

WELCOME

Welcome to your Spring edition of the Tower Magazine.

We have some new articles in this edition that we hope you will find of interest.

As usual you will find the answers to quizzes from the previous edition.

If you have an opinion on anything from cabbages to Kings or from radishes to Revelations then please write something for us. Articles can be hand written or submitted electronically.

If you wish to contribute to the Summer Tower, then please contact the Parish Office.

Enjoy!

Parish Office

RECTOR REFLECTS

Olives and Olive bread

Recently as my youngest nephew (he's 10) grabbed an olive and ate it with relish I was reminded of how we can grow into things without even being aware of it. He has, it seems to me, always liked olives right from when he was tiny. However my other, older nephews used to spit them out or shake their head vigorously at even the suggestion that they might try them. After years of being given olive bread, casseroles and pizzas all with the dreaded green and black fruit in them it appears that they too have now acquired the taste.

I believe this is the way we should approach our need for church growth. I am sure that most of us are aware that we need to grow. Unless we do we can neither justify nor sustain ourselves as a church. The question we face is not can we grow but how do we grow?

The vision of being 'a caring church, a child friendly church and a church for the community' is vital and central to the future of our church. We are unquestionably a caring church, there are many of you who spend much of your time helping others through home visits and through charitable activities such as meals on wheels, the hard of hearing club and many others. I am delighted to regularly hear what a welcome people have received on not just their first but subsequent visits to the church, and I see those of you who take the time at coffee to go and speak to those who look new and a little lost.

Learning how to be 'a child friendly church and a church for the community' is much more of a struggle but it is not, I believe, the problem. The difficulty I see is that while people want to fulfil this vision they are fearful that it will be at the expense of something they value a great deal, our choral music tradition. Fear is an important and at times necessary emotion. It can heighten our senses to real danger but it can also make us imagine things, like the monsters under the bed when we were children that are not reality and paralyse us. I believe that it is this fear that prevents some of you from hearing and seeing that growing our church need NOT be at the expense of our tradition.

The challenge, to which Stephen and I believe God is calling us, is to enable our church, with its tradition of choral music, to *thrive* and not just survive. Both of us believe that this is possible and are excited by it. The reality is that over the past year, none of the opportunities for traditional worship have diminished; in fact there have even been a few additional opportunities such as All Souls and the events of Holy Week. The choir has worked hard to maintain their musical ministry in worship while allowing me to focus, when necessary, on the difficulties of our roof being stolen, developing our spirituality, our work with students and other faiths and training a new curate.

Now that Stephen is well established we believe that this is the time for us to meet that challenge of how to thrive, to grow and flourish. Our vision is to be a church that enables people of all ages to meet God in their need, that encourages people to grow in faith and engages people at a profoundly spiritual level through its musical, theological and pastoral ministry.

To do that we need to develop our strengths; our music and caring, and work on our weaknesses; our engagement with children and young people, and our openness to and services for those from our parish.

For some All Saints is their 'home' church. Others join us occasionally or for special events or for Evensong where home parishes cannot provide our choral tradition, and this is wonderful. But it is a theological imperative that in our efforts to maintain our choral tradition we do not simply draw people from their local parish. It is therefore vital that we develop new Christians through our worship.

This brings me back to Olives and Olive bread, for some the first time they walk in our door there will be an instant recognition or awe and wonder at meeting God in our worship. Only last week a couple talked about a sense of 'coming home'. For others acquiring the taste will take longer. Choral tradition is not just for adults or for the musically learned and it is necessary that we provide stepping-stones for anyone who has not been brought up in this tradition. It is important too that if we are to be a church for the whole community we provide worship that engages people for whom this tradition is not part of or only tangential to their journey with God.

Whether it's about developing our choral music opportunities or providing stepping stones for people or other worship styles such as Taize and Iona or ministering within our community there is much that we can learn from other churches. To this end I have asked Stephen, our Curate, to search out good practice, creative ideas and models for thriving town centre churches and those of a civic tradition. As part of this he is going to visit churches during May and early June, hopefully taking with him a member of the choir and someone from the congregation. We will use the results to feed into our Church Away Day in July on our vision for the future. As we go on this journey of exploration I pray that each of us will let go those niggling fears and grow in hope, faith and love of God.

Rachel Ross

"You really shouldn't say 'I Love you' unless you mean it. But if you mean it, you should say it a lot. People forget."

Jessica – age 8

Views from the Pews

WHY I GO TO CHURCH - AND A SNAG

As a working priest, I went to church as part of my employment. Now that I am retired, there is no compulsion on me, but (health permitting) I still want to be part of the fellowship of the Church.

It is good to find myself on Sunday mornings as part of that fellowship, a varied group of people with different backgrounds but with at least one shared interest – that of furthering what we describe in rather old-fashioned language as “the Kingdom”. What are the signs of this fellowship?

I am greeted outside the church door (whatever the weather!) by someone appointed to do so. Then I say hello to others as I get inside and move to a pew. Midway through the service there is a formal exchange of greetings, called the peace, with those nearby. Informally, we drink coffee and talk after the service.

The congregation is set within a wide perspective of history. Awareness of this is helped by the age of the church building itself: it has been the continuous home for public worship in our town for several centuries.

An ancient building is a privilege to worship in, but it is not essential for the historical understanding of the Church. When I attend a modern church building, I am still aware of the long history of the Church as a whole, with continuity of the ministry and of the Eucharist (Communion service). I am conscious of the historical roots of the Christian Church back through its two millennia of life to its soil in Judaism. Through reading, I am also aware that it has picked up and adopted elements from other faith traditions.

But being part of a wide historical life is not in itself sufficient. I am aware also that the service I take part in is replicated across the world. I am aware of the current international nature of life and worship. Furthermore, I cannot but be aware in this town of my fellow-citizens in the many other faith-traditions which flourish here and elsewhere.

The Eucharist is not merely a recital of words. At the heart of it we break and eat bread and drink wine, remembering those who did likewise with their young teacher, Jesus, of the town of Nazareth in the troubled Middle East nearly two thousand years ago. We hear words and ideas attributed to him and we try to interpret them for our own lives.

But the historic nature of the Christian faith can also blind us to the corollary that it has *evolved* and needs to continue to evolve. I cannot accept that, for example, the frequent recitation of the Nicene Creed is essential for the current life of the church. It arose to deal with contemporary political and theological needs in the fourth century. Jesus proclaimed the Gospel - the good news about the kingdom God, a way of life - which is missing from the creeds.

Ronald Pearse

Concert Review - Helix Ensemble
All Saints Parish Church
17th January 2009

As the rain performed swirling chromatic scales in the howling wind around All Saints Church on Saturday evening, the Helix Ensemble performed an evening of dance influenced orchestral music.

A selection of dances from Rameau's 'Les Indes Galantes' (the Gallant Natives) commenced the evening with a very civilised representation of savagery. One could easily imagine sophisticated eighteenth century Parisians dressed up as dancing Turks and Incas.

The orchestra then transported us to the world of Polish folk music mediated through the affectionate wit of Lutoslawski's Dance Preludes; the throwaway ending of the Allegro molto was particularly amusing. Hindemith's 'Five pieces for Strings' produced the most emotionally intense playing of the evening, while Bartok's 'Rumanian Folk Dances' brought the first half of the concert to a rumbustious close.

Stravinsky's reworking of Italian music from the eighteenth century, 'Pulcinella', written for Diaghilev formed the second half of the concert. Out of many orchestral felicities I was especially delighted by the deftness of Alex Hewins' performance of the tricky trombone part. It is not easy to get a trombone to dance elegantly.

The Helix ensemble's playing was so convincing that for a moment I thought I saw Nijinsky pirouetting in the North aisle.

By Stephen Gamble

THE FIRST DAFFODIL

What are you shouting about
lonely daffodil?
Have you been woken up too soon?
Is it because there's no one to talk to
that you're blowing your trumpet?
I'd like to know why.

O, foolish human, can't you see
I'm happy because I'm alive,
winter is death and now it has gone,
so I'm blowing my trumpet
and now you know why.

By Beryl Ballard

"Love is when you go out to eat and give somebody most of your chips without making them give you any of theirs."
Chrissy – age 6

Margaret's birthday was the Saturday before Mothers Day, Tom her husband, her daughter and son-in-law had given her money to buy something for herself. She decided to have a look for a coat for her birthday.

