saints Day	1 John 3, Verses 1-3	Matthew 5, Verses 1-12

A Review of Book Reviews

Over the past 3.5 years I have read and reviewed 37 books (at least) for the Church Magazine, which has been great fun, and has led me to look back and to think about which of those books I have re-opened since I first read them. That process is currently important to me as I need to decide which books I want to keep and which could go, as space is more limited where we are going - and I want to have room for future reading too! Using "re-readability" as a sole criterion by which to rank them is slightly unfair as I seldom read novels twice. So I have split the books into four broad categories; novels, biographies, Christian writing, and "other non fiction". This process is very personal, but the titles in red I would find most difficult to let go, and I have hung on to them all. A few in brown have gone, but many I am not yet ready to part with. The lists may tell you more about me than the books themselves, but it was interesting to look back and see what I had said about the titles at the top of each list - I hope you may find it interesting too. Heaven knows what I would take to a Desert Island apart from a Bible and Shakespeare!

Novels

The Optician of Lampedusa	Emma Jane Kirby	Penguin	2016
Uncle Tom's Cabin	Harriet Beecher Stowe	Barnes & Noble Classics	2003
The Help	Kathryn Sockett	Penguin	2009
The Tobacconist	Robert Seethaler	Picador	2016
Midwinter Break	Bernard MacLaverty	Penguin	2017
Exit West	Mohsin Hamid	Penguin	2017



Review written April 2017 in ADRU Benefice News

Title: **The Optician of Lampedusa**

Author: **Emma Jane Kirby**

Publisher: **Penguin Books 2016**

Disasters have a huge emotional and psychological impact, the more so when you personally become a part of them. That impact is often lost on many of us when we read about the awful things that happen in the world, and even see them on the screens of our

televisions, computers, tablets or mobile phones. Fortunately these events are sufficiently rare that many of us go through life with no personal experience of disaster except the exposure that we get through modern media, and then it becomes so common that we all too easily normalise the abnormal.

I wonder how many of us could have identified where Lampedusa was until we heard or saw the stories emerge of poor people, searching for a better life, exploited by unscrupulous opportunists, offering to take them to their desired destination, with no thought for their safety. This story, told by a BBC journalist; Emma Jane Kirby, describes how the life of an Italian Optician, his wife and friends are turned upside down, when they decide to go out together on a boat from Lampedusa for a short break. It is written from the personal perspective of the Optician. The account begins when early in the morning he awakes, before others on the boat, and quite unexpectedly hears strange and slightly disturbing noises which he can't explain, nor can his companions.

" *I can hardly begin to describe to you what I saw as our boat approached the source of that terrible noise. I hardly want to. You won't understand . You see, I thought I'd heard seagulls screeching. Seagulls fighting over a lucky catch. Birds. Just birds."*

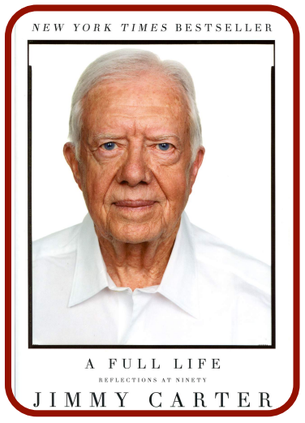
The shock of discovering that the noise is coming, not from seagulls, but from humans, hundreds of them, whose boat had capsized, turns their lives upside down. They become oblivious to the danger to themselves when they start to rescue more than their own small craft can safely carry, and are eventually instructed to leave the scene by the coastguard. They return those whom they have rescued to land, where the authorities seem indifferent to the trauma of the victims, or the trauma to those involved in their rescue. There is no debrief, little or no feedback on the plight of those whom they have rescued, and the event scars the lives not only of those who were in the water, but those who rescued them. Whilst the story centres on the rescuers, it is clear that the authorities have no real perspective from which to approach this problem. The victims are seen as a social problem, and the ensuing confusion caused by the events, demonstrates how priorities are driven politically rather than by human need. It shows too, how traumatising such events can be on those who are vicariously involved. There is an overwhelming sense of grief, and of guilt; guilt that they perhaps could have done more. A guilt that is misplaced and magnified by the authorities who deny them access to those whom they have rescued from the sea.

I found it a story well told, and well worth reading. It describes a much more human side to terrible events that media accounts often miss. It challenges us too, to think hard about our response individually, as Christians and as a society to those who wish to move to a better life. (*Ed*)

continued on page 10

Biographies

A Full Life	Jimmy Carter	Simon & Schuster 2016
Leonardo da Vinci	Walter Isaacson	Simon & Schuster 2017
When breath becomes air	Paul Kalanithi	Penguin 2017
St Paul	Karen Armstrong	Atlantic Books 2017
Unreasonable behaviour	Don McCullin	Vintage 2002
Shakespeare	Bill Bryson	Harper Collins 2007
A walk in the Hindu Kush	Eric Newby	Picador 1974
The restless wave	John McCain & Mark Salter	Simon Schuster 2018
Travels with a primate	Terry Waite	SPCK 2019
What happened	Hillary Rodham Clinton	Simon & Schuster 2017



Review written August 2019 in ADRU Benefice News

Title: A Full Life - reflections at ninety
Author: Jimmy Carter
Publisher: Simon & Schuster paperbacks 2017

This was one of two books that I was given for my birthday earlier this year, by my son who lives in Georgia, the state in which Jimmy Carter, 39th President of the United States, was born and bred, and where he still lives. Whether or not you have any preconceptions about Jimmy Carter, or any other American President, I think that you would find this book a very worthwhile read. It traces his life from a farm in Plains, Georgia, which is about 150 miles southwest of Atlanta the state capital, through school, college, and the US Navy, before managing his own farm in Plains. He then reflects on his subsequent political career, both in his own state of which he became Governor, and later in Washington as President.

