

**KING  
OF KINGS**

September  
2024

**Rushen Parish Magazine**

**Prince of Peace**  
**The Most High God**  
**The LORD is peace**  
**Father Son Holy Spirit**  
**The LORD who provides**  
**The God of Eternity**  
**Wonderful Counsellor**  
**THE ANCIENT OF DAYS**  
**The LORD of hosts**

<b>Contact Details for Rushen Parish</b>
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**Vicar:**

Rev'd Joe Heaton (rev.joeheaton@gmail.com)	832275
Rushen Vicarage, Barracks Road, Port St Mary	

**Readers:**

Mrs Margaret Galloway  
Mrs Wendy Heaton  
Mr Harry Dawson

**Active Clergy**

Rev Roger Harper  
Rev John Gulland  
Rev Ginny Viner

**Family/Youth Worker**

Natalie Heaton	rushenparishyouth@gmail.com
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**Church Wardens:**

Mr Gerry Callister, 60 Ballamaddrell, Port Erin	474924/834627
Mr Harry Dawson, Thaloo Reagh, Cregneash	478050/835770
Mr Peter Hayhurst, Fois Fraon, Fistard	832974/464949

**PCC Secretary:**

Mr David Bowman, The Old Bakery, Qualtroughs Lane, Port Erin	837117/260539
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**PCC Treasurer:**

Mr Stephen Curtis, Clybane Cottage, Phildraw Road, Ballasalla	823475
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**Parish Safeguarding Officer for Children and Vulnerable People:**

Rhiannon Manning	rushenparishorg@gmail.com	832275
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## *From the Editor*

I would like to take this opportunity in thanking everyone for their prayers and good wishes whilst I have been recovering from my recent total knee replacement. You have given me the strength to get back to my normal self, and resume as many activities as I possibly can. I know that a full recovery will take time and that I need as much patience as I can muster during the next few months.

Over the years I have spent time in hospitals for one reason or another. I am sure that you, like me, are quite sceptical of what is going to happen, how long you are likely to stay, and what sort of things will they do to set you on to the road to recovery. I have also been blessed with being cared for by doctors and nurses who will do anything to ensure that you are free from pain, and that you are as comfortable as you can be. It also gives you time to reflect on your life and your friends and neighbours who really care for you, and will do anything they can to help.

Prayer too is a huge comfort. I may have told you before that I carry three crosses wherever I go. One in my left pocket, another in my right pocket, and a third on a chain which I wear around my neck. The two that reside in my pockets are with me during the daytime, and the one around my neck is never removed. I hate having to remove it , if I'm in hospital.

Last Sunday on Songs of Praise, there was a section connected with a converted Methodist church where people who are lost, possibly because of bereavement, can go and pursue craft activities. One of these was the carving of crosses. These were to be presented to the leavers at a local primary school. Something that the children will treasure as they face the trials and tribulations that life offers. Something tangible to remind them that carrying the cross enables them to talk to God throughout their lives

The pocket crosses allow me to hold them if I find myself in a difficult position. I will ask God for guidance and know that my request will be answered, even though it might not be as I expected. I'm quite sure that many of you, like me, wear or carry a cross. As far as I am concerned they will always be by my side because I know that I'm carrying Jesus with me wherever I go. I suspect that you too feel exactly the same.

**David**



## Let's run with perseverance

*'Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race that is marked out for us.' (Hebrews 12:1)*

With the Paris Olympics still so recent, this imagery can really speak to us. The Christian is like a highly trained athlete, and the surrounding 'stadium' is filled with champions and heroes

of the past; they watch *US* - and we draw inspiration from *THEM*.

Because we are in training spiritually, it is obvious that every 'sin' is to be treated in the same way as by a modern athlete - for whom drug-taking, indeed any form of cheating or breaking the rules, is out!

But Christ's athletes are also to be careful to shun 'everything that hinders.' The wrong running shoes? A faulty diet? In the Christian's case, if the problem area is not an actual sin, what is it? Why, it is anything that, while in itself may be legitimate, but which nevertheless is a weak point, and 'hinders' progress.

The artist Rubens in the 17<sup>th</sup> century created a painting of Thetis - the mother of Achilles in Greek mythology – dipping her son into the supposedly protective waters of the river Styx. But, because she held him by his heel, this single part of him was untouched by the water. Achilles grew to be a mighty warrior; yet, during a fateful battle, an arrow that pierced his vulnerable heel was the means of his downfall.

The Achilles heel factor affects every single one of us. There comes a moment when those who mean business with Jesus Christ become aware that the Holy Spirit is quietly speaking within: "You're blocking the blessing in your life at this weak spot of yours.... by holding onto this object... by entertaining this objective... by persisting in this relationship... by continuing this activity. *Let it go.*"

What is this 'thing'? No one else can spell it out for us. It is between us and Christ alone. There need be no sudden crisis, no emotional surge. But the thing that 'hinders' is firmly – deliberately – to be discarded; no longer to have any part in our Christian living. And the sunshine of heaven smiles down upon us as we run on....

## Parish Pump





## Walking is a great way to exercise

*Rushen Roamers meet in St Catherine's Church hall at 10am on every Wednesday morning. They go for a stimulating walk after which fellowship is shared from 11am onwards. This article might just suggest that you join them. If you just want fellowship come along at 11am and enjoy the company – Editor*

You may be young or old, working endless hours, or retired. but there is one exercise you can still undertake almost anywhere, for however long or short a time: walking.

According to health specialists, the simple act of walking “ticks so many boxes – improving our brain, mental and musculoskeletal fitness, as well as our physical fitness.”