She wandered amongst people in town, looking in shop windows for something special, then came upon a new shop with a line of coats on a rack in the window. They looked good coats, different colours, sizes, and styles. "Yes" she thought "I'll go and have a look at them" she opened the shop door and went in, thought how nice it smelled, no one was around so she started looking along the rack of coats. Suddenly a young girl said "Can I help you Madam, have you got an appointment?" "oh-er-um appointment no" stammered Margaret "I was looking for a nice coat, do you sell coats?" "No certainly not Madam" said the assistant "This is a hair and beauty salon, and these are the customer's coats" "Oh dear" said Margaret quite aghast "I'm so sorry, I made a terrible mistake." The assistant replied "We are a new salon, our customers are very satisfied, could I make you an appointment?" Margaret replied "Oh er no thank you" She turned to go, then stopped, thinking 'Why not, it's something different, I might enjoy it' she turned to the assistant "Yes I would like my hair restyled" the girl smiled "Would you like a manicure, or facial make up?" Margaret looked at her hands; they were used to washing up, cooking, cleaning and gardening. "Yes" she said instantly "I'll have both". An appointment was made for the next Saturday morning. Margaret came out of the salon and slowly walked back home thinking to herself 'What have I done, I came out to find a coat now I'm going to spend my birthday money being pampered, whatever will I look like, what a silly thing to do, I won't tell anyone about it, I'll surprise them, oh goodness I don't know what I'll do.'

Next Saturday dawned, a birthday evening meal was booked for the family, and Margaret had her appointment at the salon. She was determined to enjoy it whatever the outcome. She had already thought about wearing the colourful dress she had bought two months ago, and putting on her most glamorous jewellery, her high heeled shoes too.

All too soon the treatment in the salon was finished, Margaret looked in the mirror, her hair was shorter, her dangly ear rings would look alright there, her face looked happier, younger, contented, she looked at her hands, they needed that lovely ring which Tom had bought for her and the pink nails would go well with the colourful dress. She felt pleased, paid her money, put on her coat and walked home.

Margaret unlocked the kitchen door and entered, there was a note from Tom, it read 'gone to shop for more milk, family coming for tea and biscuits.' She went upstairs and changed, put on her jewellery and some perfume, then went down just as Tom came back. Tom looked at her and said "Where have you been, all dressed up, it is you isn't it." Margaret laughed, told him what she had done and asked him "What do you think of me?" "My dearest lady, it's a lovely surprise, I'm pleased you've spent some money on yourself, did you enjoy it?"

"I enjoyed the pampering, but not sure about the result" "Well to me they've done a good job, and you've put the finishing touches on, so I'm quite happy sweetheart, I'd better go and get dressed up a bit in a suit and tie, the family will soon be here."

Margaret was concerned about what her grandchildren would think or say. She didn't have to wait very long, her daughter exclaimed "Mum, happy birthday, you do look lovely, where have you been or should I say where are you going." Margaret replied "I felt like a change for my birthday, this is the result with some help from a new salon in town." Her daughter said "Well good for you," her son-in-law said "Yes you look a changed lady but still the same Mum I hope." Margaret laughed "Oh yes, I'm still the same Mum."

Margaret looked at her two grandchildren Angela aged ten and Robert aged seven, they were being a bit strange, no kiss or cuddle from them, no excited talking. Just then Tom came into the room all smartly dressed, "Now then" he said "Who would like a cup of tea" Margaret said "Yes, I'll go and see to it would you children like to help me." Angela and Robert nodded and followed Margaret into the kitchen; she turned to them and said "Now what is the matter? No kiss or cuddle, don't you like Grandma on her birthday?" Angela said "You don't look like the Grandma we know, you look like a posh Nanna" Robert said "Granddad is like a clever Poppa" Angela carried on "We can't kiss you or we'll spoil your face and a cuddle would crease your dress." Robert said "clever Poppa has a suit and tie on; he won't want me playing around with him." Margaret wasn't too surprised at these words so she told them "As you grow up some things change, some things stay the same. I will always be your Grandma" Angela interrupted "No, you are posh Nanna today" Robert said "and Granddad is clever Poppa" "Alright" said Margaret "You've given us another name, that is a change, but we still love both of you, and you are still our grandchildren, your Mum and Dad are yours forever, so because I've changed my appearance it doesn't mean I don't want a kiss and cuddle from you" Angela said "Alright posh Nanna I'll give you a gentle kiss and cuddle" Robert watched then said "I'll do the same posh Nanna, should we do the same for Poppa?" Margaret smiled "Yes I'm sure he would like that" Angela and Robert went into the other room, Margaret got the tea things ready, then they came back, Angela said "Shall I take these biscuits through posh Nanna?" "Yes please" said Margaret "I'll ask clever Poppa to come and carry the tray" said Robert.

Tom came into the kitchen followed by Angela and Robert. Tom picked up the tray. Angela said "When we go for the meal tonight can I sit against you?" "Of course you can" replied Margaret. Robert asked "Can I sit against you Granddad?" "Yes" said Tom "no problem, go and sit down, I'll bring the tea in" he looked at Margaret; she was smiling and said "I'll tell you later but we have just become Grandma and Granddad again."

By Beryl Ballard

"If you want to learn to love better, you should start with a friend who you hate."

Nikka – age 6

Society Diary

The wedding of the year brought a splash of glamour into all our dreary January lives.

The union in wedded bliss of the Reverend Rachel Ann Ross to the Reverend Michael Smith officiated by Bishop Timothy Stevens on January the thirty – first of this year was a very splendid and most blessed occasion.

The bride, The Reverend Rachel Ross resplendent in purple, and the groom, The Reverend Michael Smith suitably suited, mingled joyfully with guests before imperious trumpets summoned the blissful couple to stand before The Lord Bishop Timothy of Leicester likewise resplendent in purple underneath his flowing robes.

Solemn vows were exchanged and a number of hymns sung with unfamiliar but most apt words clothed by a sumptuous organ accompaniment of grand familiar tunes.

The Bishop of Leicester, or 'Tim' as he humbly requests, gave a sermon by turns equally full of gravity and gaiety. How we all laughed at his ever-popular jape of feigning technical difficulties with his microphonal device!

Present at the ceremony were several eminent clerics including, Bishop Wotsthennameofthebride, who led the congregation in bell shaped prayers, and the Reverend Canon Doctor Don Giovanni who graciously gave us the benefit of his fine strong voice during the signing of the registers, the singing of the hymns, the saying of the liturgy and during the chatter of the assembled dignitaries both before and after the ceremony.

Also in attendance were 'Sally' the 'Official Rector's Spaniel', and 'Deb', the 'Official Handler of the Official Rector's Spaniel'.

The Reverend Curate Stephen Gamble was also pleased to be in attendance in his capacity as 'Grand High Toilet Location Announcer' and 'General Lackey to the Wedding Florist'.

The 'Society Scribbler' would like to take this opportunity to express his heartfelt gratitude both to the Hog and the Hog Roaster for all their efforts in making the day complete.

By the 'Society Scribbler'.

"Love is when Mummy gives Daddy the best piece of chicken."
Elaine – age 5

What does Lent and Easter mean to me?

Lent has long been regarded as a time of 'giving things up' of making a sacrifice. A searching for our spiritual being, by denying ourselves something which had some level of importance in our lives, a form of denial.

There is no doubt that in the past this sacrifice meant a great deal more to people than it does today. Nowadays, most people simply regard Lent as a period for giving something up as a fad, doomed to last for a short period of time and Easter, as a nice break from work, another public holiday, an opportunity to travel abroad on short breaks an opportunity to indulge. The religious context of these events does not feature in their thinking.

Personally, Lent is a time of spiritual re-awakening, a time of prayer and of seeking a closer relationship with Jesus. A time of preparation as we move through to holy week and towards remembering Christ's death on the cross and then the joy of Easter morning, when we can shout aloud "Christ is risen, He is risen indeed".

For me, the Lent and Easter story is one of betrayal by a friend, of denial by another friend and of desertion by other friends. Of crucifixion by His people, of His anguish when, approaching his death on the cross, thinking he had been forsaken by God and, finally of His ultimate victory over death. The crucifixion and death of Christ Jesus was probably viewed as a failure of his ministry by His disciples, but with His resurrection, all these events took on a whole new meaning, a renewal of fellowship, a victory over death and that meaning is very relevant in today's world as we consider all the things that have gone wrong as a consequence of our straying from God's path.

