

# **TORRIDGE METHODIST CIRCUIT**

## **MONTHLY NEWSLETTER**

### **November 2021 - Issue 121**

Welcome to Edition Number 121

**Contact e-mail address is [newsletter@torridgemethodistcircuit.org.uk](mailto:newsletter@torridgemethodistcircuit.org.uk) or  
[bucklanddave1953@btinternet.com](mailto:bucklanddave1953@btinternet.com)**

This is the 18<sup>th</sup> Special Edition of the Newsletter, which we hope you will find useful during this period of uncertainty & distress in our homes, families, communities, nation & the wider world.

Any comments or items you wish to share, please contact the editor, Dave Watson by e-mail; phone 01237 451437 or to 6 Greenings Road, Buckland Brewer, Bideford, EX39 5LU.

#### **Circuit Contact details: -**

Superintendent Minister – Rev Rob Blackhall – 01805 628041 – [robertjblackhall@gmail.com](mailto:robertjblackhall@gmail.com)

Minister – Rev Andrew Vidamour – 01237 478453 – [vidamour@mybroadbandmail.com](mailto:vidamour@mybroadbandmail.com)

Lay Pastoral Assistant – Frank Watson – 07446 157329 -: [pastoral.torridgescircuit@outlook.com](mailto:pastoral.torridgescircuit@outlook.com)

Circuit Administrator – Sarah Richards – 01237 472649 – [sarahrichards185@gmail.com](mailto:sarahrichards185@gmail.com)

Circuit Safeguarding Officer – Jacqui Watson – [safeguarding@torridgemethodistcircuit.org.uk](mailto:safeguarding@torridgemethodistcircuit.org.uk)

As well as the Circuit Facebook page – **Torrige Methodist Circuit**, we have a private Facebook Group where we care share thoughts, prayers & other material on **Torrige Methodist Circuit Group**. If you wish to join please push the Join button & I can add you.

Please pray for our Ministers, Rob Blackhall & Andrew Vidamour, for Frank Watson & Sarah Richards and all involved in the varied life of the Circuit; for those connected to the various Chapels & the communities in which they live & work.

#### **CIRCUIT ZOOM SERVICES**

The Circuit Services continue to take place weekly on Zoom using the Services that are printed in the Circuit Newsletter. The Services are on Sunday Evenings starting at 6.30pm – but the ‘doors will be open’ at about 6.15pm. The contact/entry details will be send out during the preceding week & the Service can be accessed via a computer/laptop with camera/microphone, I Pad/Phone or using a ‘normal’ phone. Even if you have a device with camera/microphone & do not wish to be seen – you can join in without the camera on.

If you do not receive an email or want further information – please contact Sarah Richards, Circuit Administrator on 01237 472649 or [sarahrichards185@gmail.com](mailto:sarahrichards185@gmail.com)

#### **FROM REV ROB BLACKHALL – SUPERINTENDENT MINISTER**

Dear Friends

*The earth is the Lord's, and everything in it (Psalm 24:1)*

Early in November the COP 26 Conference is being held in Glasgow. It will be a very significant event with far reaching implications for humanity. Climate change is already impacting on the lives of many, often affecting the poorest of the world disproportionately. The effects of Climate Change will only increase with stranger, more varied and more extreme weather patterns across the globe. More flooding, higher and higher temperatures, as has been seen in Canada and the United

States in the past few months. Even in our part of the world we can witness the unusual patterns in our weather and the blurring of the seasons.

Of course, Climate change is a global issue and as such requires global co-operation. Sadly, international collaboration is not a strong point at the present with countries more interested in their own interests rather than those of the whole planet.

We are still feeling the affects of a global pandemic. There is no doubt that this has had a profound consequence on people across the planet and will continue to do so. However, the impact of Environmental issues has even greater and unforeseen significance for us all. The hope is that at the COP 26 event that countries will announce actions that will protect the earth and enhance the lives of many across our globe. It is certainly an event that should be in our prayers and about which we need to be aware.

What should our response be as Christian people?  
We start with the Bible.

And if we do that, what better place is there to start than at the beginning, Genesis. Genesis 1 and 2 tell stories of creation. Some common themes come out of those chapters. The first is that our God is a creator. Such a thought is prevalent in the hymns we sing.

*For the beauty of the earth  
For the beauty of the skies,  
For the love which from our birth  
Over and around us lies:  
Gracious God, to you we raise  
this our sacrifice of praise*

There is another element in these stories which relate to the COP26 event – that within the creation, humanity has a part to place. In both Genesis 1 and Genesis 2 the humans are given responsibility alongside God for the world about us.

Later in Genesis we clearly see what goes wrong when human being do not listen to God and go their own way. (See Genesis 3, the disobedience of Adam and Eve; and 4, the murder of Abel by his brother Cain; Genesis 11:1-9, the Tower of Babel).

*God in his love for us lent us this planet,  
gave it a purpose in time and in space:  
small as a spark from the fire of creation,  
cradle of life and the home of our race.*

*Thanks be to God for its bounty and beauty,  
life that sustains us in body and mind:  
plenty for all, if we learn how to share it,  
riches undreamed of to fathom and find.*

*Long have our human wars ruined its harvest;  
long has earth bowed to the terror of force;  
long have we wasted what others have need of,  
poisoned the fountain of life at its source.*

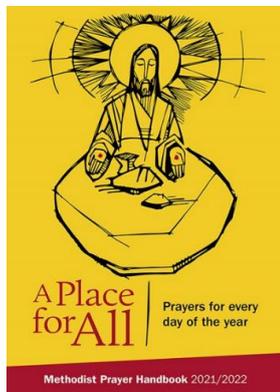
*Earth is the Lord's: it is ours to enjoy it,  
ours, as his stewards, to farm and defend.*

*From its pollution, misuse, and destruction,  
good Lord, deliver us, world without end.*

Amen - Rob

## OVERSIGHT AND TRUSTEESHIP

Meeting for All the Circuit on Saturday 13<sup>th</sup> November at 10am at Torrington



### PRAYER

The new Methodist Prayer Diary for this year has been published. Copies are available from the Methodist Publishing House.

This is a rich resource for use in our own and Church Prayer life.

Daily reflections and questions to ponder may be found at <https://www.methodist.org.uk/our-faith/the-bible/a-word-in-time/>

Also, you can find a pray of the day at <https://www.methodist.org.uk/our-faith/prayer/prayer-of-the-day/>

### NOVEMBER DATES

Wed 3rd @7pm	Leadership	Kendor
Sunday 7th @10.30am	Rededication of Northam	Northam
Sunday 7th @3pm	Rededication of Buckland	Brewer Chapel
Wed 10th@12noon	Littleham Church Council	Littleham
Thurs 25th @7.30pm	Circuit Meeting	Buckland Brewer
Mon 29th	Circuit Prayer Meeting	Zoom

### BIBLE STUDY

#### November Study

Tuesday 7pm and Wednesday 2pm by Zoom

Tues 2nd	Wed 3rd	Letter to the Church in Ephesus (Revelation 2: 1-7)
Tues 9th	Wed 10th	Letter to the Church in Sardis (Revelation 3: 1-6)
Tues 16th	Wed 17th	Letter to the Church in Philadelphia (Revelation 3: 7-13)
Tues 23rd	Wed 24th	Letter to the Church in Laodicea (Revelation 3: 14-22)

### ADVENT

Tuesdays at 7pm Zoom

Wednesday at 2pm hybrid face to face at Buckland Brewer and by zoom

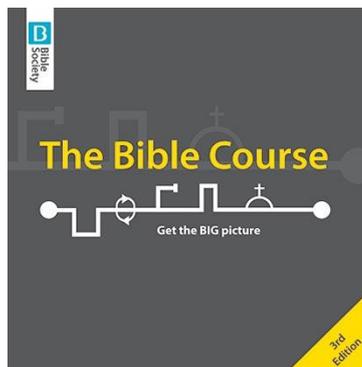
Tues 30 <sup>th</sup> Nov	Wed 1 <sup>st</sup> Dec	Advent Course 1
<b>Monday 6<sup>th</sup></b>	Wed 8 <sup>th</sup>	Advent Course 2
Tues 14 <sup>th</sup>	Wed 16 <sup>th</sup>	Advent Course 3
Tues 21 <sup>st</sup>	Wed 22 <sup>nd</sup>	Advent Course 4

## THE BIBLE COURSE FOR GROUPS

*An eight-session course helping you explore the BIG story.*

Whether you're well versed in Scripture or new to the Bible, The Bible Course offers a superb overview of the world's best-selling book. The course will increase your confidence, equip you to read the Bible better and help you to see its relevance to daily life. Over eight interactive sessions, it combines video teaching, group discussion, personal reflection and daily readings.

Meeting people in groups, where everyone shares their thoughts and experiences, lies at the heart of The Bible Course as everyone learns from each other.



A typical session includes:  
Welcome from the Course host  
15-minute teaching video  
25-minute discussion time  
15-minute teaching video  
10-minute personal reflection to finish  
Daily readings between sessions

*'If you are looking for a course to help your Church or small group engage and understand the story of the Bible, can I encourage you to look at The Bible Course. The Bible is the only book that we can read in the company of the author which is an incredible thought. The Bible Course will enrich you and you will discover truth, wisdom and guidance.'*

J. John – Reverend Canon

There is a cost of £4.99 for the manual. This cost will be met by the Circuit Mission Fund, but we do need you to register your interest so we can order the materials in plenty of time. Please will you register with Sarah by 30<sup>th</sup> November.