Perhaps the three things that strike one most about him, are his humility, his seemingly relentless energy, and his Christian faith. He was brought up as a Baptist, and has retained his affiliation to that denomination throughout his life. When a resident of the

White House, rather than ask a visiting pastor to lead worship there, he sought out the Baptist congregation nearest to his new home, and whenever possible he worshipped there. He even took a Sunday School Class there a few times each year provided it was done without prior notice or publicity. If you have never been to an American Church, you might easily imagine that he was taking a children's class - whilst I can't exclude that possibility, the class that he describes was for adults - which is a common practice in many American churches either before or after a worship service.

One might imagine that after electoral defeat he would have retired to a "bookish" existence, and while he has written over 20 books, he has also championed the plight of the underprivileged both in his own country and throughout the world. The Carter Centre in Atlanta doesn't just house a library relating to his time in office, but works continuously to promote peace and improve health throughout the world. He has also contributed directly to Habitat for Humanity, which is an organisation that helps people build homes that they might otherwise never have, and then to pay back the cost interest free over a sufficient period to be affordable. There is a photograph of the former president on a Habitat project, in his 90th year, putting into practice the carpentry skills learned in his youth.

If you would like to borrow this or two other titles by Jimmy Carter (*Living Faith* and *Virtues of Aging*) you would be welcome - but *A Full Life* is better than its predecessors. (Ed)

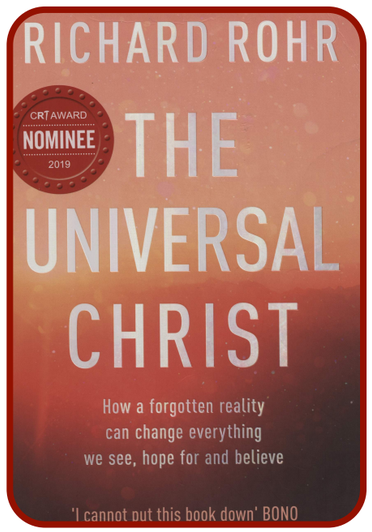
Christian Writing

The Universal Christ	Richard Rohr	SPCK 2019
Dethroning Mammon	Justin Welby	Bloomsbury 2016
How to be a bad Christian	Dave Tomlinson	Hodder & Stoughton 2012
The bad Christian's manifesto	Dave Tomlinson	Hodder & Stoughton 2015
Crazy Christians	Michael B Curry	Hodder & Stoughton 2018
That was the Church that was	Andrew Brown & Linda Woodhead	Bloomsbury 2017
The road less travelled	M.Scott Peck	Rider 2008
The gift of leadership	Steven Croft	Canterbury 2016
Something more	John Pritchard	SPCK 2016
Ordinary miracles	Chris Lane	Instant Apostle 2017
The peg and the pumice stone	Glyn Jones	Instant Apostle 2019

continued on page 12

Christian Writing continued

Just This	Richard Rohr	SPCK 2018
The Faith of Leap	Michael Frost & Alan Hirsch	Baker Books 2011
The orthodox heretic	Peter Rollins	Canterbury 2009
Spirituality in Photography	Philip J Richter	Darton, Longman & Todd 2017
We don't do God	George Carey & Andrew Carey	Monarch Books 2012
Out of nothing	Andrew Dunlop	SCM Press 2018



Review written February 2020 in COLF Magazine

TITLE: **The Universal Christ**

AUTHOR: **Richard Rohr**

PUBLISHER: **SPCK 2019**

Excerpt: " Christ is the light that allows people to see things in their fullness. The precise and intended effect of such a light is to see Christ everywhere else. In fact, that is my only definition of a true Christian. *A mature Christian sees Christ in everything and everyone else.* That is a definition that will never fail you, always demand more of you, and give you no reason to fight, exclude or reject anyone.

Isn't that ironic? The point of the Christian Life is not to distinguish oneself from the ungodly, but to stand in radical solidarity with everyone and everything else. This is the full, final, and intended effect of the Incarnation - symbolised by its finality in the cross, which is *God's great act of solidarity instead of judgement."*

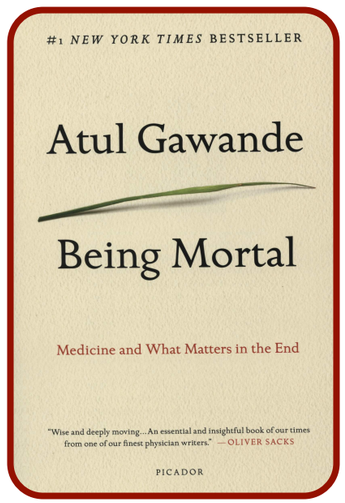
This is one of the most readable and exciting works by a contemporary Christian author on the subject of who Christ is, that I have found. Over many years as I have read, reread and tried to understand scripture I have come across a number of interpretations which don't appear to consistently embrace a unifying wholeness in respect of Christ, myself and the rest of creation. In this book Richard Rohr, a Franciscan priest in the American State of New Mexico, addresses many if not all the questions that I have asked and answers them for me in a way that is so satisfying, that I had to reread it to make sure that I wasn't just imagining it. What is more, the majority of the references that he uses are from scripture, which enables the reader to readily refer to them, and doesn't leave one wandering whether it is possible to accept what is in front of you without obtaining a Master's in Theological Philosophy.