Here are five reasons why:

### **Walking raises your heart rate and makes you breathe faster.**

It gives you the benefit of a moderate aerobic workout – without the stress on your joints. As for your blood sugar levels, consider this: after a meal your blood sugar level rises and your pancreas releases insulin to bring it down. But even a five-minute walk can help by blunting the spike in blood sugar. Try and keep your pace brisk – aim for 100 to 130 steps a minute.

### **Walking improves your bone density**

Walking briskly engages the muscles along the back side of your body – the glutes, hamstrings and calves. They in turn put a bit of pull on your bones, which stimulates your bones to produce osteoblasts, which improves your bone density and reduces your risk of osteoporosis.

### **Walking improves your mood**

It stimulates your parasympathetic nervous system (nerves that relax the body during stress) and stimulates your amygdala (that part of you which controls your emotions). And if you can walk near water (rivers, coast, in the rain) you get exposed to negative ions in the air. These electrically charged molecules are excellent for your mental health.

### **Walking helps your brain**

You will sleep better, and your brain will be in better shape for memory and cognition. Walking also stimulates creative thinking – studies have found walking is a great time for problem-solving.

### **Walking helps your body shape**

An instant way to look younger is to stand tall. So walk with your head up, shoulders back, and lengthen your back, to stand up straighter. And with firmer muscles, your overall body shape will improve, which in turn will boost your confidence!



## End the ‘scandal’ of the need for food banks, General Synod hears

Public policy needs to address the ‘root causes’ of rising levels of poverty, the General Synod was recently told, in a debate where members voted to express concern over increasing levels of dependence on food banks. Synod members noted the ‘major contribution’ to social welfare being made by churches and others in the provision of food banks, but said that some organisations providing emergency food aid were being driven to ‘breaking point’ by demand.

Members welcomed the help provided under the previous Government to less well-off households, but noted that this had not solved dependence which is being driven by ‘serious inadequacies’ in the social security system. The Synod voted to back a call for the Church of England bishops to press the Government for a review of the adequacy of social security provision, and to consider the feasibility of introducing an ‘Essentials Guarantee.’ The Guarantee would tie the rate of benefits to the cost of essentials, measured annually through an independent process.

The Synod voted further to urge the bishops and in particular those in the House of Lords to engage with the Government and “strongly encourage” the Government to do “everything possible” to bring about an immediate end to the two-child benefit limit. Introducing the debate, on the Sheffield Diocesan Synod motion, Ven Malcolm Chamberlain, from the Diocese of Sheffield, told the Synod that the need for food banks was “nothing short of a scandal”. He quoted figures from the Trussell Trust charity that their food banks had distributed more than 3.1 million emergency food parcels during the year ending in March. This was the biggest number of parcels ever distributed in a single year, he said, and nearly double the number distributed five years ago. More than a million of these were to households with children, he added. He said The Children’s Society expects the number of children living in poverty in the UK to reach five million this year.

“Foodbanks are an essential provision, but the Trussell Trust and others agree that they and other social initiatives are not a satisfactory way of tackling the underlying problem of poverty in our society,” he said. “Public policy needs to go further upstream to address the root causes. “He added: “Poverty is causing too much suffering and damage for us to simply accept it as an unavoidable inevitability. Despite the financial challenges, we are not a poor nation incapable of caring for our most vulnerable citizens.”

The debate heard several speakers from across the country giving examples of churches providing help to people struggling to cover basic costs.

## FLOURISH



### *A New network of worshipping communities in schools and colleges launches pilot phase in 40 locations*

The Church of England has recently launched a new network of 40 worshipping communities, furthering its vision of becoming younger and more diverse. The new FLOURISH network will establish partnerships between schools or Further Education colleges and their local churches, aiming to engage a large number of children, young people, and their families.

An initial two-year pilot programme will introduce these worshipping communities through churches partnering with primary schools, secondary schools, and FE college settings across 12 Dioceses: Bath & Wells, Birmingham, Bristol, Chester, Derby, Lichfield, Peterborough, Portsmouth, Salisbury, Southwark, Southwell & Nottingham, and Truro.

The FLOURISH network builds on the momentum of leaders dedicated to strategic partnerships between church, school, and home, inspired by the pioneering efforts of the Church of England's Growing Faith Foundation. This foundation has been instrumental through its programmes, networks, research, and events. As part of the pilot, 200 adult leaders from schools, colleges, and churches, along with 800 young leaders from the schools and colleges, will receive training and development. This initiative will be led by The Church of England's Education team in collaboration with Ministry Development colleagues.

The FLOURISH worshipping communities will be based on five core principles:

1. Young people's voices are instinctively at the centre of all leadership decision-making and implementation
2. Clearly articulated and shared purpose to grow a younger and more diverse community of Christian disciples
3. Strategic leadership partnership between school/college and at least one church community (with appropriate long-term governance and resource commitment)
4. Intergenerational faith development experiences involving children and their families of all ages
5. Worship that is fully integrated into the regular rhythms, practices, structures and resources of the school/college's vision for flourishing of children and adults.

The 40 pilot locations will share their insights at local, diocesan, and national levels to assess whether this innovative approach to worshipping communities in educational settings could be a viable opportunity for Dioceses to consider in future strategic funding plans.

While many pilot locations are in Church of England schools, the initiative also includes community (non-CofE) schools, Multi-Academy Trusts (MATs), and FE colleges, with over half serving communities with above-average disadvantage metrics and a significant proportion serving highly diverse populations.

The worshipping communities will begin their pilot phase in Autumn 2024, with research into the growth and effectiveness of this approach shared throughout the two-year pilot.