There will be a number of ways to interact with the Course:

Tuesdays via Zoom

Wednesdays at Torrington and via zoom (hopefully)

And Thursdays at Langtree (Dates to be announced)

Tues 25th Jan	Wed 26th Jan	Bible Course 1
Tues 1st Feb	Wed 2nd Feb	Bible Course 2
Tues 8th Feb	Wed 9th Feb	Bible Course 3
Tues 8th Mar	Wed 9th Mar	Bible Course 4
Tues 15th Mar	Wed 16th Mar	Bible Course 5
Tues 22nd Mar	Wed 23rd Mar	Bible Course 6
Tues 29th Mar	Wed 30th Mar	Bible Course 7
Tues 5th Apr	Wed 6th Apr	Bible Course 8

**The Newsletter will be published at the beginning of December and the next one will be mid January**

## FROM REVD ANDREW VIDAMOUR

Dear Friends,

One focus of my sabbatical reading this summer was the novels of Thomas Hardy: I began by reading some of them for the first time, and also revisited some I had not read for a long time. Hardy has, perhaps, a reputation as a pessimist, and I think that this is not wholly justified. For one thing, he celebrates the beauty of the natural world, mainly in Dorset, his home county, in his fiction and his poetry: in 'The Return of the Native', for example, he has some fine descriptions of Egdon Heath, grand even in its bleakness.

There is some inspiration in this, and in his joy in human loving-kindness, or attempts at this, despite all the accidents of time and chance which threaten and sometimes destroy the happiness of Hardy's characters.

And thirdly, Hardy is honest about his doubts and uncertainties. He lived and wrote in the later nineteenth-century when Christian life and faith were facing the challenges of Charles Darwin's theories of evolution, and developments in other fields such as geology. Hardy found it hard to reconcile his Christian understanding with these new aspects of knowledge, and he came to see people as lonely beings in a cold, impersonal universe, subject to the whims of an indifferent Fate, not as children of a loving God who both creates and, in Christ, redeems the world.

As a result, the outcomes of Hardy's novels are often sad and tough, or at best bittersweet. However, I take heart from his wonder at the beauty of nature and his recognition of the power of human loving-kindness as signs that, subconsciously at least, his Christian worldview at least partly remains, even if he found this difficult on a wider philosophical level.

Hardy's characters still seek loving connections, even if these often go awry, as Hardy too found in his own experience. And Hardy still has the honesty and courage to keep asking difficult questions about life and its meaning and purpose.

I hope we too can value natural beauty and human love, as the Bible so often does. And I hope, too, that we can at least listen to the challenging questions being asked today, for example about our place in the universe and how our belief in a God of love sits with human suffering, for that was part of the ministry of Jesus as well.

Andrew Vidamour

## FROM FRANK WATSON – LAY PASTORAL ASSISTANT

Dear Friends,

November is traditionally the month of remembrance. The 1<sup>st</sup> November marks All Saints Day, 2<sup>nd</sup> November marks the Commemoration of the Faithful Departed (All Soul's Day), and of course the 11<sup>th</sup> November marks Armistice Day.

Throughout most wars, events have been documented through poetry. Over the years there have been some prominent and thought provoking poems, especially in the First World War. Some have been so powerful that they have become Remembrance Liturgy. One of the best known being, the fourth stanza of For the Fallen, by Laurence Binyon.

*They shall grow not old, as we that are left grow old:  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.*

However, the whole poem is just as poignant as this famous stanza.

*For the Fallen*  
By Laurence Binyon

*With proud thanksgiving, a mother for her children,  
England mourns for her dead across the sea.  
Flesh of her flesh they were, spirit of her spirit,  
Fallen in the cause of the free.*

*Solemn the drums thrill; Death august and royal  
Sings sorrow up into immortal spheres,  
There is music in the midst of desolation  
And a glory that shines upon our tears.*

*They went with songs to the battle, they were young,  
Straight of limb, true of eye, steady and aglow.  
They were staunch to the end against odds uncounted;  
They fell with their faces to the foe.*

*They shall grow not old, as we that are left grow old:  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.*

*They mingle not with their laughing comrades again;  
They sit no more at familiar tables of home;  
They have no lot in our labour of the day-time;  
They sleep beyond England's foam.*

*But where our desires are and our hopes profound,  
Felt as a well-spring that is hidden from sight,  
To the innermost heart of their own land they are known  
As the stars are known to the Night;*

*As the stars that shall be bright when we are dust,  
Moving in marches upon the heavenly plain;  
As the stars that are starry in the time of our darkness,  
To the end, to the end, they remain.*

This poem captures some of the feelings which people so often feel and hold on to when mourning and remembering loved ones or friends who have past away.

I trust and pray that in this period of remembrance we may all be blessed with precious memories and loving hearts. May the following prayer, sustain us all in our remembrance.

*Grant to us, Lord God,  
to trust you not for ourselves alone,  
but for those also whom we love  
and who are hidden from us by the shadow of death;  
that, as we believe your power to have raised our Lord Jesus Christ from the dead,*

*so may we trust your love  
to give eternal life to all who believe in him;  
through Jesus Christ our Lord,  
who is alive and reigns with you and the Holy Spirit,  
one God, now and for ever.*

**Amen.**

*(Common Worship: Times and Seasons)*

### **CLIMATE JUSTICE FOR ALL**

The letter below has been prepared by Climate Justice for all, and is being sent to Alok Sharma. If you wish to sign the letter please go to [Climate Justice for All - British Call to Alok Sharma \(google.com\)](#)

Climate Justice for All - British Call to Alok Sharma  
Dear Mr Sharma,

As people of Methodist churches across Britain, we recognise that the climate crisis is a threat to all of God's creation on Earth. We must act now to save the future of both people and planet. We write to you as President of COP26. The United Nations climate change meeting this November is a significant moment to act in response to the climate crisis. As President, we know that you are in a key position to influence the global movement for climate action at this crucial time. As you represent the UK, we know that you also have a crucial role in advancing our own domestic commitments to action.

We call on you to be bold and ambitious at COP26 – to use your position of power and influence to ensure fair and just outcomes which secure climate justice for all.

As one of the highest-emitting countries in terms of carbon emissions, historical and present, it is unacceptable for the UK not to take responsibility for the ways in which we have mistreated both people and planet by our unfair use of resources. We are deeply frustrated that while the UK claims to be a climate leader, we are falling behind on our targets and commitments. We are certain that until there are consequences for countries not meeting their targets, this injustice will persist. As the Paris Agreement is reviewed, we urge you to use your power to make countries accountable to their commitments so that targets are not made as simply performative action. Our churches have close partnerships and friendships with our Methodist family around the world. Over the last year, we have listened to the stories of communities who are on the frontlines of the changing climate. We have heard their pain and grief, and fear for an unknown future. In listening to them, we understand more closely the urgent need to act in global unity on an issue which deeply connects all people on earth. We call upon you to shape discussions at COP26 that they might prioritise listening to the experience of those who speak from the frontlines of the climate crisis, that we might hear their wisdom and clarity about the future. We ask you that COP26 is made as accessible as possible to representatives from the global south, and that they are given priority seats around the table. We ask that you ensure that COP26 is a vital step towards securing international climate finance, which might equip and enable communities around the world to rebuild from climate related loss and damage, and create and maintain resilience for the future.

Young people have been pioneers in the climate movement, and as a Church we have been led by their prophetic voice as we have responded to the climate crisis. Our young people have continually expressed their fears for the planet, and have called on those in power to do more to protect their future. We urge you to hold these fears close to your heart as you lead COP26. We ask that you test the impact of the resolutions you make on generations to come. To neglect to do so would be a betrayal of the young people whose voices have been so active in driving the

climate movement, and who risk bearing the heaviest consequences of our actions in years to come.

As people of faith, we cannot let this moment pass by without doing everything that we can to seek climate justice for all. We hear the lament of our global family and the fear of future generations, as we face a crisis which ties us all together in its urgency. We must act now, in collective hope that enough can be done to enable God's creation to thrive once again.

We pray that you would hear our voices and in turn, act with our urgency and passion in mind as you lead COP26.

### **CELTIC MORNING PRAYER & COFFEE MORNING**

On Thursday's at 10.30pm there will be a **Weekly Coffee Morning preceded by a Celtic Morning Prayer from the Northumbria Community on Zoom** – Login details will be available on the Circuit Facebook Group page or on the email that Sarah Richards sends out at the start of the week. Come along for a short period of Daily Prayer followed by an opportunity to share, drink a coffee, have a piece of cake with conversation - *Dave Watson*

### **SAFEGUARDING INFORMATION**

#### **Online Training Programme 2021-2022**

For all face-face dates please contact your District Safeguarding Officer or in the case of the Foundation course the Circuit Safeguarding Officer (Jacqui Watson)

Jacqui would like to know if anyone books onto the Advanced & Foundation Courses & when you have completed it – please let her have sight of your certificate for her records.

Please book via Eventbrite – Follow the online instructions

#### **ONLINE: Advanced Module – Creating Safer Space**

Register by 2<sup>nd</sup> February 2022 for a Gathered Session on Wednesday 2<sup>nd</sup> March 2022 at 7pm  
<https://www.eventbrite.co.uk/e/online-version-advanced-module-safeguarding-training-registration-159105702439>

#### **ONLINE: Foundation Module – Creating Safer Space**

Tuesday 16th November 2021 at 9:30am  
<https://www.eventbrite.co.uk/e/methodist-foundation-module-safeguarding-creating-space-registration-159103666349>

Tuesday 8th February 2022 at 7pm

<https://www.eventbrite.co.uk/e/copy-of-methodist-foundation-module-safeguarding-creating-space-registration-159103780691>

Thursday 12th May 2022 at 9:30am

<https://www.eventbrite.co.uk/e/methodist-foundation-module-safeguarding-creating-space-registration-159103937159>

#### **TORRIDGE CIRCUIT SAFEGUARDING FOUNDATION TRAINING (IN PERSON)**

We are running first our face to face **Circuit Foundation/Refresher** (to make things slightly easier it is now a combined course) training on Monday 8<sup>th</sup> November - this will take place at **Buckland Brewer Methodist Church** - starting at 2pm with tea & coffee available from 1.30pm. Please contact Jacqui Watson on 01237 451437 or [pinkjacqui@btinternet.com](mailto:pinkjacqui@btinternet.com) for a space.

All Church Safeguarding co-ordinators have an up to date copy of who is required to do the course, this is anyone due in 2020/2021 and the few who didn't manage to get to the 2019 training. If you prefer you can still do the training online, a good internet connection is required, I also need to know when you book so we can arrange pastoral support.