There are wars and rumours of wars, there is distrust between nations and religions, there is poverty, hunger, and thirst and there is genocide being visited upon people in the name of progress. Earth is in a mess as a consequence of man's selfishness and greed.

If you look back in time, similar stories have been recounted regularly in the Bible and down the ages, always as a consequence of people breaking their covenant with God. It is only when we turn back to God and ask His forgiveness and commit our lives to Him, that life as we know it begins to take on new meaning. There is a need to show more compassion and forgiveness, to think of the needs of others above our personal needs, to seek a better understanding and relationship with those people of different cultures, creeds and ethnicity.

The Easter message therefore is one of hope, endowing us with the opportunity to enrich our lives by putting into practice those Christian principles so eloquently expressed in the Bible. An opportunity to give thanks to God that He has not abandoned us, but continues to watch over us despite all our shortcomings, that he continues to pour down his grace upon us and forgive us our wrongdoings and that He continues to love us as a loving Father of his children.

So, let us then with joy proclaim the Easter message - He is risen - He is risen indeed. Hallelujah

'Anon' from the pews.

"Finding new ways of welcoming in a multi-faith environment".

About 20 people from local churches gathered in Emmanuel Church Rooms to learn about new ways of welcoming people from local minority ethnic groups. Led by Dr. Andrew Wingate of the St. Philips Centre in Leicester and Rev. David Newman of Emmanuel Church, our day provided an opportunity to hear about the Hindu and Muslim faiths from local people who explained what their faith meant to them. Other contributions led us to reflect upon our own traditions and whether these offered a genuine welcome to newcomers, especially those from quite different faith communities. We were reminded that Christianity emerged and grew to be strong in a multi-faith environment.

Drawing upon his deep experiences of working as a missionary, Dr. Wingate explained how faith communities can express both shared faith and family ties. In this way, shared loyalties can be strengthened by shared beliefs. Sometimes these communal bonds may be weakened as people may question their beliefs or experience life crises.

As congregations, we can welcome people who may be facing these turning points in their lives. Having powerful and strong ties with faith communities, individuals who approach churches may risk a great deal, including at worst social isolation and financial ruin. For this reason, congregations need to act in a discreet way, respecting the views and wishes of those who may come towards us.

As individual people from other faiths may decide to enter the Christian faith, they may still wish to preserve their ties with family and community. In this way, beliefs may become a personal secret as traditional customs, dress and rituals may be maintained. It is important for those in churches to accept these seeming paradoxes as signs of accepting human realities.

David Clarke

REVERAND GEOFFREY ANKETELL STUDDERT KENNEDY

Never heard of him? At the outbreak of the First World War he had been in his parish of St Paul's Worcester for only three months. By Christmas 1915 he was a Temporary Chaplain to the Forces in France. He served at first in depots from which troops departed in long trains bound for the Front. It was his custom to go down the train distributing cigarettes from one haversack and New Testaments from another. He later went to the front line himself but to the end he was still giving away Woodbines and this earned him the name given him by the soldiers – Woodbine Willie.

He was an enthusiastic and powerful speaker. He is described by his biographer, William Purcell, as "poet, prophet, seeker after truth." Comparatively little of what he said was put down on paper and what there is, is probably not read anymore. He early realised that he, and the Church too, was up against not persecution or even opposition but apathy and indifference. Perhaps not so much has changed since his time. He continued to combat these 'enemies' to the end of his life. Some poems still exist and below is one called....

INDIFFERENCE

When Jesus came to Golgotha, they hanged Him on a tree.
They drove great nails through hands and feet and made a Calvary;
they crowned Him with a Crown of thorns; red were his wounds and deep
for those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham they simply passed Him by.
They never hurt a hair of Him, they only let Him die.
For men had grown more tender, and they would not give Him pain
they only just passed down the street and left Him in the rain.

Still Jesus cried "Forgive them, for they know not what they do"
and still it rained the wintry rain that drenched Him through and through.
The crowds went home and left the streets without a soul to see,
and Jesus crouched against a wall – and cried for Calvary.

Edith Brockhurst

Egypt 2009

Three of us, Christine Dyer, Sue Fordham and I, left on February 11th for the five hour flight from Birmingham to Luxor. We left behind snow on the ground and arrived in sunshine,

Our hotel had gardens running down to the Nile, so we could watch the cruise boats feluccas (small sailing boats) and the sunsets over the west bank, where the tombs of the Pharaohs are.

Luxor is a great centre, if you are interested in history. You cannot avoid the great temples of Karnak (the largest religious area in the world) and Luxor, because the town is built around them, and the Valley of the Kings is a short ferry and taxi ride away. It is possible to go downstream to Denderah and Abydos or upstream to other temple sites, or as far as Aswah. Two weeks is not really long enough.

I have heard all kinds of negative comments about holidays in Egypt: its too hot, its dangerous, everyone gets food poisoning, and I would refute them all. I felt safer walking at night in Luxor than in Loughborough on a Friday or Saturday, and we ate very happily both in the hotel and in small local restaurants, it was warm enough to swim outdoors everyday, but the nights were cool.

And the history? Egypt is mind blowing. The timescale is amazing. Five thousand years of architecture, sculpture and art are there, in good condition, for all to see. The lack of earthquakes, which have destroyed so many classical sites in Greece and Turkey, and the dry desert air have preserved buildings and paintings. Excavations are ongoing. Did we see the Pyramids? No, They are further north near Cairo. Did we see the Sphynx? Not just one, too many to count.

Would we go again? Well, I would.

Margaret Duncan

LAUNDE ABBEY

Launde Abbey Major Fundraising Effort

You may have heard that Launde is planning a major refurbishment of the main house this coming year - and needs to raise a substantial amount of money to fund the work.

Last year the Abbey celebrated its 50th Anniversary - it was 50 years since Mr and Mrs Coleman gave the building and its grounds to the diocese as a retreat house. A couple of years ago it became the retreat house for the Diocese of Peterborough as well as Leicester. It's become a place that many people, from Leicestershire, and from much further afield, have grown to love and cherish.

It has become increasingly successful both as a place of quiet retreat, and as a place for meetings. Its annual programme is packed with fascinating quiet days, retreats and courses, but anyone can book it as a venue for their own event. It offers Christian hospitality to all who cross its threshold - people of faith, people of no faith, and perhaps especially people who are on the journey of faith for the first time.

It's a wonderfully tranquil place if you simply need somewhere to spend a day away from it all, recharging your batteries or reconnecting with God. And of course, at its heart there is the chapel, where daily prayer is offered right through the year.

Finance for the future

The Abbey is run as a stand-alone business. It covers its day to day running costs, including paying the total costs for its two resident clergy, without needing support from the diocese or from the parishes.

Thanks to the generosity of many people - individuals, and especially the Friends of Launde Abbey - the Abbey was able to renovate the Stable Block last year. Now it's the turn of the Main House. There's a lot of work to do to bring the whole Abbey up to scratch - to make it safe, to make it accessible to disabled people and to modernise its facilities.

Once this major project has been completed the Abbey should be secure for the next 50 years, well-equipped to serve the next generation. And we have a responsibility to make sure that that happens.

So the Abbey and diocese will be launching a major fund-raising effort this spring. There will be plenty of opportunities for you to help, but here is just one that you might like to know about.

Spring Fair at Launde Bank Holiday - Monday 25th May

We are holding a Fair at [Launde Abbey](#) on 25th May to coincide with the Flower Festival and Car Boot Sale already being held that weekend and the cricket match that day.

Unlike most modern charity fairs, there will be no commercial involvement. Everything will be given and no-one except Launde will make anything out of it. We are asking for New and 'Good-as-New' items for the following stalls:- Clothes – Antiques – Plants, gardening and dog equipment – Horse rugs and equipment – Tombola – Children's Clothes – Cakes – Toys – Novelties - Sweets, Preserves, Produce – Books – Gifts – Raffle items

Do donate items now and please come on the day: there will be some amazing items on offer and fantastic bargains to be had. Visitors are guaranteed a lovely, traditional day out.

To donate and if anyone is willing to help with collection of items in their parish, benefice or larger area, and for further information, please email meriel@computer-conquest.co.uk or ring 0116 279 2271. Thank you!