Let me give you an example. In the chapter entitled "Why did Jesus die?" Rohr sets out to convince the reader that Jesus did not, and does not, want to punish anyone. His argument is that both through the old and new testaments there is a theme of restorative justice rather than what he calls retributive justice (the justice of retribution). He says, "*As long as we employ any retributive notion of God's offended justice (required punishment for wrongdoing), we trade our distinctive Christian message for the cold, hard justice that has prevailed in most cultures throughout history.*" He goes on to argue that to continue to pursue this concept of retributive justice we are locking ourselves into the recurring cycle of what he terms the "myth of redemptive violence". Rather, we should recognise that Jesus' mission, and indeed his commission to us, was to heal, not to punish. What is required is forgiveness, an authentic forgiveness which is a free letting go; forgiveness that needs to be paid for is not really forgiveness at all. Jesus died on the cross as an expression of his love for us, his infinite capacity to make a personal sacrifice for us, and that love does not require us to make sacrifices in return to please God. On the other hand it may mean that our love for him and therefore for our fellow men becomes so great that there is nothing we would not do for them, nothing we would not give for them, even if that means putting our lives on the line.

I could go on - but perhaps it is better to invite any who might be interested to have a look at my copy of Rohr's book, or to buy it for themselves.(Ed)

Other non-fiction

Being mortal - Medicine and what matters in the end	Atul Gawande	Picador 2014
Saving Britain	Will Hutton & Andrew Adonis	Abacus 2018
Long road from Jarrow	Stuart Maconie	Penguin 2017
A philosophy of walking	Frederic Gross	Verso 2015



Review written February 2020 in COLF Magazine

TITLE: **Being Mortal**
Medicine and What Matters in the End

AUTHOR: **Atul Gawande**

PUBLISHER: **Metropolitan Books, New York 2014**
Picador 2017 (this edition)

Excerpt: "Mortality can be a treacherous subject. Some will be alarmed by the prospect of a doctor's writing about the inevitability of decline and death. For many, such talk, however carefully framed, raises the spectre of a society readying itself to sacrifice its sick and aged.

continued on page 14

Excerpt from Being Mortal continued

But what if the sick and aged are *already* being sacrificed - victims of our refusal to accept the inexorability of our life cycle? And what if there are better approaches, right in front of our eyes, waiting to be recognised?"

Unusually for me I read this book in just over 48 hours, and my immedate reaction was to wish that it had been written 30 years ago and that I had read it then. Gawande shares at least one thing in common wth me; his primary career has been as a General Surgeon. Like many clinicians he is frequently confronted by decisions about what is right for his elderly patients, decisions for which he has felt unprepared, and decisions that his patients and their families were totally unprepared for. The stories of these patients are beautifully told and told in a way that you immediately get involved with both the science and the spirituality of the decisions that confront both the doctor, the patient and their families. You won't read it and come away with a recipe book for getting it right every time, but I think it would be impossible to read it and not feel that we could all do this a lot better. Doctors get fixated on saving lives at all costs, and patients and their families who have not prepared themselves for their inevitable decline and death find themselves confronted with information they don't fully understand, and chasing goals which don't necessarily improve the length or quality of the life under consideration. Gawande carefully dissects these issues, and shows that there can be a better way, and brings into play evidence that shows that care plans designed to maximise quality of life often have the unintended consequence of extending it too. He eloquently introduces a debate that we all need to have, and decisions we all need to make. I would also emphasise that for this debate to progress, books like this must be embraced by a much wider audience than just health professionals, and you don't need any prior knowledge to engage with Gawande - it is very readable. It encourages us to focus on our spiritual as well as our physical needs. (Ed)

So .... What does all that tell me? What does it tell you?

I can't answer the second question, but it tells me that my Christian faith has to be firmly routed in the problems of today. Whilst the history of the Jews maybe an interesting backdrop, I find it hard to become engaged with the past except as a guide to not repeating the mistakes of previous generations. I have also noted that whilst 4 of the 36 books were gifts, none of the remainder were bought on-line - they were all bought in bookshops or at book fairs. Whilst I spend much time, and probably money, in Barnes & Noble when I am in the US (their equivalent to Waterstones) only four of the titles on this list were bought there, so of the 37 titles 29 were sourced in bookshops or book fairs in the UK by me. Perhaps I'm old-fashioned but the need to feel and peruse a book before purchasing it seems to have been more important to me than I thought. Do I regret any of my choices - very simply: no. If you don't seek you don't find - and that I recall is a theme explored elsewhere in this issue. (Ed)



Black Lives Matter ..... what is the problem and who owns it.?