Details of **Advance face to face training** is now available. The first one is running on Saturday 20<sup>th</sup> November at 3pm at **Fairplace Methodist/URC Church, Okehampton**. At present this is the nearest one to us, with one being planned in the Exeter area in the New Year & another in the Tiverton area and one in Somerset.

Advanced training needs to be done by all church safeguarding co-ordinators, local preachers or anyone who acts as a worship leader/co-ordinator, anyone in a position of circuit leadership ie Ministers, circuit stewards, administrators, lay workers, circuit safeguarding officers. When I last checked there were places available for the November training, this has to be booked by contacting Jacqui Watson, Circuit Safeguarding Officer (see above)

### **CIRCUIT ZOOM IN NOVEMBER AND DECEMBER**

There will be a few occasions when our pattern of 6.30pm circuit zoom services will be changed. Sunday 7<sup>th</sup> November - Live stream of **Dedication of Buckland Brewer Chapel** at 3pm via Buckland Brewer You Tube Channel (see below)

There will be **no Sunday evening zoom on Sunday 19<sup>th</sup> December** as various Carol Services are taking place.

BUT there will be a **Circuit Zoom Carol Service** on Wednesday 22<sup>nd</sup> December at 7pm. Please could you let me know any carol requests so that service can be planned.

There will be a **Circuit Zoom Service** on Sunday 26<sup>th</sup> December at 10.30am

Advanced notice too that the **Zoom Service** on Sunday 30<sup>th</sup> January will be a **Covenant Service**. Thanks - Rob

## **WEEKLY SERVICES TO USE ON ITS OWN OR WITH THE ZOOM SERVICE**

**REDEDICATION OF BUCKLAND BREWER CHAPEL – SUNDAY 7<sup>th</sup> NOVEMBER at 3pm**  
**This will be Live Streamed & available on the Buckland Brewer Methodist Church You Tube Channel**

### **WELCOME AND CALL TO WORSHIP**

Cry out to the Lord, all the earth;  
serve the Lord with gladness;  
come into his presence with songs of joy.

**Be assured that the Lord is God;  
he has made us for himself.  
We are his own, his people,  
the sheep who feed on his pasture.**

Come into his gates with thanksgiving,  
enter his courts with praise;  
give thanks to him and bless his name.

**Truly the Lord is good:  
his love endures for ever,  
and from age to age he is faithful.**

Glory to the Father, and to the Son,  
and to the Holy Spirit:  
**as it was in the beginning, is now,  
and shall be for ever. Amen.**

We have come here today to rededicate this building for the worship and service of God in this community.

## **StF 25 - God is here as we his people**

### **PRAYERS**

*Loving God, on this day of thanksgiving and celebration we praise you for who and what you are. We marvel at your great goodness, the love and care, mercy and forgiveness you have shown to us; the strength, support, guidance and inspiration you have so freely given.*

*Loving God, for all the ways you are with us, **we praise you.***

*Generous God, on this day of memories as we recall the past we praise you for all that you have done for us – the lessons we have learned, the blessings we have received, the friends we have loved, the goals we have reached, the faith that has grown.*

*Generous God, for all the gifts you have showered upon us, **we praise you.***

*Living God, on this day of looking forward and anticipating the future we praise you for everything you shall yet do among us – all that life continues to offer, all we have still to attempt and experience, all who in time will become part of our fellowship, all that will test and challenge us, and all which will bring us joy and fulfilment in the years that lie ahead.*

*Living God, for all you still hold in store, **we praise you.***

*Almighty God, for all you are, for all you have been, and all you shall be,  
**we praise you in the name of Christ. Amen***

## **Psalm 122**

### **StF 706 - Longing for light we wait in darkness**

**Reading      To be decided**

**Reading      To be decided**

**StF            To be decided**

### **Sermon**

### **StF 409 - Let us build a house**

### **THE REDEDICATION**

Generous God, of your great goodness you have given your people the vision and skill to build this house of prayer. Bless this church here in Buckland Brewer. Here may the Gospel of Jesus

Christ be proclaimed and made known in service and in fellowship. Here may the sacraments be celebrated with joy and reverence, and your people nurtured and strengthened in faith and hope and love. Here may the seeker find faith, the weak find courage, and the grieving find comfort. Lord, hear us when we pray to you in this house. May it be a place of peace to all who enter; a fortress against all hatred, envy, and pride; and a beacon to all who seek your presence.

In the Name of God the Father,  
who formed us in love and calls us by grace,  
**we rededicate this church.**

In the Name of Jesus Christ our Lord,  
who draws us together in unity,  
**we rededicate this church.**

In the Name of the Holy Spirit,  
who speaks in our hearts the words of eternal life,  
**we rededicate this church.**

Generous God, of your great goodness you renew your people in their daily living. Bless this congregation. Empower us, on this day of dedication, for fresh ventures in faith, greater commitment to worship, and new acts of service.

**In the Name of God the Father, God the Son, and God the Holy Spirit we dedicate ourselves in service and praise. Amen.**

## **PRAYERS**

### ***At the font or baptistry:***

Living God, through water and the Spirit you give new birth to your people. Grant that all who are brought to the waters of Baptism may be reborn by the Holy Spirit and live the risen life of Jesus Christ our Saviour. **Amen.**

### ***At the pulpit or reading desk:***

Heavenly Father, in your great mercy you have given us your holy Word. Grant that, in the reading of the Scriptures, the preaching of the word, and the prayers of your people, all who worship you in this church may hear your voice and respond to your love; through Jesus Christ our Lord. **Amen.**

### ***At the communion table:***

Father of all, whose Son Jesus Christ was born among us, and lived and died for our salvation: grant that all who are fed at this holy table may live in communion with him and each other and, at the last, share with all the saints in your heavenly banquet; through Jesus Christ our Lord. **Amen.**

### ***At the organ***

Holy God, you have given us the gift of music that we may sing your praises and tune our hearts to the beauty of your love. Bless those who play and hear this instrument and grant that at the sound of its music we may worship you with joy and glorify your name; through Jesus Christ our Lord. **Amen.**

### ***At the audio-visual desk:***

Holy God, you have given us the gift of technology that enable us to see and hear more clearly, for others far and near to share our acts of worship, Bible Studies and community activities, and to share with others across the globe. May this equipment be a blessing to us and others. **Amen.**

***By the toys for Parents and Toddlers:***

Lord our God, we thank you that you have given us this space to use in your service. In the faith of Jesus Christ, we dedicate these toys, to the glory of your name. **Amen.**

***Between the door to the kitchen and toilets***

Loving God, you provide for all our needs. We thank you that you care about the totality of our lives and offer these facilities to your glory. In Jesus name. **Amen**

**LITANY**

Let us pray to God our Father through Jesus Christ our Lord in the power of the Holy Spirit.

We pray that God's presence may always be found in this place by all who turn to him:

When here we share our daily common life,

Lord, have mercy.

**Lord, hear us.**

When your people gather here to seek your face and offer praise and prayer,

Lord, have mercy. **Lord, hear us.**

When here we celebrate new life in Baptism, in the breaking of bread, and in the faithful hearing of your word,

Lord, have mercy. **Lord, hear us.**

When vows and commitments are made here in marriage and in our life of faith and service,

Lord, have mercy. **Lord, hear us.**

When here we commend your servants into your hands, to pass through death to you,

Lord, have mercy. **Lord, hear us.**

When we seek forgiveness and grace here, peace and reassurance, strength and consolation,

Lord, have mercy. **Lord, hear us.**

Silence

Father of unending goodness, maker and builder of all,

**sustain all that you have made.**

Jesus Christ, the sure foundation and cornerstone,

**confirm our hope and trust in you.**

Holy Spirit, source of all skill and love and power,

**inspire the work of our hands.**

To the living God,

Father, Son and Holy Spirit

**be all glory now and for ever. Amen.**

Go before us, Lord, in all that we do, with your most gracious favour, and guide us with your continual help, that in all our works, begun, continued and ended in you, we may glorify your holy name, and finally by your mercy obtain everlasting life; through Jesus Christ our Lord. **Amen.**

## THE LORD'S PRAYER

**Thanks to all who made this possible**  
**Greetings from the community**  
**Greetings from Buckland Brewer Parish Church**  
**Greetings from the Torridge Methodist Circuit**

### **Thanksgiving**

Praise God,  
who has created us and given us hearts to worship him.

Praise God,  
who has sent us his Son, Jesus Christ, and given us a Gospel to proclaim.

Praise God,  
who has poured out the Holy Spirit upon us, and given us voices to sing his praise.

**Praise God, Father, Son and Holy Spirit. Amen.**

**StF 465 - Guide me, O thou great Jehovah**

### **Blessing**

#### **CIRCUIT ZOOM SERVICE for SUNDAY 14<sup>th</sup> NOVEMBER 2021**

#### **Call to Worship:**

Make a joyful noise to the Lord, all the earth; break into joyous song and sing praises.

**Hymn: 'Praise, my soul, the King of heaven' (13 HAP / 83 STF)**

#### **Prayers of Adoration and Confession:**

*God of the prophets and priests, God of the disciples and apostles, God of witnesses through the generations, you are a God of patience and perseverance, a god of love and hope, a God of healing and resolve, a God we can trust and rely on, a God who is for all people, a God who never lets us down. God of all, we adore you as we rest in your presence. **Amen.***

*God, most holy and most merciful, we confess our sins to you and ask you to forgive us. You have given us bountiful gifts but we have sometimes taken them for granted.*

*You have given us the gift of time, but we may have squandered and wasted it.*

*You have given us the capacity of reason but we have been lazy in using our minds.*

*You have given us skills and talents but we have not always used them for your glory or for the benefit of others.*

*You have given us families, friends and neighbours but we have not cared for them as we could have done.*

*(Time of silent confession)*

*God of compassion, in your tender kindness, forgive us and restore us, that we may use your gifts aright to your glory and praise, in the strength of your Holy Spirit, and the grace of our Lord Jesus Christ, in whose name we pray. **Amen.***

#### **The Lord's Prayer**

**Psalm: 16**

**Hymn: 'The King of love my shepherd is' (69 HAP / 479 STF) or 'The Lord's my Shepherd' (481 STF)**

**Bible Reading: Hebrews 10: 11-14 and 19-25**

**Bible Reading: Mark 13: 1-8**

**Hymn: 'God has spoken' (64 HAP / 157 STF)**

**Address:**

Our passage from Mark's Gospel is an example of apocalyptic writing, which we see also, for instance, in the Book of Daniel and the Book of Revelation. This is a colourful, dramatic style which speaks of cosmic themes such as judgement and salvation.