To see Launde, click on: <http://www.launde.org.uk/>

Thank you.
Rev'd Lorna Brabin-Smith

FROM THE PAST

THE LATER MEDIEVAL RECTORS OF LOUGHBOROUGH
1509-1527 MASTER GEOFFREY WREN

Geoffrey wren, a considerable pluralist and an avid seeker of preferment, came from a family claiming Danish descent. He was one of the six sons of Francis Wren and a great-great-uncle to Sir Christopher Wren and Matthew Wren, Bishop of Ely. He studied at Oxford where he became B.A. in 1486, and seems to have been there still in 1495, having gained his M.A. by 1509. He was admitted Vicar of Brantingham, Yorks. On the 19th July 1486, which he had vacated by April 1493 according to the Durham Cathedral Priory Registers.

On the 25th February 1501 he was presented Rector of Carlton-in Lindrick, Notts., and on the 27th June 1502 to the rectory of Bolden, Durham, which he vacated in 1525. On the 10th February 1505 he was presented as Rector of Wareham, Norfolk, and on the 13th may 1509 Master Geoffrey Wren, clerk was presented to the Parish Church of Loughborough, Leics. By Henry VIII, on the death of the previous rector. He was admitted on the 18th May 1509 and was instituted by the Archdeacon of Leicester – given at the Temple in London. There was also a similar presentation to the church of Hanslop, Lincs., void by death, on the 10th June and he was admitted on the 23rd June 1509.

Geoffrey Wren, chaplain to Henry VIII and Clerk of the Closet, was also presented by the king to the Canary and Prebend of Cave in York Cathedral on the 2nd September 1509, void by the death of Geoffrey Symeon, and in the King's gift by the death of Henry VII, in whose hands it was by reason of the voidance of the said Canary and prebend when the See of York was last vacant. Master Geoffrey Wren, Clerk of the Closet, canon of York, attended the funeral of Henry VII as one of the King's Chaplains, together with four others.

There are various interesting entries in the Calendars of State Papers (Henry VIII) concerning Wren, as follows:

Exchequer accounts 5th December 1509. The King's Closet, Greenwich.

Warrants to the Great Wardrobe to deliver Master Geoffrey Wren, Clerk of the Closet six altar cloths etc. and broad cloth for a gown.

20th October 1511. The Wardrobe

A warrant to the Great wardrobe for woollen cloth (stuff) for a gown to be delivered for Geoffrey Wren, Clerk of the Closet.

16th November 1511. Warrant to the Great Wardrobe to deliver to Geoffrey Wren, Clerk of the Closet, sacracent for mending "our traverse".

16th November 1514. Warrant to the Great Wardrobe to deliver to Geoffrey Wren, Clerk of the Closet, a gown of cloth, the colours "to be at his own proper choice". The like for two altar cloths, and four aubes. These were described in detail_ _ _ _ _ one of the cloths to have an image of the Salutation of Our

Lady and St Gabriell with a Lily pot betwixt them with this Scripture "Ave gratia plena Dominus tecum," and both to be embroidered with branches of red and white roses in the midst of them.

As Clerk of the Closet Geoffrey Wren received £60 each half year, according to entries in the King's Book of Payments.

In 1510 Wren was also Rector of Sesoncote, Glos. An entry for the 6th March 1510 in the Exchequer Accounts states:

The Manor of Sesoncote in county Glos. Leased to Sir Richard Empson by the father of Edward Greville is in bad repairs. The church is ruinous and used by Sir Richard Empson for his cattle. No one uses the church for devotions but Empson's servants as there are "No more parishioners". Master Wrenne, the King's Chaplain is incumbent. From this entry one would infer that Geoffrey Wren was claiming the tithes and paying a pittance to a poor cleric to administer to the servants.

That same year Wren was also Canon of Howden and Prebendary of Barnaby, which was united with Hanslope on the 6th August 1511.

An extract from the Bishop of Lincoln's Visitation of 1510 records:

"Loughborough, Presentment quod rector non resident et debet exhibere ibidem capellanum secundarium quod non facit prout consuetudine ex antique tenetur."

This entry shows that the Rectors of Loughborough had been non-resident-absentees for a long time and the parish duties were performed by a chaplain. So Wren, like many rectors before him was more interested in the tithes than in the interest of his parishioners.

On the 8th April 1511 Wren had been collated Canon of Lichfield and Prebendary of Curborough, which he vacated in August 1512, but was recollated on the 6th December 1512 and held until his death.

Master Geoffrey Wren, the King's Chaplain and Clerk of the Closet, had a grant in fee of certain houses and lands in the town and lordship of Hanslope, Bucks., not exceeding the yearly value of 5 marks, late belonging to Sir Richard Empson "in recompense of such great sums of money" as Empson owed him, dated the 13th November 1511 in the State Papers Foreign and Domestic of Henry VIII.

On the 25th October 1512 Wren was collated Rector of St. Margaret's, New Fish Street, London, and prebendary of Knaresborough-cum-Bickhill in York on the 16th December 1512. Both of these he held until his death. In 1513 he was Rector of St. Michael's Queenhithe, London. The Pardon Rolls dated the 20th June 1513 state:

"Geoffrey Wrene, Wrenne or Wren, of London, clerk, Clerk of the King's Closet, Rector of Hanslope, Bucks. And Loughborow, Notts., prebendary of Cave and of Barnby in York Cathedral, and Rector of St. Michael's beside Queenhithe, London."

The fact that it was not known that Loughborough was in Leics. Would again indicate that Wren had never visited the parish.

On the 4th September 1514 he was presented by the Crown as Canon and Prebendary of Newarke College, Leicester, (possibly the 6th prebend), but he was not instituted according to the Letters and Papers Henry VIII, I, 1398 No. 3324-4. However, in October 1514 he was admitted Canon and Prebendary of St. George's Chapel, Windsor, which, he held until his death; and he was also admitted Vicar of New Windsor, Berks., on the 26th October 1516, but had vacated by January 1518. He also became Master of Sherburn Hospital, Durham, in 1524 until his death on the 5th April 1527 at Windsor; his obit was subsequently kept on this day.

To be continued

By Margaret Baker

CURATES CORNER

“Meaningless! Meaningless!”
says the Teacher.
“Utterly meaningless!
Everything is meaningless.”

You may recognise this quotation as the second verse of the first chapter of the book of Ecclesiastes, not, as some may have assumed, the exasperated cry of a schoolteacher frustrated beyond toleration by the Government’s latest scheme to reform education.

The King James translation may be more familiar to some, “Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.” ‘Vanity’ and ‘meaningless’ are both valid attempts to render into English the Hebrew word ‘hebel’, which in origin means ‘a puff of air’. The context in Ecclesiastes lends the word a pejorative meaning; the perception is that life is as transitory and insubstantial as a ‘puff of air’.

On reflection it is perhaps surprising to find such a sentiment expressed in the bible. The Teacher of Ecclesiastes defines the extent of this meaninglessness to ‘everything under the sun’, which at first may seem like no limit at all, but it does leave the possibility of meaning existing beyond human experience, beyond the sun.

The lectionary has recently been providing readings from Ecclesiastes for Morning Prayer; I can only assume that the Liturgical Committee of the Church of England thinks that this ancient hymn to meaninglessness will encourage in some way both the clergy and the laity as they start each day. To be fair, the lectionary has paired Ecclesiastes with the Gospel of John, reminding us that although transcendent meaning is beyond the grasp of mortals, it is in the gift of God. To paraphrase the prologue to John’s Gospel, ‘Meaning became flesh and lived among us’.

As we have read through Ecclesiastes at Morning Prayer I have repeatedly noticed the modernity of the sentiments in this ancient book, or perhaps to be accurate, the post modernity. Postmodern society has given up on transcendent meaning, be that meaning carried in religion, ideology or even science. We have become a society concerned with ‘whatever floats your boat’. Life is a ‘puff of air’ to be made of what you will, but ultimately you will be disappointed.

However, Ecclesiastes does contain a challenge to Postmodern society in the title of the book itself. The Hebrew term for the disillusioned teacher is ‘qoheleth’, meaning ‘one who assembles’. The Greek translation of ‘qoheleth’ is ‘ekklasiastes’, from whence we derive the word ‘Ecclesiastical’ meaning of the Church. The teacher assembles knowledge rather than creates it, either from an assembly of people present or from the work of people in the past.

The individualism of the modern world is absent from Ecclesiastes. Knowledge production becomes a collective enterprise; we find out together, it is whatever floats our boat that counts. In our assembly, the ecclesia, we learn in communion with each other. As the Body of Christ we seek God together, and in the word made flesh there is the promise that God is revealed to us.