## **News from St Catherine's & Kirk Christ**

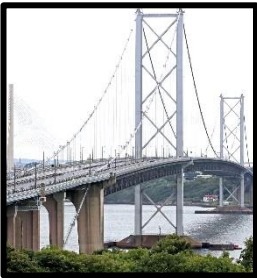


The last joint service at Kirk Christ was well attended with Adrian at the organ and with St Mary's choir members leading the hymn singing. It was lovely to have then along with members of the congregation all in such good voice. Looking at the visitors book I have noticed that there have been many visitors to the church this summer. As we move into the second half of the year I would like to take this opportunity to thank all who help us at Kirk Christ.

The re-ordering work at St Catherine's is progressing. The contractors are working well together. The Sunday services in the hall appear to be enjoyed by everyone. All who attend them have remained consistent. We pray that the work is pleasing to our Lord, and that when we return many more will come along to worship alongside our regular congregation.

**Gerry Callister**

## **Bridge over the Firth of Forth**



Sixty years ago, on 4<sup>th</sup> September 1964, the Forth Road Bridge opened in Scotland. It links Edinburgh to Fife across the Firth of Forth. (A second bridge, the Queensferry Crossing, opened in 2017 and largely replaced it.) The crossing of the Firth of Forth has a long history. In the 11th century Margaret, queen consort of King Malcolm III, founded a ferry service there to transport pilgrims from Edinburgh to Dunfermline Abbey and St Andrews. It continued for over 800 years, although there were suggestions as early as the 1740s for a road crossing.

The Forth Road Bridge has a main span of 1100 yards between the two towers and was the fourth-longest long-span suspension bridge in the world when it opened. In total, the structure is over one and a half miles long. It is now inaccessible to vehicles other than buses and taxis, but it is open to pedestrians and cyclists – and to the first driverless bus service to carry passengers in the UK. Railway crossings are made by the original Forth Bridge, opened in 1890.

There were worries in the early years of the 21<sup>st</sup> century about the number of vehicles using the Forth Road Bridge – about twice as many as had been planned – and the consequent wear and tear on a feature whose lifespan had originally been estimated at 120 years. In December 2010 heavy snow and several accidents brought the first closure.

Five years later structural problems meant it would have to close to normal road traffic. The new 1.7-mile Queensferry Bridge – a spectacular motorway with no pedestrian access – was opened in August 2017. It carries about 80,000 vehicles a day. Its formal opening by Queen Elizabeth II occurred 53 years to the day after she had opened the Forth Road Bridge.

## Sudoku September 2024

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

### Miscellaneous observations on daily life...

*The secret to a clean kitchen is simple. Don't cook. Ever.*

*The probability of being watched is directly proportional to the stupidity of your act.*

*Microchips: What's left at the bottom of the bag.*

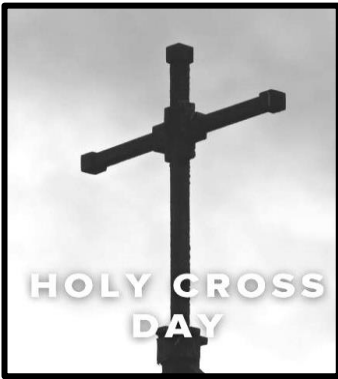
*The inventor of the doorbell obviously did not own a dog.*

### August Sudoku Solution

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

### August Crossword Solution

J	O	H	N		A	N	D	J	A	M	E	S
O		E				O	U	A			I	
N	E	A	R		O	M	I	S	S	I	O	N
A		V		A		E		T		D		S
T	H	E	O	C	R	A	T	I	C			
H		N		C		T		F		M		S
A	S	L	E	E	P		B	Y	P	A	T	H
N		Y		P		P		I		R		A
					S	T	A	L	I	N	G	R
A		E		A		E		G		I		R
B	A	C	K	B	O	N	E		B	A	C	A
O		H		L		T				G		C
W	H	O	S	E	E	Y	E		S	E	T	H



**14<sup>th</sup> September**

**Holy Cross Day**

On Holy Cross Day the Church celebrates the Cross as a symbol of triumph, as the sign of Christ's victory over death. Holy Cross Day goes right back to 14 September 335, and we have the mother of a Roman Emperor to thank for it. Helena was a devout Christian, and after her son, Constantine, was converted, they agreed that she should travel from Rome to Israel, to seek out the places of special significance to Christians.

Of course, much of Jerusalem had been destroyed by the Romans around 135 AD. But even so, Helena finally located what she believed to be the sites of the Crucifixion and of the Burial (and modern archaeologists think she may well be correct). The sites were so close together that she built one large church over them - the Church of the Holy Sepulchre.

That church, built in honour of the Cross, was dedicated on 14 September 335.

The sign of the Cross has been used by Christians since early times. Tertullian, writing his *De Corona* (3:2) around AD 211, noted that Christians seldom did anything significant without making the sign of the Cross.

What is its significance? Well, people often put their initials or some sort of personal mark on something to show that it belongs to them. The Cross is the personal mark of our Lord Jesus Christ, and we mark it on ourselves as a sign that we belong to him. Even in the book of Revelation, we read that the servants of God are 'sealed' or 'marked' on their foreheads as a sign that they are His.

A preacher once put it this way: if you were explaining to someone how to make a cross, you would say: "Draw an I." That is you, standing before the Lord, saying, 'here I am'. Then cancel that vertical stroke with a horizontal stroke – as if to say: "Lord, I abandon my self-will and make You the centre of my life instead. I abandon myself to Your love and service."