In this kind of theological reflection, there is great terror and anguish in the sufferings of the world, but hope is found in a Messianic figure sometimes described as the Son of Man who will restore creation to its intended harmony and fulfilment.

Apocalyptic may seem obscure in its language and message, partly because it was sometimes written by and for people under religious persecution who were able to decode the hidden meanings safely, for example in Revelation, and so escape the wrath of political authorities who could well have condemned them for more straightforward theological writings.

There is often a great sense of turmoil and conflict in apocalyptic literature, and we find this in our Mark reading, though with a note of hope as well: the wars and natural disasters will be but 'the beginning of the birthpangs' of a more creative time, and we find this theme reflected in our other readings as well, in such words as 'Let us hold fast to the confession of our hope without wavering, for he who promised is faithful' (Hebrews 10: 23) .

Apocalyptic writings are very difficult to interpret and place, and they have been identified with many periods of turbulence in human history. And we may feel that our current situation has a hint of the apocalyptic about it, not least with the crises caused by the pandemic.

However, it may be helpful to look at the context here as well. Jesus is speaking soon before his death, and we may take this apocalyptic language partly as a sign of how significant that would be in human and cosmic history: the Crucifixion of Jesus takes place against a big backdrop.

Also, apocalyptic has a great sense of urgency to it: 'Be alert', Jesus says (Mark 13: 21), and 'keep awake' (Mark 13: 37), and in this we look ahead to one of the great themes of Advent: redeem the time, keep the light of God's love burning in the darkness, be aware of God's reassuring, loving presence even (or especially) in a time of crisis.

For there is the promise here that God's Kingdom will not be defeated by all the sufferings of the world, and indeed that Kingdom may grow even in and through them, despite everything. Think, for instance, of the generosity in donations to Harbour and the North Devon Food Bank; think of acts of neighbourly kindness; think of the work of All We Can, Christian Aid, Action For Children and so many other charities – and you will be able to add further signs of God's Kingdom to the list.

May we find that promise and hope in Jesus and the love and justice he inspires, whatever we and the world as a whole face. **Amen.**

Silence

## Hymn: 'What a friend we have in Jesus' (559 HAP / 531 STF)

### Prayers of Intercession:

*Loving God, you promised through your Son Jesus Christ to hear us when we pray in faith. We pray for your Church today, gathering all around the world in buildings large and small, in online communities and in the network of prayer, to praise you, to hear your holy word, and to meet you in bread and wine. We especially pray for Christians under persecution at this time...for those feeling uncertain in these pandemic times...and for us all as we seek to remain faithful and fruitful and to find new ways of worship, mission and service. Sustain and guide us through your Holy Spirit, and help us to put our differences behind us and to unite in our discipleship of Jesus and in the building of your Kingdom.*

*Lord, in your mercy **hear our prayer.***

*We pray for a world which struggles to live justly and in peace. We pray for those who have to search for daily food or walk long distances for clean water. We remember with sadness those whose lives are cut short by disease or violence, and those who have fled their homes in fear. We pray in silence for situations of warfare or natural disaster known to us from the daily news...*

*(Silence).*

*May your Kingdom come and your will be done on earth as in heaven.*

*Lord, in your mercy **hear our prayer.***

*We pray for those who are laid low by suffering and those who experience pain of body, mind or spirit. As we trust your love for us and for all people, we name in our hearts those we know who suffer at this time through illness, infirmity, grief or for any other reason...*

*(Silence).*

*Gracious God, help us and others so to act that they may know your comfort and healing, both now and in coming days.*

*Lord, in your mercy **hear our prayer.***

*Holy God, we thank you for those people who have given us the examples and models by which we try to live. As we ask that you would help us too to live in the light of your love, we bring our own needs and concerns before you now, seeking your grace and guidance for our lives...*

*(Silence).*

*Lord, in your mercy **hear our prayer.***

*We make all our prayers in the name of Jesus Christ. **Amen.***

## Hymn: 'Lord of all hopefulness' (552 HAP / 526 STF)

### The Blessing:

Light of the world, coming to drive away our darkness, burn forever in our hearts, an inextinguishable flame. Shine on in us that we might shine with your love in the dark places of our world.

And to that end, the blessing of God Almighty Father, Son and Holy Spirit, rest and remain with us and with all people, now and always. **Amen.**

HAP: 'Hymns and Psalms' - STF: 'Singing the Faith'

## CIRCUIT ZOOM SERVICE FOR SUNDAY 21 NOVEMBER 2021 - CHRIST THE KING SUNDAY

### Call to Worship

We come today to acknowledge Christ as King.  
His throne is a cross, and he reigns from high heaven.

Beauty and holiness are the marks of his kingdom.  
He is the face of God revealed in human form.  
Let us keep our eyes fixed on him:  
King Jesus - the Way, the Truth and the Life.

### **Hymn - Lo, he comes with clouds descending (StF 177)**

**Acclamations of Praise** (from Revelation 1.4b-8, 7.12)

*'Grace to you and peace from him who is and who was and who is to come.'*

**All praise to you, God of all, for your blessing upon us now, for your blessing upon us in what has been and for the gifts of grace and peace you wait to give us.**

*'To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever.'*

**All praise to you, Jesus Christ, for your great love for us, for giving yourself for us, and for bringing us back to the Father.**

*'Look! He is coming with the clouds; every eye will see him.'*

**Lord Jesus, we look in expectant hope to the day of your great glory, and wait with eager breath to join with all creation in your praise.**

*'"I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty.'*

**'Amen! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God forever and ever! Amen.'**

### **Confession**

**Lord Jesus, you are our King.**

*It is you who say that I am, for lies are still told, people deceived, truth is not lived in word and deed. My kingdom does not belong to this world. My kingdom comes where truth is heard. Where truth is told and truth is done my kingdom has come, life in heaven begun.*

**Lord Jesus you are our King.**

*It is you who say that I am, for there is hypocrisy still, people deceived, truth is not lived in word and deed. My kingdom does not belong to this world. My kingdom comes where truth is heard. Where truth is told and truth is done my kingdom has come, life in heaven begun.*

**Lord Jesus you are our King.**

*It is you who say that I am, for truth is still compromised, people deceived, truth is not lived in word and deed. My kingdom does not belong to this world. My kingdom comes where truth is heard. Where truth is told and truth is done my kingdom has come, life in heaven begun.*

*Silence*

**Lord Jesus we want you to be our King but we have lied and denied you, evaded and deceived, and not lived the truth in word and deed. Forgive us our sin, help us to hear the truth you proclaim to live without fear. So may your kingdom come in all we say and do, life in heaven begun, your people made new. Amen.**

### **Hymn - Everlasting God, the years go by but you're unchanging (StF 46)**

**Old Testament reading - Daniel 7:9-10, 13-14**

**Psalm 93**

**Hymn - Our God is an awesome God (StF 62)**

**The Gospel - John 18:33-37**

## Hymn - He is exalted, the King is exalted on high (StF 52)

### Sermon

Archbishop Rowan Williams wrote in his book, *Christ on Trial*, this about Jesus' kingship...

"Pilate has begun by asking Jesus if he is a king, and Jesus has answered that his royal authority is not the world's kind, 'not from hence' in the old translation i.e., either 'not derived from this world order' or 'not of this sort', the sort where people fight to defend a territory. Both possible meanings are significant. Jesus royal character is independent of legitimacy, succession, or any external assurance that he is the rightful heir. The kingship he exercises is the kind of power that can not (not should not, but *cannot*) be defended by violence. Pilate's puzzled, 'So you are a king then?' (John 18:37) draws from Jesus the same response he makes in Matthew and Luke to the High Priest: '*Su eipas*'—'It is you who say it.' To talk of 'kingship' is to use the limited language of imperial administration. Use the word if you must, but remember that its content is utterly changed. This kind of royal authority is inseparable from the task, the calling, of embodying truth. The rule exercised by this kingship is simply the recognition by others that the truth thus embodied compels their attention, their listening. If you cannot give any meaning to this ("Truth? What is that?"), there is no more to be said."

For years I always found it strange that we should be reminded of the last week of Jesus' life, leading to his crucifixion, just before we begin to prepare to celebrate his birth. But as I got older I began to understand that it is important for us to be reminded of this great sacrifice, which Jesus made for us all year round not just in Holy Week and Easter.

May celebrating Christ as King on the last Sunday of the liturgical year. We are reminded that Christ whole life was mapped out all the way to calvary. His birth was foretold throughout the Old Testament, just like his death was foretold throughout the Gospels. But also we are reminded of the type of Kingdom Jesus came to build, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here' (John 18:36).

When I read these words I rejoice that Jesus kingdom is not like a earthly one. When we think of who kingdoms and counties have been run over the centuries. We know deep down that really as a fallen human race for have failed and not recognised what our Lord Jesus Christ's, was born of this world, kingdom want us to be like. But because of what he did on that cross for us, was the ultimate sacrifice a King can make for his people, reminding and reassuring us that there is a higher throne.

So like us be still before our Heavenly King and remember and give thanks for that higher throne, more then this world can ever know.