Journeying together in faith is a richer experience than journeying alone in desperation. It is also a more challenging way of journeying, after-all, other people can be incredibly annoying, but it is the way of the Church. Expressed in this church, All Saints, both in the services we share and in the learning and fellowship opportunities we offer. Join something that is going on at church and discover the faith building potential of the ‘qoheleth’.

Revd Stephen Gamble

Conversations

Interview with Bill Brookman.

When Bill Brookman's colourful van is parked outside his house on Alan Moss Road it is easy to identify where he lives. As I parked next to the rainbow emblazoned van I read on its side panel,

'Suppliers to the known world
Of jolly japes, dancing gorillas,
Pirate ships, exploding Maypoles
And other unsolicited rubbish.'

That was my first clue that this visit to an apparently ordinary suburban house was not actually going to be a visit to an ordinary suburban house.

Bill let me into the house with an invitation to meet the rest of the team; he then led me upstairs to what I expected to be a back bedroom but turned out to be an office with two staff members sitting at workstations. Bill introduced me to Sally the Administrator and Humphrey the Stage Manager, both replied with friendly hellos.

Then Bill led me back downstairs to a lounge and invited me to sit down. The room was quite normal, with a sofa and chairs and a television, although I soon became aware that several curious masks hung on the walls, Venetian Ball masks and Japanese theatre masks were quietly watching me.

'So', I said to Bill, 'You live above the shop, or rather the shop lives around you...'

Bill explained that the house was also an office and a warehouse for his theatrical productions.

Somewhat bemused, I asked if Bill could describe how he got started in the hope that a bit of personal history would help me understand what he actually did.

Bill explained that he was a product of the Loughborough Grammar School, his father had been a musician and engineer, and Bill had grown up wanting to be a film director although his school had considered him being an architect. He added that playing in the Leicester Schools Symphony Orchestra had been a big influence on him, and that he was interested in all the arts. 'Gesamtkunstwerk ¹' as the Germans say.

I commented that Bill seemed to be a host of things, 'let me explain', he said, 'We do three things; Bill Brookman Productions Limited is an ethically driven theatre company- jobs are accepted for their worth not for money - and is a non profit distributing company with charitable objectives. Secondly, 101 Performing Arts Group is a youth arts circus and dance music group for young people. We train young people in the arts - widen horizons - it is a multidisciplinary approach. Then thirdly, there is the Bill Brookman Foundation, a direct action voluntary organisation, harnessing the arts as a vehicle for social cohesion. For instance, we have done projects in India, Kosovo, Sierra Leone, Uganda and we do consultancy for the United Nations.'

I asked about the project in Sierra Leone. Bill explained that the Foundation 'put on a festival using volunteer artists from around the world to celebrate the 5 year anniversary of the end of the civil war. Many of the performers were amputees. We were also asked to come up with an idea to help recover armaments, so we taught locals to juggle hand grenades and make exploding balloon guns. They then

¹ Total art work

went into villages and staged – not quite performances - more public meetings where guns could be exchanged for development money’.

Bill went on, ‘In Haiti there are slums closed to the UN because of tank traps and gangs that shoot at the UN. So I set up a Haitian national arts group called ‘Caravane de la Paix²’ to go into slums and put on concerts and events and to make contact with pro-peace individuals and organisations, and also to allow negotiations directly with the gang bosses’.

Beginning to understand, I asked, ‘Is it that a clown is less likely to get shot than a soldier or official?’

Bill nodded, ‘Dressed as a clown or a juggler you can go anywhere’.

And who funds this I wondered...

‘God knows’, answered Bill with some vehemence, ‘we are in a continual state of financial crises. We get fees for gigs and consultancy work. We get by with volunteer labour, but I’m as poor as a church mouse’.

I also wondered how the UN got to hear about his work...

‘I borrowed a 40 metre crane from them in Kosovo’, replied Bill, ‘I needed to suspend an aerialist with Aids holding a local boy with a candle above a crowd of 1400 people. It was a festival in Skenderai, the epicentre of where the fighting in Kosovo had been, a cathartic spectacular, a theatre event celebrating the end of hostilities’.

I asked Bill why he does this work, he suggested several answers, that he was ‘driven’, that he had ‘an over developed desire to please’, and a ‘dysfunctional imperative to justify my existence’, and finally that he had, ‘never been able to get away from the idea – from Loughborough Grammar School – that you have to do your homework’.

Reflecting on the nature of Bill’s work I could not help but say that some of it seems implausible, Bill agreed, and pointed out that ‘bumble bees shouldn’t be able to fly’.

I asked Bill what made him proud in his work, what made him punch the air and say ‘yes!’ He considered the question and answered that, ‘looking back at a body of work, I can feel proud of it, but it is strung through with one crisis after another. At a certain level people need a degree of certainty about success, for example in sport winning is clear-cut. The more complex your world, the more you need to be able to embrace uncertainty. You have to embrace the uncertainty and extract meaning from it. Except in performances, in performances I know if I have success or not from the reaction of the audience. Success is not measured in finance or time, it is in the hurly burly of it’.

‘What is the measure of success?’ I asked, ‘hoping for a more defined answer. Bill replied, ‘I am living with that question; not getting to a solution’.

I observed that Bill must have strong values, he replied that his values were not ‘fashionable’, ‘I’m not a bunny hugger!’

Bill put forward Ghandi’s argument that in a world of imperfect people you need to build incorruptible structures. ‘For example’, he explained, ‘in Haiti we were an agency to stop gangsters kidnapping, looting and raping, if we could not persuade them to stop, the military would shoot them. We were the better solution. The focus is on law and order.’

² Caravan of Peace

I asked how Bill coped with seeing so much suffering. He told me about abducted girls in Nepal forced to fight as soldiers, and one in particular that when asked to draw her home could not bring herself to draw her own parents. He said that although he passes from one disaster area to another, he does not experience compassion fatigue, but that he just remembers that although there are 'terrible places in the world, the world is not a terrible place'.

'The best thing is to think how to change the situation', he added.

'What is it about art that makes it work?' I asked.

Bill's first answer was that an Arts Council study had found that the value of art was 'self evident' and could and need not be defined. I was not entirely satisfied with that answer, so Bill went on, 'art makes manifest the non immanent'. He gave the example of a courtroom drama that makes manifest the idea of 'justice'. Then he went on, 'art looks at nature, humans, situations and pulls and pushes and pokes until something is made of it; some sense is made out of it. I like to think of myself as an engineer of the imagination.'

I thought that was most appropriate for the son of an engineer who was also a musician.

For further information on Bill's work, see www.billbrookmanfound.ik.com, and next time you drive down Alan Moss Road - remember that all is not as it seems...

QUOTES

"You can rely on Yorkshire people to talk straight. An old man in Barnsley said to me recently "So, you're Jack Parkinson's lad. What you been up to?"
Sir Michael Parkinson reflects on the fickle nature of fame.

"I was just your average hockey mum. I love those hockey mums, you know, they say, what is the difference between a hockey mum and a pit bull?" Lipstick.
Sarah Palin introduces herself to the world at the Republican National Convention.

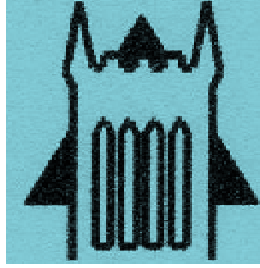
"We are not going to give up our country because of a mere 'X'. How can a ballpoint fight with a gun?"
Zimbabwe President Robert Mugabe reflects on democracy.

"You can make a throne of bayonets, but you can not sit on it for long"
Boris Yeltsin

"All men are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly affects all indirectly. I can never be what I ought to be until you are what you ought to be, and you can never be what you ought to be until I am what I ought to be."
Martin Luther King.

"Weaseling out of things is important to learn. It's what separates us from the animals ... except the weasel."
Homer Simpson

Fundraising



Loughborough Parish Church
All Saints With Holy Trinity

There are two primary methods for raising essential revenue for the church, namely, '[Planned Giving](#)' and '[The Day by Day Scheme](#)'.

The money raised through these methods, represents a primary source of income, enabling the Church to carry out its mission to both parishioners and the wider Community and also provides the financial resource to help keep this historically significant building in a good state of repair.

Given below are details of each of our fund raising schemes.