On Christmas Day 2019 my elder son entertained his extended American family as well as Lalik and I, and there were probably at least 15 people for lunch (above) , of whom two were people of colour. People of colour who were invited by other members of the family. To me this seemed something that defined what Christmas is about and made me feel very happy that this was happening in my son's home in a country where he himself might be regarded as a newcomer, although he is now a naturalised American citizen. Whether it was this episode that triggered a trip into the city centre of Atlanta 6 days later on New Year's Eve, I'm not entirely sure, as my motivation is often mixed, with a strong preference to go somewhere where I can take photographs. We went to the Martin Luther King National Historic Park, which is on Auburn, about a mile to the east of the city centre, where you can park for free if you visit the centre. That car park was very underfilled when we visted 15 years earlier and nothing had changed in the interim. The park centre was moderately busy, but not uncomfortably so. However, when we walked up Auburn afterwards it was relatively deserted and we felt as though we stood out, not least because the few others that were around were all African Americans. All along Auburn you see in both signs and monuments a recognition of the values that Martin Luther King stood for,

but to what extent do you get a feeling that there is a change that extends beyond the rhetoric, a change in culture which has improved the lives of people of colour?

I can only answer that question by saying it doesn't jump out at one. The photographs give you a sense of the lack of people, but that may in part reflect the fact that officially or unofficially the middle of Atlanta was relatively deserted on New Year's Eve. The signs on





the lamposts along Auburn might be seen as evidence of societal support for what King stood for and the Black Lives Matter campaign. But you might well ask who is reading them, and whether they really do reflect a change of attitude amongst the majority of Atlantans to matters of race. My choice of monochrome reflects in part the fact that those who designed the banners have chosen monochrome (see left image above) but it also make the emptiness of the streets more stark. The Ebenezer Baptist Chapel on Auburn (above right) was where Martin Luther King Sr was assistant pastor from 1927 and his son Martin Luther King Jr was co-pastor until his death in 1968. After his shooting in Memphis, Martin Luther King Jr's funeral was held here, and there have been two funerals of note in the chapel this year. On June 23rd 2020 Rayshard Brooks' funeral was held here after his shooting by an officer of the Atlanta Police Department outside a Wendy's resturant in South Atlanta on June 12th.The officer concerned is currently facing trial for felony murder and ten other offences. The polarisation between communities of different colour in American cities is perhaps most effectively evidenced by the fact that a non profit Georgia Law Enforcement Organisation had already raised $500 000 to support the accused police officer's defence costs, and he was released on July 1 on a $500 000 bond with conditions. Just a few days after the charges were announced against the Police Officer about 170 officers called in sick, staging what is known as a "blue flu" protest. Whilst it is absolutely right and undeniable that a judicial system must follow its proper course - it is small wonder that there is no trust between these communities when systems of governance within police forces appear to be as weak as these cumulative events suggest.

The second funeral of note at the Ebenezer Baptist Chapel was that of John Lewis, a civil rights worker who had helped organise the march on Washington in 1963, and from 1986

until his death from cancer in July this year had represented Georgia's fifth congressional district in the House of Representatives as a Democrat. Further up Auburn into Atlanta there is a large wall painting that I believe depicts Lewis - as a hero. A fitting attribute as he was a recipient of the Presidential Medal of Freedom amongst a plethora of awards.



As well as the street signs commemorating the values espoused by those who have campaigned for civil rights, there is a new church building on the opposite side of Auburn immediately adjacent to the Martin Luther King National Historic Park (below left) together





continued from page 17

with statuary and ornamentation (lower left and right p17). It is easy to conclude that these all represent ways in which contemporary society has acknowledged the values that King, Lewis and many others stood for. So, what is the continuing problem? It is the spirit in which that question is asked that seems to me to be so important. It is a question that can be asked from the perspective of denial; the assumption being that there isn't a problem and there's not much point in looking. But it can also be asked with a real desire to move forward, a desire to question why there is still a gap, be it perceived or real, between the vision of the civil rights campaigners and the day to day reality of modern society. What is quite clear from the global reaction to the death of George Floyd, a 46 year old black American, as a consequence of prolonged restraint by police officers in Minneapolis, is that whilst there is a very real problem in the United States pertaining to societal attitudes to race, the problem is not confined to the United States. It would seem to me that the reality of modern western society is to say one thing and do another. The doing can be very passive and almost unknowing, so let me give you an example of that unknowing.



The picture above is of a carving on an unusual geological feature. The geological feature is a type of igneous intrusion that has formed a dome of rock composed of quartz monzonite. This dome known as Stone Mountain is situated in Georgia about 10-15 miles north east of Atlanta, and is 1, 686 feet above sea level and 825 feet above the surrounding area. Stone Mountain and the surrounding area is currently owned by the state of Georgia, but the related park is managed by Herschend Family Entertainment. The history of its prior ownership and the bas relief sculpture that forms the centre of the image above, have led to it being described by the President of the NAACP (National Association for the Advancement of Colored People) as "the largest shrine to white supremacy in the history of the world". Needless to say that history is not so widely advertised today, and for

several years after Jamie first moved to Georgia we visited it quite frequently unaware of the significance of it's past. I think it is important, because if you come to understand that, it becomes easier to understand why the statue of Colston in Bristol was pulled down and thrown into the nearby dock. Whilst I would not condone violent or destructive protest, I do think it is important to understand the frustration and despair that precipitates it, because force alone will never succeed in the continual subjugation of the oppressed, to which the destruction of the Berlin Wall bears witness. How many of us condemned rather than rejoiced in that?