### **(Read or listen to There is a higher throne (StF 337))**

#### **Prayer of Intercession**

*Let us with confidence present our prayers and supplications to the throne of grace.*

*We pray for all those in positions of power, that they may govern with wisdom and integrity, serving the needs of their people.*

*May your reign come: **Lord, hear our prayer.***

*We pray for the Church, the sign of your reign, that it may extend your welcome to people of every race and background.*

*May your kingdom come: **Lord, hear our prayer.***

*We pray for Christians of every denomination, that together we may come to understand the royal priesthood you bestowed on us in baptism.*

*May your dominion come; **Lord, hear our prayer.***

*We pray for those whose commitment to truth brings them into conflict with earthly powers, that they may have the courage to endure.*

*May your rule come; **Lord, hear our prayer.***

*We pray for this community of faith, that attentive to your word we may always worship in spirit and in truth.*

*May your reign come: **Lord, hear our prayer.***

*Loving God, you have taught us that the power of the heart is greater than the power of wealth and might. Hear us as we pray for the fulfilment of your reign. We ask this through Jesus Christ our King: to him be glory and power for ever. **Amen.***

### **Hymn - Christ triumphant, ever reigning (StF 319)**

#### **The Blessing**

*To him who sits upon the throne, to the One true God, be praise and glory, for ever and ever; and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be among us, and remain with us always. **Amen.***

### **CIRCUIT ZOOM SERVICE for SUNDAY 28<sup>TH</sup> NOVEMBER - ADVENT SUNDAY.**

In this act of worship, we shall be linking together the start of Advent with the story of Francis Asbury, who responded to the call of God, and took the good news of Jesus Christ to the Americas in the latter part of the 18<sup>th</sup> Century. This year is 250 anniversary of Asbury's journey to America.



#### **Call to Worship**

You know what time it is,

**HOW IT IS NOW THE MOMENT FOR YOU TO WAKE FROM SLEEP.**

For salvation is nearer to us now than when we became believers;

**THE NIGHT IS FAR GONE, THE DAY IS NEAR.**

Let us then lay aside the works of darkness.

**AND PUT ON THE AMOUR OF LIGHT. (Romans 13:11-12)**

### **StF 169 - Come, thou long expected Jesus**

## **PRAYER**

*Almighty God, give us grace to cast away the works of darkness and to put on the armour of light, now in the time of this mortal life, in which your Son Jesus Christ came to us in great humility; that on the last day, when he shall come again in his glorious majesty to judge the living and the dead, we may rise to the life immortal; through him who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen***

## **THE LORD'S PRAYER**

### **Isaiah 6:1-8**

### **StF 662 - Have you heard God's voice**

### **Luke 9:1-6**

#### **Talk**

Francis Asbury is a colossus in Methodism, but is little known about in British Methodism. I have encountered him a number of times.

First, he came from the same part of the world as I did. Indeed, as a family we went to his cottage in Great Barr.

On one occasion when the Conference was in Wolverhampton a Minister from Ireland came and stayed with my parents. He brought me a medallion with the name of Thomas Coke on it, alongside John Wesley. It was struck in 1986 to celebrate the 200 years of World Mission. Thomas Coke was one of the first Methodist preachers to go to America. Another was Francis Asbury.

Later of course I too went to America for a year. In typical American fashion they expressed surprise by saying, "You have a Methodist Church in Great Britain?". It gave me an opportunity to talk about John Wesley, to mention Thomas Coke; but notably Francis Asbury. Asbury is lionized amongst the Americans to whom he went. And I was able to tell my American friends that he came from near me back in little old England.

Asbury had humble beginnings in the industrial West Midlands. Introduced by his mother to Methodism, Francis was derided at school "for his religious sensibilities." After leaving school, he became an apprentice metalworker, but "religion took over his life." Most things in life were stacked against him, an apprentice nail maker with little education, and yet he was fired up by the faith that he found, and this gave him an energy which nothing could stop. He didn't have a lot of learning, but he studied to get the education he needed. At a time when people didn't travel far, he went round and round the extensive preaching circuits of the growing and challenging towns, encouraging people to find a transformative faith like he had found. He was said to be an extraordinary preacher. He didn't have a lot of confidence and he didn't always have good health, but he didn't let that define him or what he could do for the church. He put up his hand and he said, 'Here am I, send me.'

On Sept. 4, 1771, a young Francis Asbury boarded ship for America, filled with a call to save souls and help lead the nascent Methodist movement in the colonies.

At a conference a few weeks earlier, the 26-year-old preacher had stepped forward in response to a request from John Wesley, co-founder of Methodism, for preachers to go to America.

While Asbury wouldn't be the first Methodist preacher in the New World, he would become the architect for the Methodist Church in America, putting in place an organization that largely

continues in The United Methodist Church today, and setting a template for Methodism's growth in other countries as well.

"Whither am I going? To the New World. What to do? To gain honour? No, if I know my own heart. To get money? No: I am going to live to God, and to bring others so to do." — Francis Asbury, writing in his journal, Sept. 12, 1771

Francis Asbury's journey across the Atlantic embodies the connection of transatlantic Methodism. Asbury came to the colonies following a call. He came to sustain and grow Wesley's Methodist movement, but neither he nor Wesley knew how Methodism would flourish and develop, given the unique challenges of Revolutionary America. This event reminds us of our common roots and the journeys that necessitated our separation.

Asbury was a humble man who resisted having his portrait painted because it's not about him, it's about God. 'The Lord,' he said, 'covers my weakness with his power.' So let us learn a bit more about his incredible journey.

<https://www.youtube.com/watch?v=OhTVqrRo2Ck&t=383s>

### **StF 658 - A charge to keep I have**

Asbury from an American perspective: Methodism's American Saint: Bishop Francis Asbury

<https://www.youtube.com/watch?v=iAkaY93dCJI>

### **Intercessions**

*Let us pray.*

*In joyful expectation of his coming to reign we pray to our Lord, saying,  
Come, Lord Jesus. **Come, Lord Jesus.***

*Come to your world as King of the nations. We pray for . . .  
Before you rulers will stand in silence.  
Come, Lord Jesus. **Come, Lord Jesus.***

*Come to your Church as Lord and Judge. We pray for . . .  
Help us to live in the light of your coming and give us a longing to do your will.  
Come, Lord Jesus. **Come, Lord Jesus.***

*Come to your people as Saviour and bearer of pain. We pray for . . .*

*Enfold us all in your love and mercy, wipe away the tears of failure, fear and distress, and set us free to serve you for ever.  
Come, Lord Jesus. **Come, Lord Jesus.***

*Come to us from heaven with power and great glory, and lift us up to meet you, where with all your saints and angels, we will live with you for ever.  
Come, Lord Jesus. **Come, Lord Jesus.***

**Amen**

### **StF 673 - Will you come and follow me**

### **Blessing**

*Christ the Sun of Righteousness shine upon us and prepare our hearts and souls to meet him when he comes in glory; and the blessing of God, the Father, the Son and the Holy Spirit, be ours, now and always. Amen.*

*The day of the Lord is surely coming. Be faithful in worship, unwavering in hope, fervent in the work of God's kingdom and all the more as you see the Day drawing near.  
Amen. Come, Lord Jesus.*



## **PLYMOUTH AND EXETER DISTRICT MWIB**

**'Alternative Sidholme'** on Wednesday 10<sup>th</sup> November 2021

### **“SACRED WELLS”**

A day conference to be led by  
**Rev'd Michaela Youngson** - Assistant Secretary to the Methodist Conference

Zoom Link Details from [jeanwoodland47@gmail.com](mailto:jeanwoodland47@gmail.com)

11.00am Opening Worship – Anne Browse

11:15am - 12:30pm Michaela Youngson

12.30 -2.00pm Lunch with time to chat if you wish

2.00pm Welcome back

2.05pm – 3.15pm Rev. Michaela Youngson

3.15pm Closing Worship – Anne Browse

3.30pm – The end of our day together.

For further information contact Jean Woodland 01626 351450

### **CIRCUIT ACTION FOR CHILDREN—A VICTORIAN FAMILY CHRISTMAS CONCERT.**

**Advance notice** for Tuesday 7<sup>th</sup> December - 6.30pm for 7pm start. The church at Torrington and the Circuit has many talented people. Please offer your help to raise funds for this important work. Any soloists, poetry readers, drama groups, choir, musicians etc will be welcomed The theme will be central. Admission fee to be decided and due to Covid restrictions tea/coffee together with a piece of wrapped cake will be included . Victorian dress optional. Prizes for the best costume. Contact Vivienne Sheriff on 01805 623024,  
Let us light up Christmas and enjoy a wonderful evening of entertainment by our local talented people.

Monday 1<sup>st</sup> November at 3pm ,there is to be a meeting at West House to finalise arrangements for the **Action for Children Family Christmas Concert** at Torrington.  
Looking forward to seeing you. Vivienne.

## **LANGTREE METHODIST CHURCH - SAMARITANS PURSE OPERATION CHRISTMAS CHILD SHOEBOX APPEAL**



There's still time to pack a Christmas shoebox for a child in need this year. We have some flat-pack boxes available (saves time wrapping) and some leaflets with packing instructions and ideas. If you would like a box/leaflet, please let me know and I will make sure you get one. I can make sure that any filled boxes get to a distribution centre in November (National Collection Week is from 15 – 22 November). More details are available on the Samaritans Purse website with options to pack a box online, stories, craft ideas, resources etc.

<https://www.samaritans-purse.org.uk/what-we-do/operation-christmas-child/>

### **Gift ideas:**

Cuddly toy; Skipping rope; Toy car; Yo-yo; Doll  
Toothbrush; Bar of soap; Hairbrush/comb; Hair accessories  
Socks/sunglasses; Hat/gloves  
Pens/pencils/crayons/sharpeners; Colouring books/notebooks  
(no sweets/lotions/liquids or toothpaste)

Many thanks

Cathy Ley on 01805 601247 or [withacott@btconnect.com](mailto:withacott@btconnect.com)

### **Bible Study**

We have restarted our **Bible Study Meeting** on a fortnightly basis (from October 21st) starting at 7.30pm. For more details please contact Mary on 01805 601350.