1. Planned Giving

Planned giving is the basis of our fundraising. In 2008 it provided 64% of our total income. It provides parishioners with a way of planning their giving and enables the church to plan the annual budget.

There are three options available:-

1. By annual cheque.
2. By regular bankers orders payable either monthly, quarterly or annually.
3. By enrolling in the envelope scheme whereby uniquely numbered and weekly dated envelopes are provided. The envelopes can then be placed on the collection plate during the Sunday services.

All these methods enable the church to claim Gift Aid refunds amounting to an additional 25p on every £1 contributed. Bankers Order and Gift Aid forms can be obtained from Church Wardens or the Parish Office.

If you attend our church occasionally, you can elect to place your contribution in a blue envelope which is available in all the pews. In order that the church can claim Gift aid refunds on your contribution, would you please enter your name and address in the space provided on the envelope.

2. The Day by Day Scheme

This scheme was devised to allow those people with an interest in the welfare of this ancient Church, Parishioners and non-Parishioners, to choose a day of special significance to them and to mark that day with a donation to the Church. The money raised was to be used to help defray the significant costs of keeping the Church open. Some years ago, the sum of £50 was identified as an average daily cost of running the Church. In today's financial climate, this cost has now risen to £200.

The target sum of £200 represents a monthly outlay of around £17 or £4 weekly. This is a suggested amount, the donor may select any affordable amount with complete confidentiality if desired. The donation can either be made as a Direct Debit or Standing Order payment or by Cheque or cash if preferred.

With the agreement of the donor, their name, the date chosen and the reason for the donation are entered in a book which is on display near the entrance to the Church. As with the Planned Giving Scheme, the Church derives an additional benefit if the donation is Gift Aided.

Donors will receive an acknowledgement of the donation and will be invited to attend one of the daily Services held in the Church on their chosen day.

May we cordially invite you to become a Friend of Loughborough Parish Church by joining our Day by Day Scheme.

Why?

As we look back there many things to be thankful for, both in our own lives - such as baptisms, birthdays, weddings and other anniversaries - and in community life - such as the wonderful heritage we have been entrusted with. By supporting the Day by Day scheme we can say 'thank you' to God as we remember that special person or event and for our very beautiful church.

Why Now?

There has never been a greater need to support the work of the Parish Church. Our financial situation is not as robust as we would like and this limits our ability to engage in projects we believe are a necessary part of our ministry within the local and wider community.

The upkeep of this ancient Parish Church is becoming extremely costly, currently £200 per day and we need your financial support to ensure that we pass on the heritage of this wonderful legacy, in a good condition, to the next generation.

Please help us to achieve this by joining the Day by Day Scheme.

Thank you!

If you are interested in joining or obtaining further information on the operation of these schemes, please speak to David Johnson or Bob Porter or the Wardens following the Sunday Services or contact the Parish Office on 01509 217029, or by email at the following address:- office@aswht.org

(Booklets containing joining information and the relevant forms are available at the entrance to the church)

From the Pulpit

Sermon 18 January 2009-01-18

Matthew 8 v 5-13

I had a very interesting evening yesterday not enjoyable but interesting in light of the Gospel reading from Matthew.

Claire, our daughter has had a knee injury for the past 3 months and yesterday whilst doing her physio exercises, she sadly dislocated her right kneecap again. Ouch!

So our evening was spent at Leicester Royal Infirmary, waiting whilst the doctors and nurses were doing their very best to help her.

It's an interesting process to observe from start to finish - arrival and booking in, wait, triage, long wait, doctor, X-ray, wait, diagnosis, wait treatment, home. I have to say though that in spite of the time it took from start to finish, all the staff involved were really very very good with Claire.

What I found most interesting was how each person knew what to do and when, and if they got stuck they would go and ask for another opinion from a more senior member of staff and in Claire's case we ended up with the Registrar having to interpret the X - Rays.

In the Gospel reading from Matthew, we come across a rather touching and culturally sensitive encounter between Jesus and a Roman Centurion.

The Centurion, a non -commissioned officer in the occupying Roman army was a Gentile seeking healing for one of his servants. Jesus, a Jew, not hesitating to heal the Centurions servant.

There are several things that we can learn from this encounter:

Firstly, that not only did the Centurion understand the meaning of authority, after all he himself was under the authority of his superiors and had authority over his subordinates, but- He had great faith too- faith that made Jesus astonished. Jesus saying that He had not come across such faith in his own race. The Centurion had much trust in Jesus' ability to use his authority to heal his servant.

Secondly, the Centurion was culturally savvy - he knew that if Jesus had entered his house, Jesus would become ritually unclean - the consequence of entering his house. (Some commentaries would say here that the translation is a bit iffy and suggest that Jesus asked if He was to go to the house instead of offering to go). The point is that Jesus does not hesitate to go and heal the servant; this then would break the boundaries of the Jewish society. The Centurion also recognises that

Jesus does not even have to go to his house in order to heal his servant. "Just say the word"

So in the end Jesus didn't go to the house,

How can we apply what we see in this encounter to ourselves?

Are we able to recognise, understand and trust Jesus with our lives, to come under his authority? It isn't the same kind of authority that the Centurion had where orders are given in a military fashion - Jesus will always wait and ask. Jesus calls us, just as he called Rachel and Stephen to ordained ministry and me and others in this church to Reader ministry, he didn't force us. We are under His authority, to trust and follow Him and to obey even when that is difficult, to serve others.

Do we trust him with ourselves and with others?

Do we have faith in who He is and what that means?

Are we willing to be sensitive to others even if that may mean breaking our personal boundaries?

These questions aren't for me to answer for you - and I would not presume to answer for you. I would however encourage you to think about them and answer them for yourselves. If you want to, feel free to talk with Rachel or Stephen, or any of the Readers about this.

At this morning's Baptism service one particular hymn really got my attention - number 560 it also asks questions I'd like just to read a verse or two, in fact verse 2 and verse 4 (Hymns Old & New - New Anglican Edition)

v2 Will you leave yourself behind if I
but call your name
Will you care for cruel and kind,
And never be the same?
Will you risk the hostile stare

Should your life attract or scare,
Will you let me answer prayer in you, and you in me?

Jesus here in the encounter with the Roman Centurion did care for the cruel- a Roman Centurion. He was part of an occupying army, an army that could go down in history as one of the cruellest to exist ever. What love and grace Jesus shows here.

v4 Will you love the 'you' you hide if I
but call your name?

Will you quell the fear inside, and
never be the same?
Will you use the faith you've found to
reshape the world around
through my sight and touch and sound in
you, and you in me?

Here the Roman Centurion uses the faith he's found, and he wouldn't have been the same after that. I am sure it would have re-shaped the world around him.

Are we prepared to do the same; are we prepared to never be the same? Encountering Jesus in our lives means we are never the same as before, it is a life changing experience, and does change things.

May Jesus continue His work in our lives and help us to show others his love and grace.

Amen

Letters

Dear Editor,

An Anglican Disappointment

The year 2008 was going to be a revitalising period for the Anglican Church, with the hope of strong leadership emerging from the Lambeth Conference. The man in the pew was hoping for new initiatives to bring men and women back into public worship through a conviction that the Church's teaching was relevant to them and necessary for the community at large. The initiatives had to go further than trendy worship and catchy tunes which have failed so lamentably, and at a cost to the beauties of the spoken word and music of the Anglican tradition, to fundamental statements of faith which could be understood and accepted by the contemporary mind.

There is of course a difficulty, which is not new, of what people think the church is saying, as against what the subtle theologian will interpret as accepted doctrine. This of course may be convenient, it avoids upsetting those within the church who hold a literal view of the faith, a view which many outside, and not a few within, find difficult to accept. Yet, unless the faith of the Church can be seen to have evolved, as opposed to yielding to social pressures, so long will the great divide get ever wider between those within, and those outside the boundaries of belief.