The bas-relief sculpture on Stone Mountain depicts the leaders of the Confederacy, President Jefferson Davis, the commanding General of the Confederate forces Robert E Lee and another Confederate general, Stonewall Jackson. In order that you might have some understanding about where this is going and why, let me give you a few more facts. The date at which the concept of a carved memorial to the confederacy at Stone Mountain first surfaced remains uncertain; but it was suggested publicly in an editorial for the Atlanta Constitution as early (or late depending on your perspective - the Civil War ended in 1865) as May 1914. Work was not commenced on the current sculpture until 1963. In other words, this sculpture bears testament to a culture of support for the values of the confederacy nearly 100 years after the end of the Civil War. By design or accident the Park was opened on 14th April 1965, 100 years to the day after the assasination of President Abraham Lincoln.

If one looks to see who was behind this sculpture commemorating the leaders of the confederacy, the trail takes you depressingly through numerous tiers of society over the course of the 20th century and helps an understanding of the President of the NAACP's outrage. One of the leading initiators of the project was a woman called Mrs Helen Paine, who was the President of the Georgia State Division of the United Daughters of the Confederacy (UDC) and established the Stone Mountain Memorial Association within the UDC. The sculptor she chose for the project was a man named Gutzon Borglum who was responsible for the possibly more famous bas relief of the 4 presidents on Mount Rushmore in South Dakota. Borglum was allegedly a member of the Ku Klux Klan (KKK), but in spite of this Mrs Paine would not shake his hand because he was a Yankee. The mountain at this time was owned by Sam Venable who had quarrying interests on the mountain and was also a member of the KKK. In 1916 the north face of the mountain was deeded by Venable to the UDC on condition that a sizable Civil War monument was completed in 12 years. That objective for completion was beset by both financial and technical problems, and in 1925 the US mint issued a commemorative silver half dollar as a fundraiser. The levels of complicity in this project become clearer when one recognises that approval for this issue required the approval of both Congress and Presdient Calvin Coolidge. The financial problems led to Borglum being fired in 1925, and he subsequently destroyed his models for the project claiming that they were his property, but the Stone Mountain Association disgreed and issued a warrant for his arrest. Borglum fled into North Carolina whose Governor refused to extradite him. In 1928 the face of Robert E Lee that Borglum had partially completed was blasted off the mountain and destroyed. There then followed a long gap in which funds remained the key issue, and you might have thought the idea would be dropped. In the meantime Borglum went off to complete the sculpture on Mount Rushmore.

continued on page 19

continued from page 19

The project to complete a memorial on Stone Mountain to the Confederacy lived on and a proposal in 1941 was thwarted when at the end of that year the United States entered the second world war. Any notion that those of a segregationist persuasion might have begun to retreat in the 1950's with the rise of the Civil Rights Movement were unfortunately proved wrong. Rosa Parks refusal to give up her bus seat in 1955 culminated in a federal lawsuit determining that bus segregation is unconstitutional, but this seemed to provoke rather than inhibit the segregationists. At the urging of a segregationist Governor, the Georgia State Legislature approved a measure to purchase Stone Mountain for $1.125 million. Then, as recently as 1963, a sculptor named Walker Hancock was selected to undertake the carving, which was completed in 1972, 107 years after the end of the Civil War. This does rather suggest that laws are easier to change than hearts and minds.

The pressure now is reversed, it is to have the sculpture sandblasted off the face of the mountain. This has gathered considerable momentum since the Charleston Church shooting in 2015 and the extreme right wing rallies in Charlottesville Virginia in 2017. Whilst it is very easy to understand why symbols so easily polarise communities, there is much less shared wisdom about the solutions. There is no evidence that the extremes within society whose beliefs are celebrated in these memorials will move towards more common ground if those memorials are removed, yet those of us who would like to think that we occupy the middle ground will be viewed as belonging to the other extreme by which ever group our actions are seen to support, and as a consequence we do no nothing and try to offend no-one. This, of course, begs the question as to how should we change our divided world. Ultimately I believe that we will only do that by ensuring that our beliefs and behaviours are based upon equality, then trust, forgiveness, love and hope may begin to prevail. It is especially important to ensure that these values are embedded in the next generation - and we all need to pray about this and to discern God's will for us in making this dream come true.