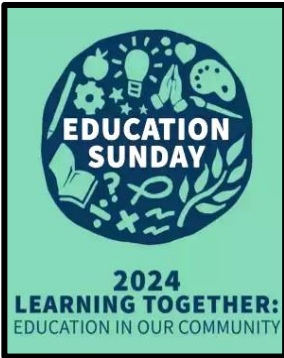
On Holy Cross Day, we recall Jesus' wonderful promise: "And when I am lifted up, I will draw all men unto me." (John 12:32)

### **Parish Pump**

#### **Visit**

*A bishop visited a primary school in his full episcopal attire – with his mitre, robes and bishop's crook or crozier. A little lad's mother asked him later what he had thought of the bishop's visit to his school. The little boy replied: "It was great – now I know what a real crook looks like!"*

## Education Sunday



*Editor: Canon Paul Hardingham considers the needs of children.*

Education Sunday takes place on 8<sup>th</sup> September, as our children return to school after the summer break. It's good opportunity to ask what God thinks of children and how we can reflect this in our schools, churches and families.

*Children are valuable to God:*

*'Then people brought little children to Jesus for him to place his hands on them and pray for them. But the disciples rebuked them. Jesus said, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.' (Matthew 19:13-14).* Jesus' action shows the importance of children to God. In many cultures around the world, children are often abused, exploited or disregarded. God is committed to caring and protecting them and calls us to do the same.

*Children need nurture and guidance:*

*'Train up a child in the way he should go; even when he is old, he will not depart from it.'* (Proverbs 22:6 ESV). Gardeners will often attach plants to a pole or trellis to guide their growth. Children also need solid structure to keep their physical, emotional, social, and spiritual growth on track. We can support them in their growth and development, and we can be a godly example to them.

*Children need discipline:*

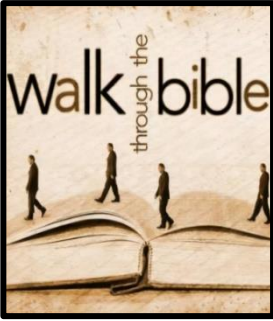
*'Discipline your children, and they will give you peace; they will bring you the delights you desire.'* (Proverbs 29:17). This is not easy and requires the fruit of the Spirit: love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22-23). Discipline is a sign of love, reflecting how God deals with us (Hebrews 12:7). In this way, they'll become adults who fulfil all that the Creator wants them to become.

As Jesus said, *'Whoever welcomes one of these little children in my name welcomes me'* (Mark 9:37).

### Unseen

*A small girl greeting her father on his return from a journey by air and learning that he had flown above the clouds, asked if he had seen God. "Well, no," said her father, "you can't see God like that because He doesn't have a body."*

*"Oh," she said, with pity and disappointment, "only head and legs?"*



## What's the Big Idea?

### An Introduction to the Gospel of Matthew

This month we turn to the New Testament and look at Matthew, the first of the gospels. Although linked to Matthew the apostle, it is generally believed that the author used oral tradition, written fragments, eye-witness accounts, as well as common material in the other synoptic gospels (Mark and Luke).

Matthew, in writing for Jews, sets out to prove that Jesus is the true Messiah. He connects Jesus' birth, life death and resurrection with the Old Testament Scriptures. In fact, he quotes the Old Testament more than any other New Testament author. This is reflected in the opening genealogy which traces Jesus back to Abraham; in his use of the terms *kingdom of heaven* and *Father in heaven*, reflecting a Jewish reluctance to use God's name; and in the way he portrays Jesus as the *Son of David*.

The whole gospel is structured around five blocks of teaching (chapters 5-7; 10; 13; 18; 24-25). This fivefold division reflects the structure of the Pentateuch (the first five books of the Old Testament).

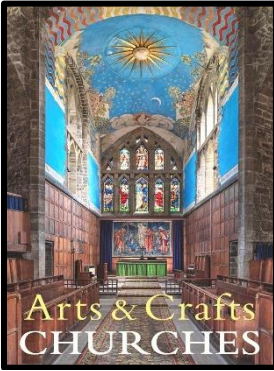
Matthew provides a comprehensive context by which we see all God's creation and salvation completed in Jesus, and all parts of our lives (work, family, friends and future) completed in Him. At the end of his gospel, Matthew records Jesus' commission to His disciples share this good news, promising to be with them:

*'All authority in heaven and on earth has been given to Me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.'* (28:18-20)

**Canon Paul Hardingham**

### Answers to last month's quiz

- |  |                                       |
|--|---------------------------------------|
| 8. Tishbite (1 Kings 17:1)             | 1. Tishbite (1 Kings 17:1)            |
| 9. Ahab (17:1)                         | 2. Ahab (17:1)                        |
| 10. Ravens (17:6)                      | 3. Ravens (17:6)                      |
| 11. Three (17:21)                      | 4. Three (17:21)                      |
| 12. Caves (18:3,4)                     | 5. Caves (18:3,4)                     |
| 13. 400 (18:19)                        | 6. 400 (18:19)                        |
| 14. Cut themselves with knives (18:28) | 7. Cut themselves with knives (18:28) |
| 15. Cloak (2 Kings 2:13)               |                                       |



## Reflecting Faith: Arts and Crafts Churches

*Editor: **The Revd Dr Jo White** considers the highest part of our churches...*

Originally, the theology behind church building was to build church buildings on higher land, so that people would have to lift their heads to look upon them; with the tower or spire giving it extra height.

This was reflecting the faith of lifting our eyes to God and recognising our place in His Creation – and yet He still came to earth for us.

Often a clock would have been placed on the tower or spire for the local people who would not have had personal time-pieces, and again they would have lifted their eyes heavenward to see it. The clock might have chimed, or would have been connected with the church bells to enable illiterate people to know the time.

There were 612 Commissioner churches built in the early 1800's, when society was becoming industrialised, and folk were moving away from rural life and into towns.

By the middle of that century the Arts and Crafts Movement was well under way, and church buildings were being 'targeted'.