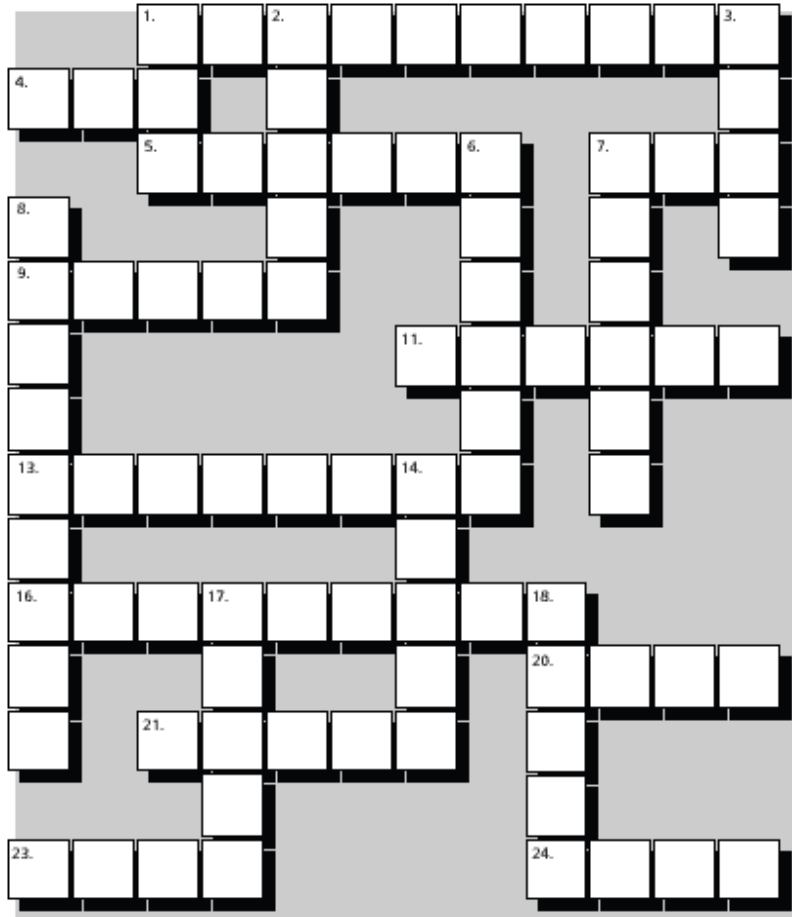
The Lambeth Conference may have addressed this and other critical issues, instead it was side tracked and ran into the mire of unresolved disputation, so that, a Bishop upon being asked what had been achieved said, "We learnt a lot from each other". Well, we have all been to conferences like that and know what he meant, but perhaps not such expensive ones. A great opportunity lost for which the church will suffer, as witness the case of the nurse who was reprimanded for offering to say a prayer with a patient. The reprimand was subsequently withdrawn following press comment, but where was the Anglican cavalry riding to defend the lady in her isolation? How encouraging it would have been if some prominent Anglican had weighed in, on the instant, with words of condemnation against the bureaucratic attempt to stop a Christian doing so natural a thing in a Christian Country. No wonder we pray for the Church militant.

Terry Higgins

Quizzes

<u>SWEET TOOTH QUIZ</u>		
		<u>NAME</u>
1	WOBBLY INFANTS	
2	BETWEEN	
3	WISE GUYS	
4	WHERE REFINED PEOPLE LIVE	
5	FLYING MACHINE	
6	EDIBLE FASTENERS	
7	THEY GROW ON YOU	
8	LITTLE SOLDIERS	
9	NINE TEN ELEVEN	
10	FALLING FRUIT	
11	BAD, PLAYFUL MOCK	
12	SPORT FOR PRINCES	
13	100% METAL	
14	MASS OF STARS, GAS AND DUST	
15	BELLY DANCER	
16	PIRATES LOOT	
17	PARTIES	
18	RACE COURSE ANTICS	
19	HOME FOR DRUNKEN TEETH	
20	SPEAK QUIETLY	
21	FERMEZ LA BOUCHE	
22	MOTHERS LOCAL	
23	ALLSORTS OF GIRLS	
24	BLACK MEDLEY	
		<u>SCORE</u>

HARRY POTTER CROSSWORD



ACROSS

1. Justin Finch-Fletchley's house.
4. Bewitched muggle's _____ set.
5. Lockhart's *Travels with* _____.
7. Harry's parents did, Harry did not.
9. Parseltongue _____ the chamber.
11. Blind arachnid.
13. Hagrid's fate.
16. Harry Potter and the Chamber _____.
20. He's Nearly Headless.
21. We'll all _____ for Harry!
23. A Snitch is one.
24. The seven new *Nimbus 2,001* give the Gryffindor team an _____.

DOWN

1. The Sorting _____.
2. Trading card chocolates.
3. Ron's brother.
6. Lockhart tries to run away because he is this.
7. _____ Alley.
8. Muggle-born Parseltongue.
14. _____ Flavor Beans.
17. Weasley's aged owl.
18. Professor Severus _____.

Sudoku #2

7	2				5			
	3			9		6		
		1		8			7	
								4
	9	7		4		8	6	
2								
	8			1		7		
		5		7			1	
			4				8	3

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scratch area

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Quiz answers from Winter 2008 edition



Winter Word Search

- arctic
- blizzard
- boots
- coat
- cold
- flurries
- freezing
- frost
- hat
- hockey

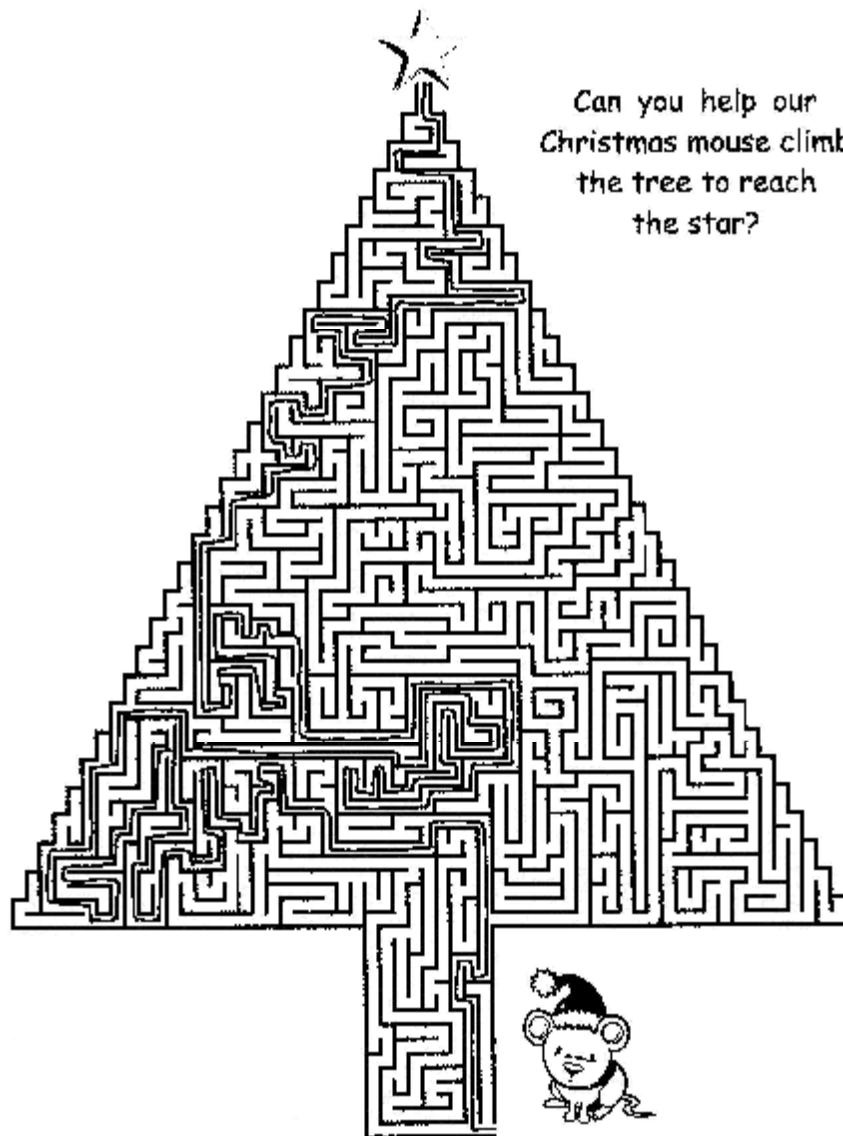
u j j m z b r u s u w f c z d
 n l s l e e t a x e y l a m a
 a p k d r a z z i l b h c v d
 v w i n t e r h o c k e y l s
 q h s u l s o o l g i m o x e
 b o c c t w j u k h f c f f t
 w n a m w o n s h o v e l k a
 o y r f g l b n l a c v u e k
 m j f r n p h o c i t c r a s
 t i v o i d m w g x p n r c t
 l b t s z d f b r g t p i f o
 p r s t e k c a j u a x e l o
 x b v l e k a l f w o n s r b
 b j s z r n k l m m c c g o y
 e h u o f l s n o w y m k o l



- | | |
|---------|-----------|
| ice | sled |
| icicles | sleat |
| igloo | slippery |
| jecket | slush |
| mittens | snowball |
| plow | snowflake |
| scarf | snowmen |
| shovel | snowy |
| skates | toboggan |
| skis | winter |

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Christmas Tree Maze



Can you help our
Christmas mouse climb
the tree to reach
the star?