We sometimes fail to appreciate our complicity in these processes, such that as a family we would probably not visit Stone Mountain again, but things work the other way too. The episode that comes back to me occurred when I was an 11 year old boy travelling on the New York Subway, there was a large woman with a heavy shopping bag in each hand standing next to where I was seated. I stood up and offered her my seat which with some diffidence she eventually accepted. Meanwhile everyone else who witnessed this episode retreated behind a newspaper, or looked down or looked away and left me wondering if I had done something wrong. Later, I asked my parents about it. They had been present, and they merely advised that Americans generally don't give up their seats for women as was the practise in England. They didn't mention that the woman in question was an African American - and many times afterwards I wondered why, and I still don't know. But it is hard to escape the conclusion that they didn't want to take part in this debate and even less be seen to be acting in what was then a counter cultural way. But it left me feeling that behaviours like this must be the subject of discussion, because if we don't tell our children openly and honestly what we believe can we be surprised if they grow up thinking that these things don't matter?

Producing a church community magazine

- some thoughts for the future

Things you'll need

A computer - which?

Mac or Android? - Macs come with *istudio publisher* - Androids don't have a software package with a publishing programme as a standard. **Aren't Macs more expensive?** Yes - but most Mac programmes will offer you conversion to Word or Powerpoint or Adobe pdf.
Laptop, desk top or tablet ? - doesn't matter but a mouse is easier than a touch pad.

Ideas about format

Printed or Digital format ? Printing is expensive, most people have access to internet and electronic devices - for most this will do - suggest print only for those without electromic access

You can make an adobe reader spreads pdf from i studio publisher or a booklet pdf - you will need access to 2 sided printing. For the past 3 years the magazine has been produced using an Epson ecotank printer - even with their inks vastly cheaper than cartridges - use generic inks and the price drops further

Writing skills

You may be better at it than you think - give it a try, find a mentor (someone who is non judgemental but helps you get better)

Ask others - usually requires nagging and arm-twisting - but not always!!

How much to write - that's the editor's decison - most people want to know what's happening when - other stuff is a bonus read by some, ignored by many! - but That's Life.

Help.....????

Glad to help if youwant to get in touch - with equipment, with mentoring and with writing.

Contact details - by e-mail or mobile, neither will change - George Nasmyth see p 25

CROSSWORD A repeat of September 2017 :

Based on Genesis .... in the beginning

August 2020 "HANDS" CROSSWORD ANSWERS

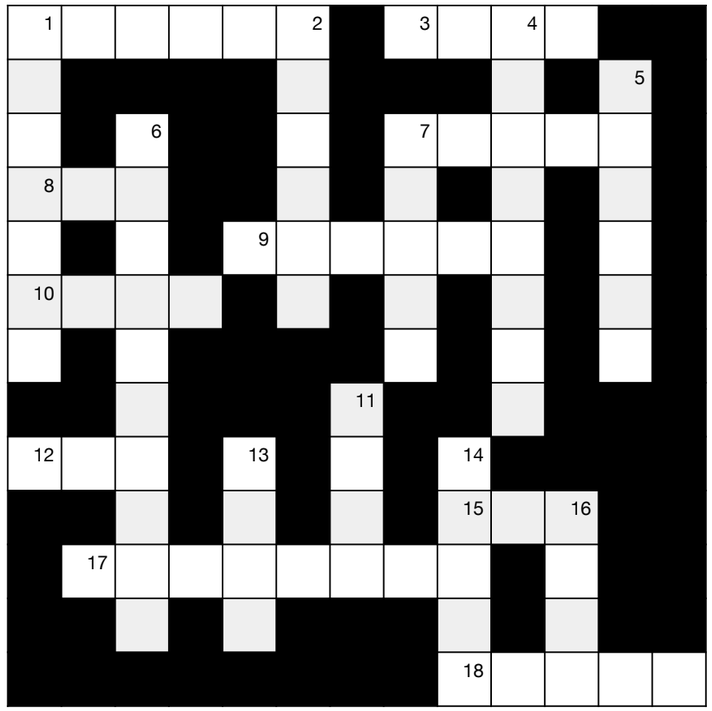
ACROSS:

1. COMMANDMENTS
3. JACOB **6.** COBRA
9. SHATTERED **10.** MILETUS
13. HOLLOW **14.** WORK
15. NEEDS

DOWN: 1. CUPPED
2. MAJESTIC **4.** CLAP
5. BETHEL **7.** BODY
8. ALTAR **10.** MY OWN
11. SIMON **12**. FOOT
14. ANGELS

CORRECT ANSWERS:

Joan Rough, Aldingham



ACROSS

1. The daughter of Laban for whose hand Jacob worked for 7 years. (6)
3. The red and hairy firstborn of twins. (4)
7. What neither Adam nor Eve felt in relation to their nakedness. (5)
8. The product of the first recorded surgical operation? (3)
9. The third headwater from Eden flowing on the east side of Ashur. (6)
10. The man whose "*blood cries out to me* (the Lord) *from the ground*? (4)
12. The man who gave hospitality to 2 angels in the city of Sodom. (3)
15. It was made from Cypress wood, and 300 cubits in length. (3)
17. The man who bought Joseph from the Ishmaelites. (8)
18. Who did Sarai give to Abram because she (Sarai) was childless? (5)