### **FROM JULIA SPENCER - TUESDAY WEEKLY BIBLE STUDY**

This will continue to be led by Julia but will from Tuesday 2<sup>nd</sup> November – the venue will be at Diana Yendall's home in Northam.

Lifts can be arranged – please contact Diana on 01237 477836 or Julia for venue details or to request a lift

This Bible Study Group is open to anyone: YOU are welcome.  
Please phone Julia for more information on 01237 425 361

## BUCKLAND BREWER

The new updated Chapel has now restarted Services in Buckland & Community activities have started to resume. There will be an official **re-opening Service** on Sunday 7<sup>th</sup> November at 3pm when Rev Graham Thompson, Chair of the Plymouth & Exeter District & President Designate of the Methodist Conference, will led worship – this should be Live Streamed but please come along.

There was a problem with the Live Streaming System but the problem has been identified – we will now Live Stream on the Buckland Brewer Methodist Church You-Tube Channel and not on the Facebook page.



The congregation of William Reed Memorial Chapel, (Buckland Brewer Methodist Church) invite you to the Service of Rededication on Sunday 7<sup>th</sup> November at 3pm. Worship led by Revd. Robert Blackhall - Superintendent of the Torridge Methodist Circuit Preacher Revd. Canon Graham Thompson, District Chair of Plymouth and Exeter District of the Methodist Church

The Weekly 'Time Together' Toddler Group has recently restarted at **Buckland Brewer Methodist Church** with both Methodist & Anglican volunteers being present. We meet on Monday's from 9.30am to about 12noon, The cost is £1.50 per family & the numbers have been steadily increasing – families do not just come from Buckland but from neighbouring communities – they often come as friendship groups – so if anyone is aware of any Babies & Toddlers, who with their parents, grandparents or carers are looking for a 'chilled out' session of play & chat with tea/coffee/biscuits – just point them in the direction of Buckland Chapel – Dave Watson 07484 223515 or [bucklanddave1953@btinternet.com](mailto:bucklanddave1953@btinternet.com)

A **Wednesday Weekly Coffee Morning** is running in **Buckland Brewer Methodist Church** from 10am-12noon – this is for **ALL** but especially for those who have moved into the parish/village since lockdown or anyone who would like to meet others in the community over a mug of tea/coffee with Tradecraft Biscuits & possibly Cake!! – details from Dave Watson (see above)

The **Snooker Club** has restarted at 7pm at the Chapel on a Monday Evening & the monthly '**Mini Market**' has now resumed – this is to raise funds for the Community & takes place in the Chapel from 10am-1pm – the next one is on Saturday 16<sup>th</sup> October

## **RACIAL JUSTICE: A TASK FOR ALL**

Inderjit Bhogal is a minister in the Methodist Church and a theologian. He was the first person from a minority ethnic background to be appointed President of the Methodist Conference, in 2000 - 2001, and a founder of City of Sanctuary. He offers this personal reflection on racial justice in British Methodism and the establishment of Racial Justice Sunday.

### **Introduction**

This article offers a personal reflection on racial justice in British Methodism. For rigorous academic research on this important theme in the Methodist Church, I refer you to scholars such as Prof Anthony Reddie. The purpose of this article is not to give a comprehensive history of racial justice work but to outline the path to the establishment of Racial Justice Sunday in the Methodist Church.

Racial Justice Sunday was first marked in the Methodist Church in September 1995. However, in contemporary Methodism, the origins of Racial Justice Sunday lie deeper in history. Going back to the “uniting Conference” of 1932, the Methodist Church engaged with matters of social justice through its Department of Christian Citizenship, and then through succeeding agencies such as the Division of Social Responsibility. In the Methodist DNA social justice and social holiness are inter-related.

At the core of the work of the Department of Citizenship was the plight of Jewish Refugees, even before war broke out. By 1939, 40,000 refugees had left Germany and Austria. Some 75,000 adult refugees and children and young people were left stranded in Britain. The Citizenship Department, through its Secretary, the Rev Henry Carter, asked Methodists for financial support for work with refugees.

After World War Two, during which countless numbers of loyal “Subjects” from British Colonies died in the cause of the “Allies”, many people termed “coloured” started to arrive in the UK. Many of those who came here from the Caribbean and India came at the invitation of British agencies to “help build motherland”. There was for example, Sybil Phoenix (nee Marshall), who later told the story of listening to Enoch Powell MP in British Guyana when he spoke appealingly about working in Britain. I arrived in the UK in September 1964 aged eleven with my Indian parents, from the newly independent Kenya, with the status of “British Subject” (Bhogal, 2000; 2021).

### **Black Methodists: A Tree God Planted**

Black Methodists, particularly from the Caribbean Islands, were beginning to worship in congregations in Notting Hill, Brixton, Birmingham and Leeds. Though they were not always readily welcomed, many inner-city congregations would have been depleted and even closed without their membership, gifts and contributions. These were the days many mainline congregations told black Christians “your church is down the road” pointing, for example, to the New Testament Church of God (Brooks, 1982). Nonetheless, in 1985 around 16,000 black people were worshipping in Methodist Churches, and were contributing as Sunday School Teachers, Council members, Local Preachers, and Church Stewards, though many were reluctant to take up leadership roles for various reasons, not least suffering from the racism of white people (Walton, 1985).

In 1977 a youth club run by Sybil Phoenix was burned down by the National Front. Sybil stood on the ground later and declared, “my name is Phoenix, and with the help of God I will build a new centre from the ashes”. In 1978 the Methodist Conference held in Bradford, adopted a report influenced by Sybil Phoenix which declared racism a “sin”, and “a direct contradiction of the Gospel of Jesus” (Methodist Church Statements on Social Responsibility, 1995). The 1978

Statement on racism was followed by the pioneering development from 1981 of Racism Awareness Training, founded and led by Sybil Phoenix and the Rev Vic Watson, and delivered through the Methodist and Ecumenical Leadership Racism Awareness Workshops (MELRAW). The 1978 Statement had appealed for Methodists to participate in “constructive programmes for racial justice and the building of compassion and goodwill”, but did not say what it meant by “racism” or “racial justice” or outline any comprehensive plans for action. The focus of MELRAW was specifically to address and challenge the prevalence of racism in churches. The training was delivered ecumenically.

The 1980s saw the establishment of the Methodist Community and Race Relations Committee (CRRC) which came under the governance of the newly created Division of Social Responsibility. The early 80s saw rising anger in black people particularly at racism in policing, criminal justice, education, housing and immigration (Hiro, 1991; Parekh Report, 2000)). The anger at this injustice, like a “voice crying in the wilderness”, was expressed in the street uprisings that came to be termed “riots”, for example in Brixton, Handsworth, Wolverhampton, Tottenham, and Toxteth.

In July 1981 I stood with black and white young people who were literally fighting with Police in Handsworth with bricks and sticks. I spent three days and nights (with a colleague) around Lozells Road, Handsworth. I sensed a deep and seething anger in the young people at Police racism and violence.

I attended the Methodist Conference as a local delegate for the first time in 1983, made a number of speeches on matters related to civil disobedience (which led to a major report on challenging injustice), and interfaith relations (which helped to establish the Methodist Committee for Interfaith Relations with me as a joint Secretary).

Following this Conference, I served on most Methodist Committees including the CRRC which I joined from September 1983. The Committee supported the appointment of a Methodist Secretary for Race and Community. In 1984 Mr Ivan Weekes took up this role, and worked with and serviced the CRRC for the following ten years.

Ivan Weekes developed and promoted racial justice work with unrelenting passion and professionalism. He worked closely with Black Methodist leaders to develop constructive ways forward. He became an inspiration, mentor and role model for many, and promoted black leadership. Ivan was succeeded in his role by Naboth Muchopa, Jennifer Crook, and then in 2018, Bevan Powell, each of them bringing their own passion, professionalism, experience and wisdom to the task.

The Community and Race Relations Committee became the Racial Justice Committee (CRJ) in 1995. In 2014, subsequent to the Equality Act 2010, working with all nine protected areas in matters of justice, the CRJ became the Committee for Equality, Diversity and Inclusion (EDI). The EDI Committee came to an end in 2021 with a Methodist Conference strategy towards what was termed the Implementation of the Inclusive Church addressing injustices and inequalities directed at all the characteristics protected in the Equality Act 2010. The Methodist Conference 2021 adopted this strategy under the title of Justice, Dignity and Solidarity. The changes in the name of the Committees and work focussing on racial justice reflect the developing and broadening agenda.

The first meeting of Black Methodist Ministers took place on 29 May 1985. The meeting was supported by Ivan, and was held in his office in Westminster Central Hall. The attendees were: Hewie Andrew, Inderjit Bhogal, Kingsley Halden, Herbert McGhie, Charles Watson, and Robinson

Milwood. In attendance also were Ivan, and a Student Minister, Wesley Daniel. The agenda of the meeting read: Black Leadership Experience; Stationing of Black Ministers; Black & Asian Contribution to British Methodism; Education of Superintendents and Chairmen; Recommendation to the Authorities. We were few, and we met as people engaged in ministry, under enormous pressures, in danger of exhaustion and burnout.

We committed ourselves to meet regularly for mutual encouragement and education in order to play an effective role in the life of the Methodist Church. And with this the Black Methodist Ministers Group was founded. Ten years later on 28 May 1995, at an anniversary service held in Wesley's Chapel, London, one of the last actions of Ivan Weekes in his role was to lead us into being a Black Methodists Group, embracing lay and ordained black leaders. This Group has also continued to evolve becoming the Belonging Together Ministers Group (2009) aimed at helping the Methodist Church to fulfil mission and ministry through its diverse membership.

]The Community and Race Relations Committee, with its Ethnic Minorities in Britain Working Group, within the Division of Social Responsibility, was the think tank which initiated racial justice work in the 1980s. It commissioned the research on the experiences of Black Methodists that resulted in the publication of *A Tree God Planted* (Walton, 1985), with a set of recommendations. This report informed our thinking and work.