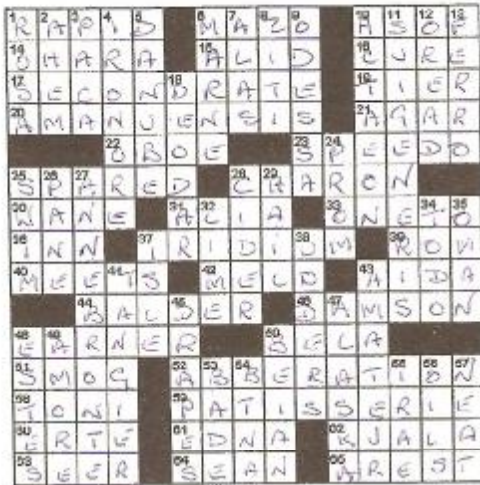
NATIVITY WORD SCRAMBLE

1. MELCHIOR
2. GABRIEL
3. INNKEEPER
4. MESSIAH
5. BALTHASAR
6. SHEPHERDS
7. FRANKINCENSE
8. MYRRH
9. BETHLEHEM
10. NAZARETH
11. GOLD
12. CASPAR

CROSSWORD

Across

- 1 The R in REM
- 6 Novelist De La Roche
- 10 Beginning
- 14 Cinematic Scarlett
- 15 "Put ___ on it!"
- 16 Smoke, perhaps
- 17 Mediocre
- 19 Management level
- 20 Literary assistant
- 21 Gelatin substitute
- 22 Woodwind instrument
- 23 Auto instrument
- 25 Let live
- 28 Styx ferryman
- 30 Grow less
- 31 Others, to Ovid
- 33 "You're ___ talk!"
- 36 Roadhouse
- 37 Element no. 77
- 39 Male gypsy
- 40 Track tournaments
- 42 Merge
- 43 Verdi's slave girl
- 44 Son of Odin
- 46 Bullace
- 48 One who brings home the bacon
- 50 First name in horror movies
- 51 Urban haze
- 52 Mental lapse
- 58 Nobelist Morrison
- 59 Fancy rusty
- 60 Art Deco designer
- 61 Author O'Brien
- 62 ___ Lumpur



- 63 Psychic
- 64 Lemon junior
- 65 "Give it ___!"
- Down**
- 1 Painter Bonheur
- 2 Attention-getter
- 3 Animal akin to the agouti
- 4 Blast furnace input
- 5 River celebrated in song
- 6 Seine tributary
- 7 Griever's exclamation
- 8 Penae alternative
- 9 Black Sea port
- 10 Artemis turned him into a stag
- 11 Unique
- 12 Mountain nymph
- 13 ___-concrete
- 18 Cedar of the Himalayas
- 24 May school event, often
- 25 Pool exercise
- 26 See-through item
- 27 "Agnes Grey" author
- 28 "The ___ House Rules"
- 29 Greet
- 32 Citrus fruit
- 34 Hoo-ha
- 35 Muscat country
- 37 Man, for example
- 38 Milk sources
- 41 Morocco seaport
- 43 Inexpert
- 45 They hang around the house
- 47 Where Nome is
- 48 Rob of "Melrose Place"
- 49 Love in Lombardy
- 50 Wilson of the Beach Boys
- 53 Commanded
- 54 Sicilian smoker
- 55 Dies ___
- 56 Painting medium
- 57 Uncluttered

SUDUKO

3	6	4	9	2	7	8	1	5
1	9	2	5	8	4	3	6	7
7	5	8	6	3	1	9	2	4
4	3	6	2	5	8	7	9	1
5	2	7	3	1	9	4	8	6
9	8	1	7	4	6	5	3	2
6	4	3	1	9	5	2	7	8
8	7	9	4	6	2	1	5	3
2	1	5	8	7	3	6	4	9

The Last Word

Loughborough Anglican Mission Partnership: Anglican churches working together

Loughborough Anglican mission Partnership or LAMP is the body through which the Anglican churches do mission together. LAMP is hoping to support a new initiative based in the Good Shepherd parish for mission among children and young people. It is called 'Kidz Klub' and is a Saturday morning club for 7-11s. However, it is a club with a difference, each week the children are visited by a volunteer who gives them a colouring sheet with a bible verse to complete for the next Saturday. I have been part of a Kidz Klub initiative in Salford and I know that it really works. Children and families can be transformed by feeling the love of God not just through the fun and love they receive on the Saturday mornings but also through the home visits that may just be a simple smile on the doorstep or a longer conversation over a cup of tea if needed.

LAMP is about working together where previously churches have tended to focus on their parish and those coming to their church. Working together therefore challenges our preconceived ideas of what is ours and requires us to work in new ways. For some working with other churches is welcome support; for others there is a fear of being over whelmed or taken over by larger churches; for others still there is a fear that valuable resources will be dispersed and taken away on projects that will be of no benefit to them. For me, the following illustrates why and how we need to let go of these fears and grow into the body of Christ.

In the winter of 1987/88 or rather the summer for that was the season in South Africa at the time, the normal summer rains had turned into torrential floods; devastating the land along with crops and literally demolishing the tiny makeshift homes of thousands of families encamped around the international city of Durban.

For the people this was not the first time to lose their homes. Many had earlier experience being forcibly evicted when bulldozers had demolished their homes to make way for new white settlements during the apartheid era. They came from many different places and often spoke different languages. The dwellings were made of corrugated metal and hardboard foraged from the container port, remnants from the packaging of cars and still with their 'Toyota' markings on the side.

As the rains stopped and summer arrived a couple sponsored by the baptism church together with a small group of homeless families set out to enable the community to build new and substantial homes which would survive a similar deluge. The group spent their early days forging relationships between different groups in the community and developing a system of the community working together to build the houses. The construction of the houses consisted of a double wooden frame, which was in filled with cartons stuffed with stones and mud. These walls were then coated with layers of mud and a roof of corrugated metal sheet was erected. The materials were cheap, the labour intensive. The men constructed the frame, dug the earth, and mixed the mud while the women filled cartons, constructed the walls and slapped mud plaster on the finished product. The whole process would take about a week with a further couple of weeks for the house to dry.

The days of mud slapping were followed by nights of negotiation and confidence building. For each person and family it took great courage and often sacrifices to trust others. Some people

spent weeks building homes for others while their families were still living under the gathered fragments of their previous homes or moving from place to place finding shelter for a few nights here and a few nights there. The initiative worked, homes were built (though a few reneged on their promise), tensions between different community groups were eased, community support groups were formed and lives were transformed.

It is easy to see what good such a process of working together would do not just for individual families, or for the speed of building the homes and sharing of lessons learnt, but also for the building up of the community as a whole. At the time, the theory (and theology) made sense but risks felt very high. Taking the bold step of trusting in a promise yet to come is never easy, least of all when you have no roof over your head. We come from different churches yet we are all Anglican. We have all identified a need and a passion for mission to young people yet we have varying resources to be able to deliver in our own parishes. LAMP asks us to take the bold, courageous and sacrificial step of working together both because it will achieve great results and most of all because we believe that is what God is calling us to do. The 'Kidz Klub' is a tried, tested and proven model of successful youth ministry. There is no doubt that some of us could establish such a club relatively easily while others of us on our own could not. The church representatives on LAMP believe that the way forward is to work together to establish each Kidz Klub in turn. This will mean that one parish sees something happen first (the Good Shepherd parish) while others put off developing this in their area while waiting on a promise to be fulfilled. This will not be easy; LAMP is like being married to one another with each of us seeking the good of the other. As it says in the marriage service; marriage 'enriches society and strengthens community'. May we in our commitment to each other trust in Gods providence and grace see his Kingdom flourish.

Rachel Ross
LAMP Convenor