DOWN

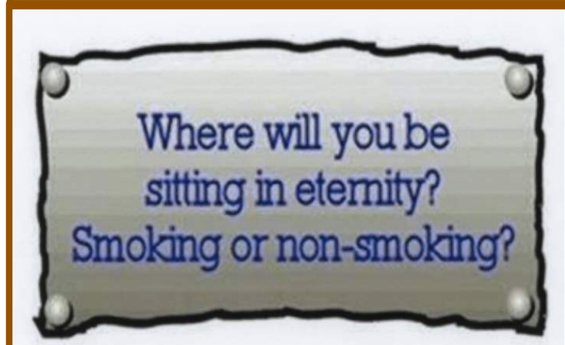
1. The woman who not only offered a drink to Abraham's servant but said, "I'll draw water for your camels too." (7)
2. The type of stew which was given to Esau in exchange for his birthright. (6)
4. Film title starring Spencer Tracy & Katharine Hepburn (1949) based on Genesis 2, 21.(5, 3)
5. The name Jacob gave to the place where he had his dream of a stairway reaching into heaven. (6)
6. What God produced from dry land on the third day (NIV). (10)
7. The name given to Sarai by God. (5)
11. The son born to Adam & Eve after the death of their 2nd son, "in his (Adam's) own likeness". (4)
13. Adam & Eve's first son. (4)
14. Created in the beginning with the heavens.(5)
16. The common title of Amraphel, Arioch, Kedorlaomer and Tidal. (4)

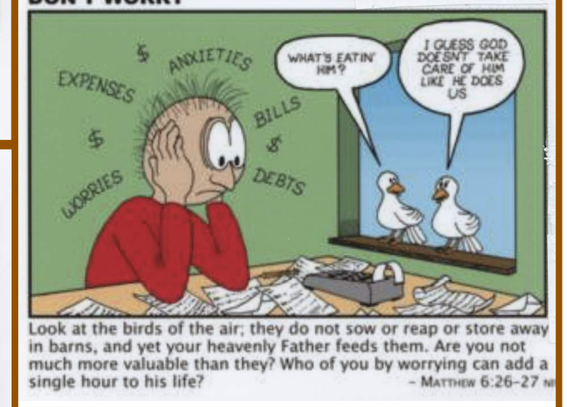
Answers from the editor if completed crossword sent by e-mail or post before October 7th 2020.

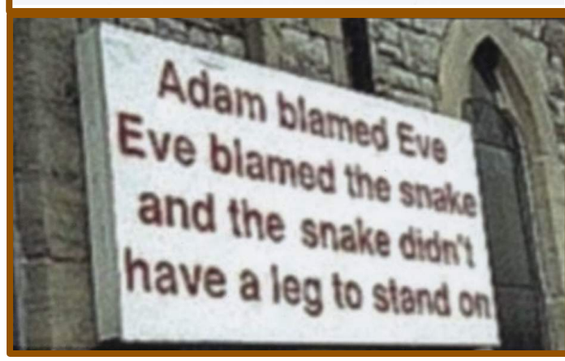
WISDOM and WIT .....













How churches have been doing things differently.....

Because of the Covid -19 outbreak, our churches are currently closed, but that does not mean that nothing has been happening. A summary of what has been happening and where you can find further information is given below. Community Halls and similar venues are gradually opening up - and Covid-19 related advice is available on the Government website. Social distancing, handwashing, and face coverings remain a key part of the strategy - so this is not a return to normality - and both the event organiser and the owner of the premises must have their own Covid-19 risk assessment to demonstrate how they will be minimising risks of Covid-19 transmission. No local events in church or community halls have been notified to the editor to date.

LOCAL websites

Church of Low Furness: http://www.churchoflowfurness.org.uk click here

Tarn News: http://www.tarnnews.org click here

Facebook: Church of Low Furness Page - either use direct links from Church of Low Furness website **or** if you have a Facebook account search for this Page from your own account.

Rev.Lucie and Ramsay Lunn have live streamed and recorded an array of short services, reflections and prayers in recent weeks including Holy Week. Details of further events can be found on the Church of Low Furness website, and its Facebook Page.

DETAILS OF CHURCH OF LOW FURNESS ON LINE

CAN BE FOUND ON PAGE 27 AS WELL AS THE CHURCH WEBSITE

REGIONAL & NATIONAL websites

Many of you may have enjoyed and joined in with services that have been live streamed via the Church of England's and the Archbishops' websites and Facebook Pages. They are available for access subsequently from these sites (see below).

Church England: http://www.churchofengland.org.uk click here

Archbishop of Canterbury: http://www.archbishopofcanterbury.org click here

Archbishop of York: http://www.archbishopofyork.org click here

Diocese of Carlisle: http://www.carlislediocese.org.uk click here

Facebook: Church of England Page, or Carlisle Diocese Page - either use direct links from the appropriate website above **or** if you have a Facebook account search for this Page from your own account.