Between 1884 and 1918 there were about 5000 churches built in the UK, of which around 350 can be identified as Arts and Crafts churches. Much depended on the Patron of the church and their generosity.

In East and North Yorkshire there are a set of 17 churches which were restored or built by the local patron(s) – father and son of the Sykes Family of Sledmere House – between 1866 and 1913. They say they are unparalleled elsewhere in Britain.

*This month:*

Have a look at a church near you and see if you can see the influence in it of this Arts and Crafts Movement. It was intended to make buildings less austere, more decorative, more 'emotive'. Do you think it does?

### **Cucumber**

*A small boy asked his mother for a cucumber to take to Junior Church. A slightly puzzled mother complied. Later she asked what it had been used for. "Sorry, mum," he confessed. "I got it wrong. We were supposed to bring a newcomer."*

## All in the month of September



**400 years ago, on 10<sup>th</sup> Sept 1624** Thomas Sydenham, English physician, was born. He became known as the ‘father of English medicine’. His textbook on medicine became the standard medical textbook in England for the next 200 years.

**250 years ago, on 4<sup>th</sup> Sept 1774** British explorer Captain James Cook became the first European to discover New Caledonia in the south-west Pacific, during his second voyage.

**150 years ago, on 21<sup>st</sup> Sept 1874** Gustav Holst, was born. This British composer, arranger and educator is best known for *The Planets*.

**100 years ago, on 25<sup>th</sup> Sept 1924** British racing driver Malcolm Campbell broke the land speed record for the first time. He recorded a speed of 146mph in a 1921 Sunbeam Grand Prix car at Pendine Sands, Carmarthen Bay, Wales.

**90 years ago, on 22<sup>nd</sup> Sept 1934** the Gresford Colliery Disaster took place in Wales. An explosion killed 266 miners and rescuers. It was one of Britain’s worst coal-mining disasters, but the cause of the explosion remains unknown.

**80 years ago, from 17<sup>th</sup> to 25<sup>th</sup> Sept 1944** Operation Market Garden took place. The Allies attempted a massive airborne invasion of German-occupied Netherlands, but they were forced to withdraw. The story was told in the film *A Bridge Too Far*. The operation included the Battle of Arnhem – German victory.

**75 years ago, on 1<sup>st</sup> Sept 1949** the Christmas song *Rudolph the Red-Nosed Reindeer* was released. It was sung by the American movie-star and singer, Gene Autry, nicknamed the ‘Singing Cowboy’.

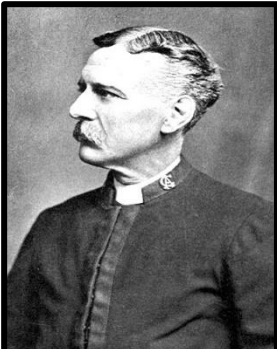
**70 years ago, on 15<sup>th</sup> Sept 1954** the iconic photograph of Marilyn Monroe’s billowing skirt as she stood over a New York subway grate was taken during filming for *The Seven-Year Itch*. The event was staged as a publicity stunt.

**60 years ago, on 4<sup>th</sup> Sept 1964** the Forth Road Bridge opened in Scotland. It links Edinburgh to Fife across the Firth of Forth. (A second bridge, the Queensferry Crossing, opened in 2017 and largely replaced it.)

**50 years ago, on 8<sup>th</sup> Sept 1974** former President Richard Nixon was granted a full and unconditional pardon by his successor Gerald Ford for any crimes he may have committed or participated in while in office. (Nixon had resigned in August after Watergate.)

**40 years ago, on 10<sup>th</sup> Sept 1984** British geneticist Alec Jeffreys discovered genetic fingerprinting, also known as DNA profiling. It allowed criminals to be identified from hair, blood, or sweat left at crime scenes. It also allowed families to trace their lineages or determine the paternity of children.

**30 years ago, on 22<sup>nd</sup> Sept 1994** Roy Castle, British TV presenter, dancer, singer, comedian, actor and musician, died. Best known as the presenter of the children’s TV show *Record Breakers*. He himself broke nine world records while presenting the programme, including the fastest tap-dancing.



## Wilson Carlile, founder of the Church Army

Wilson Carlile was born in Brixton in 1847 and did not set out to become an evangelist. Instead, he was brilliant at both languages and music, and excelled as a businessman. That is, until an economic recession and serious illness brought him crashing down and finished his career, aged only 31.

Not surprisingly, a serious breakdown followed, when Carlile questioned everything that he had been attempting in life. This search for a new meaning brought him to faith in Jesus Christ, and so turned his world upside down. He later wrote:

*I have seen the crucified and risen Lord as truly as if He had made Himself visible to me bodily sight. That is for me the conclusive evidence of His existence. He touched my heart and old desires and hope left it. In their place came the new thought that I might serve Him and His poor and suffering brethren.*

Wilson approached two Christians whose passion for ministry was already well known: the Americans evangelists Moody and Sanky, who were at that time in England. Wilson attended their meetings and supplied music via his harmonium. In return, he learned a lot about effective outdoors evangelism.

Carlile then prepared himself for a life of ministry. He was confirmed into the Church of England, studied at the London College of Divinity, ordained in 1880 and served his curacy at St Mary Abbots in Kensington. But Carlile wanted more than comfortable parish life, and soon began outdoor preaching again. He wanted to reach the poor, unchurched, of the community.

Carlile left Kensington to work in a slum mission, and by 1882 he was busy uniting the local Anglican parish missions into one organisation. Here his business skills in planning and organising proved invaluable, and soon he had founded the 'Church Army.' He then founded two training colleges, to train both men and women evangelists. After slight hesitation, the Church of England agreed to incorporate the Church Army into its structure, and even created the office of Evangelist for the Church Army captains and sisters.