Two years on from this the Methodist Conference (1987) adopted a seminal report, *Faithful and Equal*, and adopted a programme for tackling racism and action for racial justice including: all ordinands undertaking racism awareness training; encouraging all Black Methodists to offer themselves for all the ministries of the church; every church council to considering what action it has taken or will take to combat racism.

The 1990s saw the development of access courses encouraging more Black Methodists to offer and train for leadership, lay and ordained. Wesley Daniel and I got the Methodist Conference to ensure that Black Theology was on the curricula of theological colleges. We wanted students to go beyond racism awareness training in preparation for ordination and ministry. We encouraged and promoted black leadership. Within racism awareness training, we highlighted the need to address whiteness and power issues.

Sybil Phoenix used to say "racism is prejudice plus power", and these words are incorporated in the report *Faithful and Equal* (1987). Sybil insisted that while we all have our prejudices, the difference between black people and white people is that invariably power is in the hands of white people. This is how the world is structured. White people had to address this colour inequality as integral to addressing racism.

What was becoming clear was that tackling racism required more than awareness workshops offered by individuals. Greater stress was being placed on the need to engage the whole church in the work. The task of racial justice could not be left to individuals and groups. Racial justice is a task for all members, and had to be embedded in worship and prayer. Racial Justice Sunday was adopted by the Methodist Conference, and agreed to be held on the second Sunday of September each year from September 1995.

The Committee for Racial Justice began to concentrate on the task facing the whole Church, in all settings, and to work with ecumenical partners. We found strength in ecumenical partners through the British Council of Churches Community and Race Relations Unit (CRRU), which later became the Churches Commission for Racial Justice and brought Racial Justice Sunday to all denominations. Considerable strength in the struggle for racial justice came internationally from the World Council of Churches Programme to Combat

Racism. The Kairos Document (1985) from South Africa with its critique of State and Church Theology, challenged us with its call for prophetic theology and action.

A pivotal event that shook and shaped our being and work was the brutal murder by a group of young white people of Stephen Lawrence, aged 18, on 22 April 1993, in a street near his home in London. Stephen's mother and father, Doreen and Neville, committed themselves to a struggle for truth, justice and change centred on Stephen. Their persistence led to the Public Inquiry into Stephen Lawrence's Murder, led by Sir William McPherson in 1998. The McPherson Inquiry made 70 recommendations for change, including changes in policing and education, and acknowledging "institutional racism" in policing.

The McPherson Inquiry Report did not underline the endemic and deep-set racism that results in murder, but Doreen Lawrence has been relentless in her pursuit of justice and change in tackling racism. She addressed the Methodist Conference 2000 saying again, "the time of justice and change has come".

In my mind a key task ahead was the development of black leadership and black theology. In 1993, with support from the Black Methodist Ministers Group, I organised the first International Black Theology Conference to be held in the UK, and hosted it in Carver Street Wesley Methodist Church where I was Minister with pastoral charge. The need to work internationally was clearly important. Participants including Anthony Reddie, Robert Beckford, Jacquelyn Grant, Randall Bailey and Itumeleng Mosala came from UK, USA, and South Africa.

We laid the foundations for the development of British Black Theology, which has been led subsequently with distinction by Methodist layman and Local Preacher Prof Anthony Reddie, now an established academic and writer based in Oxford. Anthony has written around one hundred scholarly essays, articles and books. His sustained, scholarly, ground breaking research and writing has been an outstanding contribution to the challenges of achieving racial justice.

Anthony has diligently worked with the training of preachers and pastors, lay and ordained, in the areas of race, class and diversity. His training style is that of participative education, including action, reflection, art and drama. In his latest work he has written an incisive analysis and critique of the development of racial justice training in the Methodist Church over the last thirty years (2020). He critiques racism awareness training and points towards addressing the deconstruction of the norm of whiteness. Anthony's work cannot be ignored by anyone exploring racism awareness, racial justice and whiteness.

### **Youth Leadership**

The first Methodist Connexional Conference of Young Black Methodists was held 2-4 November 1990, to encourage and develop the leadership skills of young Black and Asian Methodists, supporting them to positively contribute to the life of the Church. In 1998 the Racial Justice Office established the Black Methodist Youth Conference. In 2005 this became the Association of Black Methodist Youth, and later merged with the Methodist Youth Conference. Up to the year 2021 four young Black and Asian Methodist leaders have held the role of Methodist Youth President, Tamara Wray (2014), Jasmine Yeboah (2018), Thelma Commey (2019) and Daud Irfan (2021).

### **Asian Leadership and Theology**

Within all this work, attempts were also made over the last few years by myself, Israel Selvanayagam and Mukti Barton to gather Asian Theologians in Britain. This has been important alongside the progress of Black Theology in Britain which has grown after the first

International Conference on Black Theology.

The first International Conference on Asian Theology in Britain was held in April 2018, marking twenty-five years since the 1993 Black Theology Conference. The focus was on the contributions of Asian Women Theologians [of Indian, Pakistani, Sri Lanka, and Bangladeshi backgrounds]. The Conference was organised under the general heading of Ek Aurat [One Woman], affirming the contribution and togetherness of Asian women theologians.

### **Racial Justice Sunday**

The developments I have outlined above reflect the search and struggle for racial justice, and the attempts to ensure that this took root in the life of the church. Racial Justice Sunday is part of this strategy. There is a real desire to embed our commitment to work for racial justice in worship and prayer. The idea of having a Racial Justice Sunday is to ensure an annual reminder at least, and a marker for a regular ongoing commitment. Racial Justice Sunday is a challenge to reflect theologically, in the light of Scripture, to hold up the call of God to inclusion of all.

The idea of Racial Justice Sunday was to challenge and encourage every congregation to make racial justice part of their life, to grow in their awareness of what the issues are, but also to have available for them resources prepared on the whole theme of racial justice for worship and for prayer, with suggestions for sermons, written prayers, possible hymns, and ideas for action. The national ecumenical instrument, now Churches Together in Britain and Ireland (CTBI), took on the responsibility for Racial Justice Sunday, and to provide an annual resource pack.

Racial Justice Sunday is an important initiative. There are other constructive ways to work and pray for and build racial justice. The response to racial justice, in predominantly white areas has frequently been that “racism is not a problem here”. This view suggests that racism only exists where black people are present. The Black Lives Matter movement challenges us to move beyond this, and beyond racism awareness, to addressing questions around colonialism, Empire, slavery, being white, white power, and white privilege, as integral to eliminating racism.

One of the key ideas upheld in a Racial Justice Sunday Resource Pack is that there is one race, the human race, and we are all children of God. We are all made in the Image of God, whatever our ethnicity, whatever the shade of the colour of our skin, with all our immense diversity, we are One in Christ. Made in the Image of God, we are all members of the Body of Christ. We all belong equally together. These two themes of Image of God, and Body of Christ, permit no discrimination on any basis. Colour and ethnicity-based discrimination is an obstacle to our highest ideals, an assault on the Image of God, mars our relationship with God, and destroys our relationships with each other. As followers of Christ, we commit ourselves to uphold the dignity of all human beings and to put this into practice in our daily worship and witness. This is a central theological theme that guides us.

Anthony Reddie, in an article published in the Journal Religions (2020) offers an incisive and insightful analysis and reflection on racial justice work, highlighting a journey “from racism awareness to deconstructing whiteness” in the quest for racial justice. Previously he wrote of the need to move beyond “apologetic rhetoric” by which Churches can resist progress towards the achievement of justice. He argues that redefining “the norm” is necessary in the Methodist Church if we are to move beyond rhetoric of apology towards a more determined and intentioned mode of challenging injustice, be it on the grounds of race, gender, sexuality or disability, and build equity and full inclusion (Reddie, 2003).

### **Strategy: Success and Struggle**

There have been many countless numbers of presentations, sermons, interventions, speeches,

reflections on racial justice, in addition to actions taken for racial justice. The publications of Black and Asian Methodists speak volumes. Considerable energy has gone into worship, prayer and work for racial justice. But what have we achieved? We may have helped to influence and change some thought and practice in individuals, and in structures. There has been some progress in terms of the promotion and development of black leadership and black theology. This can be seen in the greater numbers of the engagement and employment of black people in Churches. Black Methodists have occupied the most senior lay and ordained roles. Black Theology publications have grown.

In 1984 The Methodist Conference meeting in Wolverhampton designated Mr Leon Murray to be appointed Vice-President of Conference when it met in Birmingham in 1985. Ivan Weekes went on to be Vice-President of Conference in 1991. Following him, Dr Daleep Mukarji (2013) and Mr Bala Gnanapragasam (2018) were also appointed to the position of Vice-President. I was appointed President of Conference 2000. Sonia Hicks was elected President of Conference 2021. In 2021, Anthony Boateng was elected Vice President designate for the Methodist Conference 2022. Novette Headley was designated Chair of Birmingham District from 2022. Many black Methodists occupy roles of Superintendent Presbyters, and Circuit Stewards. I want to see more black Methodists in roles such as District Chair, and in senior Connexional roles.

There remain obstacles to the flourishing of black leaders. Holding roles in leadership as black people is a tough place and requires additional spiritual, emotional and physical stamina, and includes constant struggle. Holding high office does not remove the feeling of being on the margins, and can bring with it malignment from opponents. I have often found myself saying, "let us not grow weary in doing what is right...let us work for the good of all" (Galatians 6:9,10).

Our attention remains fixed on addressing racism. In a theology that insists we are all made in the Image of God, and genetics that affirms we are one human race, what is racism? Why does discrimination based on skin colour persist in people who value all the beautiful colours of God? How can we strengthen our resolve to work with people of all faiths and professions to promote racial justice?

The work of racial justice remains an unfinished task that must go on without ceasing. Racial Justice is a cry and call of God that calls for responses at the heart of worship and prayer, theology and preaching. Racial justice is a collaborative, congregational, "connexional" task involving us all. There are challenges in the spheres of personal, structural and theological work. There remain obstacles of injustice and exclusion in the way. There is much more to do. We can do better. We can be more. We can learn from and build on our history. We owe this to each other. And God beckons us on.