CHURCH OF LOW FURNESS PEOPLE & CONTACT DETAILS

Priest in Charge

Rev. Lucie Lunn

The Vicarage, Church Road,

Great Urswick, Ulverston,

Cumbria LA12 0TA

revlucielunn@btinternet.com

01229 587200

CHURCH OF LOW FURNESS COMMUNITY MAGAZINE

Editor

George Nasmyth 07734 149322

dgnasmyth1951@gmail.com

CHURCHWARDENS

St Cuthbert's, Aldingham

Phil Lister 01229 468753
pllister@outlook.com

St Matthew's, Dendron

George Nasmyth 01229 465636
dgnasmyth1951@gmail.com

William Hamer 01229 869504

St Michael's Rampside

Brenda Webster 01229 821561
jwebster2@btconnect.com

Jim Webster 01229 821561
jwebster2@btconnect.com

St Mary & St Michael, Urswick

Maggie Turbitt 01229 587369
me.turbitt@live.co.uk

Jean Hopkins 01229 588574
gehop@madasafish.com

Graham Hopkins 01229 588574
gehop@madasafish.com

Sonjie Marshall 01229 587369
sonjiemmarshall@hotmail.com

Holy Trinity, Bardsea

Vanessa Rydzewska 01229 582286

Local Lay Ministers

Mrs Anne Cowley Tel: 01229 586075
Mr John Imlach Tel: 01229 582053
Mr George Nasmyth Tel: 01229 465636
Mrs Georgina Sherwood
Tel: 07587 080709
Mr Martin Sherwood Tel: 07900 681097
Mr Graham Tate Tel: 01229 833150
Mrs Margaret Tate Tel: 01229 833150
Mrs Brenda Webster Tel: 01229 821561
Mr Jim Webster Tel: 01229 821561

Pioneer Lay Minister

Mr Graham Tate Tel: 01229 833150

Community Pastor

Ms Sonjie Marshall Tel:01229 587369

EMAIL addresses

to contact Low Furness Churches

for Administration and prayer:

ADMIN:

lowfurnesschurch@gmail.com

PRAYER:

lowfurnesschurchprayer@gmail.com

CHURCH WEBSITE

<churchoflowfurness.org.uk>

CURRENT PROPOSAL FOR RESUMPTION OF SUNDAY WORSHIP IN CHURCH:

Venue: St Mary & St Michael, Urswick

Date : Sunday September 6th 2020 at 10.30am
Details of further services in September will be circulated in due course.

Covid-19 restrictions on social distancing apply

2 metres apart
controlled entry and exit
hand sanitisation on entry and exit
no singing
no books or service sheets
masks may be worn - at present not mandatory (but this may change)

Initial plans are for Resumption of Sunday Services in Urswick Church only. Resumption of services in other venues or multiple venues will be reviewed in the light of demand that may not be met by one Church alone but also the local support that will be both required and available for safe opening and compliance with Government and Church of England Guidance in each venue.

PLEASE SEE BACK PAGE FOR FURTHER DETAILS FOR SEPTEMBER SERVICES



Daily Prayer

Join us on our Church of Low Furness Facebook group for live Morning Prayer, we will be using the Common Worship Daily Prayer, available on the Church of England website (a link will be posted ahead of our live posts) or the *Daily Prayer* app.

Monday - Wednesday 9am.



Monday -Wednesday 9am

Centering Prayer

Join us for a Centering Prayer Session on Thursday mornings, delivered on Facebook Live on the Church group. The session incorporates an introduction, period of silent prayer and closing prayer.

Thursday 10am



Saturday 8pm

Compline

Our Order for Night Prayer service, also known was Compline, is delivered on Saturday evenings on Facebook Live. A link to the service will be posted every week and is also available on the Church of England *Daily Prayer* or *Time to pray* apps.

Saturday 8pm

Sunday worship is available on local and national radio and online. Ask for recommendations or details. See also www.churchoflowfurness.org

Sunday Service schedule for September 2020

SEPTEMBER 2020 Covid 19 restrictions	ST CUTHBERT'S ALDINGHAM Covid 19 restrictions	ST. MATTHEW'S DENDRON Covid 19 restrictions	ST. MICHAEL'S RAMPSIDE Covid 19 restrictions	ST MARY & ST MICHAEL, URSWICK Covid 19 restrictions	HOLY TRINITY BARDSEA Covid 19 restrictions
13th Sunday after Trinity 6th September 2020 GREEN	No service scheduled at Aldingham	No service scheduled at Dendron	No service scheduled at Rampside	10.30am Holy Communion (LL)	No service scheduled at Bardsea
14th Sunday after Trinity 13th September 2020 GREEN	No service scheduled at Aldingham	No service scheduled at Dendron	No service scheduled at Rampside	No service scheduled at Urswick	10.30am Holy Communion (LL)
15th Sunday after Trinity 20th September 2020 GREEN	No service scheduled at Aldingham	No service scheduled at Dendron	No service scheduled at Rampside	10.30am Service of the Word (LL) Urswick APCM at 11.00am in church	No service scheduled at Bardsea
16th Sunday after Trinity 27th September 2020 GREEN	10.30am Holy Communion (LL) 3 PARISH COMBINED APCM after service at 11.00am	No service scheduled at Dendron	No service scheduled at Rampside	6.00pm Healing Service (LL)	No service scheduled at Bardsea
OCTOBER SCHEDULES not yet published Please note details of APCMs for parishes on 20th & 27th September	APCM for Parish of Aldingham, in Aldingham Church at 11.00am on Sunday 27th September 2020	APCM for Parish of Dendron, in Aldingham Church at 11.00am on Sunday 27th September 2020	APCM for Parish of Rampside, in Aldingham Church at 11.00am on Sunday 27th September 2020	APCM for Parish of Urswick, in Urswick Church at 11.00am on Sunday 20th September 2020	