In the years that followed, Church Army has done great work in evangelism, as well as in social and moral welfare. It helped support the troops during World War 1. Carlile remained honorary chief secretary until retirement in 1926. He died in 1942.

## From the Registers

### Funerals July 2024:

12 <sup>th</sup> July	Pamela Bennett	Ashes Burial	Rushen Burial Ground
16 <sup>th</sup> July	Jack & Bessie Ronan	Ashes Burial	Rushen Burial Ground
16 <sup>th</sup> July	Nancy Doreen Kinley	Ashes Burial	Rushen Burial Ground
18 <sup>th</sup> July	Elizabeth B Shimmin	Memorial Service	St Mary's Church
18 <sup>th</sup> July	Elizabeth B Shimmin	Cremation	Crematorium
19 <sup>th</sup> July	Morris Elstub	Ashes Burial	Rushen Burial Ground
26 <sup>th</sup> July	Donald Kay	Ashes Burial	Rushen Burial Ground
30 <sup>th</sup> July	Penny Crowe	Ashes Burial	Rushen Burial Ground

### Baptisms July 2024

7th July	Louie Jame Cruwagen	9.30am	Kirk Christ
7th July	Oskar James Michael Stubbs	2.30pm	Kirk Christ
21 <sup>st</sup> July	Sean Grace Quinn	11am	St Mary's Church

### Wedding July 2024

20 <sup>th</sup> July 1pm	Jonathan Robert Weir & Emma Georgina Skillicorn	Kirk Christ
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### Safeguarding

The Parish of Rushen is committed to the safeguarding, nurture and care of **everyone** within our church community. If you, or someone you know, are concerned that a child or vulnerable adult is at risk or has been harmed, or are concerned about the behaviour of someone towards children or vulnerable adults, please contact:

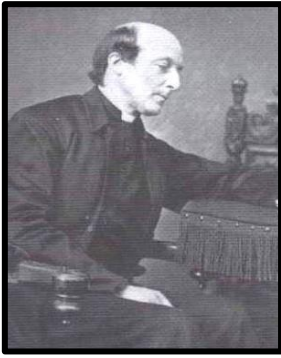
**Rushen Parish Safeguarding Officer,**  
**Rhiannon Manning** (Tel. 832275)

The **Diocesan Safeguarding Adviser** has now been appointed. For more details contact the diocese.

A copy of the Diocesan Safeguarding Policy is available on the Diocesan website:  
[http://www.sodorandman.im/safeguarding\\_inclusion](http://www.sodorandman.im/safeguarding_inclusion)



take it our local supermarket has a rather good offer on tinned peas at the moment!



## Charles Fuge Lowder, 'slum priest'

The slums of the East End of London in the 1800s were not for the faint-hearted. Hopelessly overcrowded, with open running sewers in the streets, the slums bred disease, crime, and violence. Infant mortality soared, and labourers were often dead by the age of 19. Everyone who could do so, avoided the slums of Victorian London. Everyone except for one man.

Charles Fuge Lowder was surely the most unlikely resident of the slums imaginable. Born in Bath in 1820, he had grown up as the son of a prosperous banker and been educated at Exeter College in Oxford. Ordained in 1843, Lowder ministered in the West Country before moving to Pimlico in London. Here he helped found the Society of the Holy Cross, 'to defend and strengthen the spiritual life of the clergy, to defend the faith of the Church, and to carry on and aid Mission work both at home and abroad.' And it was here, in due course, that the slums of East London caught Lowder's attention.

He had read a life of St Vincent de Paul and had been inspired by it to also do urban mission. And so, in 1856, he moved across London, to become curate of St George's in the East End. That would have been bad enough, but his job was to run the St George's Mission in Wapping, at that time one of the worst slum areas of the whole East End.

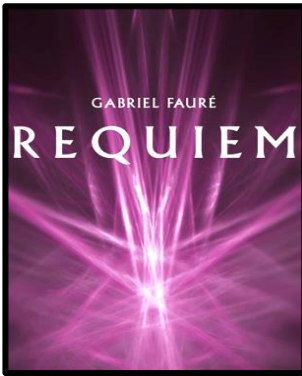
Lowder's courage and sense of calling to such loathsome streets were nothing short of heroic. Especially as he took on the job not for a few weeks, but as a way of life. For Lowder believed that 'mission' should not be a short-lived campaign, but instead a permanent Christian presence in an area where the Church had no previous foothold. That was certainly true of the reeking, crime-infested streets of Wapping.

And so it was that St George's Mission in Wapping began with a single room, and a priest determined to bring the love of Christ to some of the most unlovely-people in London. As the years went by, the mission grew into renting a local iron church, and then eventually it moved into its own brick-built building. And during those years the local people learned to respect and love the man who lived so kindly and sacrificially among them, called him Father Lowder, and seeking his help in the calamities of their lives – especially the East End cholera outbreak.

Father Lowder's efforts were recognised when in 1866 a new parish, St Peter's London Docks, was carved out of St George's parish, with Lowder as first vicar. 14 years later, in 1880, Lowder finally resigned. 24 years of hard labour in the slums had taken its toll, and his health was gone. He retired to Chislehurst, where he soon died.

Many thousands of mourners attended his large funeral in the East End, wanting to remember the priest who had loved them and served them so faithfully. Lowder had become the most famous 'slum priest' of Victorian London.

## God in the Arts



*Editor: The Revd Michael Burgess continues his series looking at great works of music.*

### ‘Glorious the song when God’s the theme’: Fauré’s Requiem

At the end of his life in 1924, Gabriel Fauré, the French composer, said to his sons, “When I am no longer here, you will hear it said of my works, ‘After all, that was nothing much to write home about!’ You must not let that hurt or depress you. It is the way of the world.”