God calls us to build a justice-based Church, where justice is served with mercy and humility, a church where all of us with all our immense diversity are honoured members in the one Body of Christ, where all are equally included at the table with no superiors or inferiors, no centres or margins, no one is neglected or excluded, with one goal always, to "seek first the Kingdom of God and his righteousness" (Matthew 6:33). Everything follows from here. The pilgrimage towards our goal is stronger if we work with ecumenical, and international partners, embrace each other, respect each other, give life to each other (Bhogal, 2000).

Holy Communion is not only a "foretaste of the heavenly banquet", it is also a revelation of the church and world as it is meant to be. In a world of the violence of inequalities, war, bigotry, environmental degradation and climate change, the Church can reflect a model of one body symbolised in the one bread we share (Cruz, 2014), a sanctuary for all (Bhogal, 2021). We can

stand in solidarity with each other in our suffering humanity, not in charity but with justice, mercy and humility, seeking the safety and fulfilment of all.

## **Bibliography**

- Barton, M. 1999. *Scripture as Empowerment for Liberation and Justice: The Experience of Christian and Muslim Women in Bangladesh*. Centre for Comparative Studies in Religion and Gender, Department of Theology and Religious Studies, University of Bristol
- Barton, M. 2005. *Rejection, Resistance, and Resurrection: Speaking Out on Racism in the Church*. Daron, Longman and Todd, London
- Bhogal, I. 2000. *A Table for All*. Penistone Publications, Penistone
- Bhogal, 2021. *Hospitality and Sanctuary for All*. Churches Together in Britain and Ireland, London
- Brooks, I. V. 1982. *Where Do We Go from Here? A History of 25 years of the New Testament Church of God in the United Kingdom 1955-1980*. Charles Raper, London
- Cruz, G. T. 2014. *Towards a Theology of Migration: Social Justice and Religious Experience*. Palgrave Macmillan, New York.
- Grant, J. 1989. *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Response*. Scholars Press, Atlanta, Georgia
- Haslam, D. 1996. *Race for the Millennium: A Challenge to Church and Society*. Church House Publishing, London
- Hiro, D. 1991. *Black British, White British: A History of Race Relations in Britain*. Paladin, London
- Holden, T. 1985. *People, Churches and Multi-Racial Projects*. Division of Social Responsibility, Methodist Church, London
- Jenkins, K. 1984. *Closed Door*. Community and Race Relations Unit, British Council of Churches, London
- Kairos Theologians. 1985. *The Kairos Document, Challenge to the Church: A Political Comment on the Political Crisis in South Africa*. Kairos Theologians, Braamfontein
- King, M. L. 1967. *Sermon*. Ebenezer Baptist Church
- Murray, L. 1995. *Being Black in Britain*. Chester House Publications, London
- Phoenix, S. 1984. *Willing Hands*. Bible Reading Fellowship, Abingdon
- Reddie, A. 2003. *Nobodies to Somebodies: A Practical Theology for Education and Liberation*. Epworth Press, Peterborough
- Reddie, A. 2009. *Is God Colour Blind? Insights from Black Theology for Christian Ministry*. SPCK, London
- Reddie, A. 2012. *SCM Core Text in Black Theology*. SCM, London
- Reddie, A. 2019. *Theologising Brexit: A Liberationist and Postcolonial Critique*. Routledge, London
- Reddie, R. 2007. *Abolition: The Struggle to Abolish Slavery in the British Colonies*. Lion, Oxford
- Selvanayagam, I. 2000. *A Second Call: Ministry and Mission in a Multifaith Milieu*. Christian Literature Society, Madras
- Selvanayagam, I. 2004. *Relating to People of Other Faiths: Insights from the Bible*. Christava Sahithya Samithy-Board of Theological Textbook Programmes, Thiruvalla
- Udo, D. 2007. *We Shall Overcome: Black Men of Faith*. Root and Branch Consultancy, London
- Walton, H. 1985. *A Tree God Planted: Black People in British Methodism*. Ethnic Minorities in Methodism Working Group, Division of Social Responsibility, Westminster, London
- Winder, R. 2004. *Bloody Foreigners: The Story of Immigration to Britain*. Little Brown, London
- Reports and Articles referred to
- Faithful and Equal. 1987. *The Division of Social Responsibility*, The Methodist Conference
- Division of Social Responsibility. 1995. *Statements on Social Responsibility*, Methodist Church, 1946-1995. Methodist Publishing House, Peterborough
- Racial Justice Sunday Resource Packs, Methodist Church, and Churches Together in Britain and Ireland

Reddie, A. 2020. Reassessing the Inculcation of an Anti-Racist Ethic for Christian Ministry: From Racism Awareness to Deconstructing Whiteness. Religions. 11 (10) 497

The Parekh Report, 2000. The Future of Multi-Ethnic Britain. Runnymede Trust. Profile Books, London

To Overcome is to Undertake. 1990. Report of the First Connexional Conference of Young Black Methodists 2-4 November 1990.

**Inderjit Bhogal - August 2021**

### **REFLECTIONS OF A PIONEER**

*Helen Fry, outreach worker, reflects on her role as a pioneer in a community in Devon.*

I started in my role at my family's church, Tedburn St Mary Methodist, near Exeter, this January. I have been a member of the church since about 2000, having been involved in the junior church and also messy church over the years.

Over time I felt God was asking us to reach the community in different ways too. I've gone through seasons of discouragement at times thinking that nothing was happening in terms of people coming to know the Good News in our area. But from discouragement has turned to a feeling of something being ready to grow. I've learnt that there have been Christians praying for renewal in the village for years and I think we're starting to see something happening.

In a rural village, having all ages living, learning and worshipping together, and growing from the existing church is something that can work. But sometimes amongst all the pioneers I have met on the Methodist Pioneering Pathway it feels like what we are doing is not particularly ground breaking, and sometimes I even wonder if I am a pioneer at all! But I do know that some radical change has occurred in my own thinking, and in some of the ways our church community operates, over recent years, and we believe God is moving here.

The thing that gives me joy is finding out that many people who don't usually attend church are open to spirituality and they oftentimes already know God. It's brilliant to be able to explore that further with people and to learn with them.

Our vision is for our church boundaries (both physical and metaphorical) to become much wider, so that we can grow in faith within our whole community and become better disciples of Jesus, rooted in the place where we live, with a deeper understanding of all the ways we can meet with God in our everyday lives.

#### **The following is the Plan for November**

HC= Holy Communion

MC= Methodist Church

Café= Café Worship

PC= At Parish Church

C& F= Coffee and Fellowship

SB=Sunday Breakfast

#### **Post codes of Chapels**

Alverdiscott – EX31 3PT

Bideford (High Street) – EX39 2AN

Buckland Brewer – EX39 5LP

Littleham – EX39 5HW

Northam – EX39 1BS

Shebbear – EX21 5SJ

Thornhillhead – EX39 5NT

Alwington – EX39 5BU

Black Torrington – EX21 5QF

Langtree – EX38 8NF

Milton Damerel – EX22 7DJ

Parkham – EX39 5PG

Sheepwash – EX21 5NA

Torrington – EX38 8AL

	<b>Nov 7</b>	<b>Nov 14</b>	<b>Nov 21</b>	<b>Nov 28</b>
	<b>Ordinary 32</b>	<b>Ordinary 33 Remembrance</b>	<b>Sun before Advent Christ the King</b>	<b>Advent</b>
<b>Circuit Zoom</b>	<b>6.30pm</b>	<b>6.30pm</b>	<b>6.30pm</b>	<b>6.30pm</b>
<b>Alverdiscott 11am</b>	<b>Harris</b>		<b>Blackhall HC</b>	
<b>5pm</b>		<b>Potter CW</b>		<b>LA Explore</b>
<b>Alwington 11am</b>			<b>Harris HC</b>	
<b>Bideford 10.30am</b>	<b>@Northam</b>	<b>F Watson</b>	<b>Sheriff</b>	<b>Harris</b>
<b>Black Torrington Friday 3pm</b>		<b>Vidamour HC 12<sup>th</sup> Nov</b>		<b>F Watson 26<sup>th</sup> Nov</b>
<b>Buckland Brewer 10am (PC)</b>	<b>HC (9.30am)</b>	<b>M Bray Rem 10.45am</b>		
<b>10am (MC)</b>	<b>Thompson 3pm</b>	<b>War Memorial &amp; MC</b>	<b>Anglican preacher</b>	<b>D Watson</b>
<b>Clovelly</b>				
<b>Langtree 11am</b>	<b>Price</b>	<b>Parish Church</b>	<b>Withall</b>	
<b>Littleham 10.30am</b>	<b>D Watson</b>		<b>Dawe</b>	
<b>Milton Damerel 11am</b>		<b>Harris All age</b>		
<b>Northam 10.30am</b>	<b>Vidamour + Thompson</b>	<b>PC Rem</b>	<b>Macbeth</b>	<b>Vidamour HC</b>
<b>Parkham 11am</b>	<b>SB</b>	<b>PC Rem</b>	<b>Vidamour HC</b>	
<b>Shebbear 11am</b>		<b>PC Rem</b>		<b>Spencer</b>
<b>Sheepwash 11am</b>	<b>United Service Withall</b>			
<b>Thornhillhead 11am</b>		<b>Vidamour HC</b>		
<b>Torrington 10.30pm</b>	<b>Blackhall</b>	<b>Sheriff Rem</b>	<b>A Biggs</b>	<b>Blackhall HC</b>

### **Lectionary**

Nov 7 – Ruth 3:1-5,4:13-17; Psalm 127; Hebrews 9:24-28; Mark 12:38-44

Nov 14- 1 Samuel 1:4-20; 1 Samuel 2:1-10; Hebrews 10:11-25; Mark 13:1-8

Nov 21 – 2 Samuel 23:1-7; Psalm 132:1-18; Revelations 1:4b-8; John 18:33-17

Nov 28 – Jeremiah 33:14-16; Psalm 25:1-10; 1 Thessalonians 3:9-13; Luke 21:25-36