His concern was ill-founded, for Fauré’s compositions, vocal, choral and instrumental, have become standard works in concert programmes, and are much loved by all who value the beauty and joy of music.

Curiously, the one work of Fauré’s that is most frequently performed, his Requiem, had a lukewarm reception at its first performance. That was in 1888 at the funeral of an important Parisian architect in the church of the Madeleine. Afterwards the priests there told Fauré that the church’s own musical repertoire did not require this new addition, and so for over 20 years the Requiem was virtually ignored.

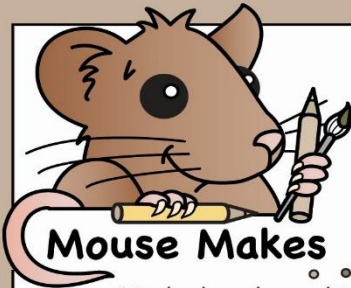
Now it is one of the most loved and sublime settings of the Requiem. Is it because of the graceful, fleeting lines of melodies that Debussy compared to the gesture of a beautiful woman? Or is it because of the resigned, yet optimistic approach to death and eternal life that is at the heart of Fauré’s setting. He wrote, “It has been said that my Requiem does not express the fear of death, and someone has called it a lullaby of death. But it is thus that I see death: as a happy deliverance, an aspiration towards happiness above...”

Written on the death of his parents, the Requiem in many ways marks the end of Fauré’s youth. It was a youth that could be said to have begun with another beautiful choral work, the Cantique de Jean Racine. This was composed in 1865 when Fauré was just 20 years old, and finishing his studies at the École Niedermeyer.

Yet however youthful, it has all the hallmarks of the great composer: a serenity and a delicacy in setting the words, and a clarity of line and beauty of proportion that makes the work sing out its prayer. It addresses Jesus the Word and asks that He will watch over us and send us His grace. If we have been forgetful, then stir our hearts again. Receive this song, it prays, which is your gift to us returned in full measure.

The Cantique points to God as the author of all beauty. The music we compose is His inspiration and gift in our lives, which we offer to the world and to Him. In the novel *God’s Apology* by Olivia Fane, the ten-year old girl, Joanna, talks of music as God’s gift in this way. “I have come,” she says, “because the lines of communication between our two worlds has been frayed. Music is the language of God. We can not only hear it, we can also sing it. So, sing now: sing in joy and in pain, sing to God.” As we listen to Fauré’s Requiem or Cantique, we can rejoice in that gift of music, and find it opening up God’s world of beauty and harmony for us to hear and enjoy.

# Children's Page



## Mouse Makes

### HARVEST THANKSGIVING

"May the peoples  
\_\_\_\_\_ you, O God!  
May all the peoples praise you!  
The land yields its harvest;  
God, our God blesses us."

*Psalms 67:5-6 NIV*

"God ... has shown kindness by  
giving you rain from heaven  
and crops in their seasons.  
He provides you with  
plenty of \_\_\_\_\_. He fills  
your hearts with joy."

*Acts 14:16-17 NIV*

"Honour the Lord with your wealth  
and the first part of your harvest."

*Proverbs 3:9 ERV*

"Let us fear and respect  
the Lord our God.  
He gives us autumn and  
spring \_\_\_\_\_  
at the right time.  
He makes sure that we  
have the harvest at  
just the right time."

*Jeremiah 5:24 ERV*

O A G A T H E R A I N S  
S V O G M A U T U M N P  
O G D O P R O D U C E R  
I H J O Y V S H A R E I  
L A N D H E P R A Y D N  
T H A N K S G I V I N G  
Y P F E R T I L E E P S  
B L E S S E D D E L R W  
S E A S O N F O O D A A  
U N R E W K I F R U I T  
N T T E N S C R O P S E  
N Y H D P R O V I D E R

HARVEST • THANKSGIVING • LAND • EARTH • FERTILE • SOIL • SEED • SOWN  
NEED • WATER • SUN • SEASON • AUTUMN • SPRING • YIELD • PRODUCE  
FRUIT • GATHER • CROPS • PLENTY • PRAY • GOD • PROVIDE • JOY  
BLESSED • GOODNESS • SHARE

*Find the words from the questions too!*

## The Story Behind the Hymn

### Beauty for brokenness

Beauty for brokenness  
Hope for despair  
Lord, in the suffering  
This is our prayer  
Bread for the children  
Justice, joy, peace  
Sunrise to sunset  
Your kingdom increase!

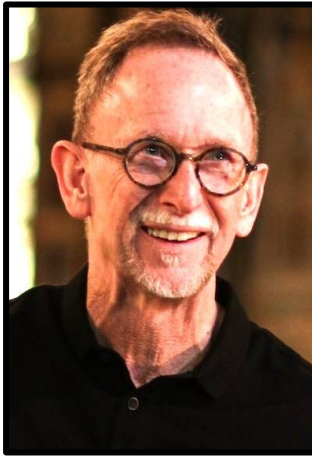
Shelter for fragile lives  
Cures for their ills  
Work for the craftsman  
Trade for their skills  
Land for the dispossessed  
Rights for the weak  
Voices to plead the cause  
Of those who can't speak

#### Chorus

*God of the poor  
Friend of the weak  
Give us compassion we  
pray  
Melt our cold hearts  
Let tears fall like rain  
Come, change our love  
From a spark to a flame*

Refuge from cruel wars  
Havens from fear  
Cities for sanctuary  
Freedoms to share  
Peace to the killing-fields  
Scorched earth to green  
Christ for the bitterness  
His cross for the pain

#### Chorus



**Graham Kendrick**

Rest for the ravaged earth  
Oceans and streams  
Plundered and poisoned  
Our future, our dreams  
Lord, end our madness  
Carelessness, greed  
Make us content with  
The things that we need

#### Chorus

Lighten our darkness  
Breathe on this flame  
Until your justice  
Burns brightly again  
Until the nations  
Learn of your ways  
Seek your salvation  
And bring you their praise

#### Chorus

Graham Kendrick wrote this song following a visit to India: '*Driving through Bombay in the midnight hour he saw an incredible sight: thousands and thousands of people sleeping out on the streets... There were lepers carrying babies, reaching out for rupees with fingerless hands.*' His life was changed seeing the desperation in Kosovo following the civil war thirty years ago, and then seeing poverty and need in cities and rural communities in Brazil. He didn't fully understand it until he had seen it. From such poverty he came home to see people buying things they don't need, with money they didn't have, to bring happiness that doesn't exist. It is comfortable to distance ourselves from the poor and needy. Foodbanks, night shelters and community projects can highlight what we are doing to help them. Jesus taught in words and actions that we share in a common humanity. There is no them. It can only be us. He also showed that we are all both broken and beautiful. We share physical, psychological and moral brokenness. And yet Jesus showed and shows that within the most broken there is great beauty.

Aware of his own mixture of beauty and brokenness He prays for compassion for the poor and the weak – to feel their brokenness and see their beauty.

## Rushen Parish Prayer Diary

Heavenly Father look in love on our friends and neighbours. Keep them from harm; bless them in all good things; give them your gifts of kindness and gentleness. Enfold our whole community, friends and strangers, in the peace that only you can give. And give us the wisdom to see your image in the eyes of everyone we meet, for the sake of Jesus Christ, our Lord. **Amen**



### September 2024

***This is your invitation to pray day by day for:***

- 1<sup>st</sup> Children preparing for the new term at school
- 2<sup>nd</sup> Natalie Heaton and the work she has already achieved since August 2023
- 3<sup>rd</sup> Children in third world countries who need medical help in order to survive
- 4<sup>th</sup> The United Nations and peace-keeping forces
- 5<sup>th</sup> All who are confused in a world of multi-choice
- 6<sup>th</sup> That world leaders may set good examples
- 7<sup>th</sup> All who work in dangerous or hostile environments
- 8<sup>th</sup> Children taken into care and those left at risk
- 9<sup>th</sup> All whose sight and hearing are failing
- 10<sup>th</sup> God's presence in our homes
- 11<sup>th</sup> All missionaries both at home and abroad
- 12<sup>th</sup> The Pope and fellow Christians in the Roman Catholic Church
- 13<sup>th</sup> The fellowship experienced in our four churches
- 14<sup>th</sup> Integrity and fair dealing in world trade
- 15<sup>th</sup> The work of charitable organisations in helping those in need
- 16<sup>th</sup> Local singers and musicians
- 17<sup>th</sup> Our churchwardens and members of the PCC
- 18<sup>th</sup> The work of the Children's Society
- 19<sup>th</sup> People we know who are ill, or in pain, and are awaiting treatment
- 20<sup>th</sup> Peace throughout the world, especially in Ukraine
- 21<sup>st</sup> Members of St Mary's Church Choir and Michael Porter, their choirmaster
- 22<sup>nd</sup> The wonderful work of those striving to beat what seem to be incurable diseases
- 23<sup>rd</sup> People who receive Holy Communion at home because they are housebound
- 24<sup>th</sup> The PCC Meeting being held in St Mary's Church this evening at 7pm
- 25<sup>th</sup> For the selfless adults and children who have raised funds for charities this year
- 26<sup>th</sup> Funeral directors and the work they do in helping the bereaved
- 27<sup>th</sup> Those responsible for opening and closing our four churches each day.
- 28<sup>th</sup> Those who are finding life difficult because of the cost of living crisis.
- 29<sup>th</sup> Children of the parish who want to know more about Jesus and His work
- 30<sup>th</sup> Good harvests so that the hungry, because of famine, can be fed

## Services Sept/Oct 2024

1st September <b>(Trinity 14)</b>	9.30am	Kirk Christ Morning Prayer (CW)
	11am	St Mary's Holy Communion (CW)
	11am	St Catherine's Morning Prayer (CW)
	3.15pm	St Peter's Evening Prayer (BCP)
8th September <b>(Trinity 15)</b>	9.30am	Kirk Christ Holy Communion (CW)
	11am	St Mary's all-age Service (CW)
	11am	St Catherine's Holy Communion (CW)
	3.15pm	St Peter's Holy Communion (BCP)
15th September <b>(Trinity 16)</b>	9.30am	Kirk Christ Morning Prayer (CW)
	11am	St Mary's Holy Communion (CW)
	11am	St Catherine's Morning Prayer (CW)
	3.15pm	St Peter's Evening Prayer (BCP)
22nd September <b>(Harvest)</b>	9.30am	Kirk Christ Harvest Service
	11.am	St Catherine's/St Mary's Joint Harvest (*)
	3.15pm	St Peter's Harvest Service
29th September <b>(Trinity 18)</b>	9.30am	Kirk Christ Morning Prayer (CW)
	11am	St Mary's Morning Prayer (CW)
	11am	St Catherine's Holy Communion (CW)
	3.15pm	St Peter's Evening Prayer (BCP)
6 <sup>th</sup> October <b>(Trinity 19)</b>	9.30am	Kirk Christ Morning Prayer (CW)
	11am	St Mary's Holy Communion (CW)
	11am	St Catherine's Morning Prayer (CW)
	3.15pm	St Peter's Evening Prayer (BCP)
13 <sup>th</sup> October <b>(Trinity 20)</b>	9.30am	Kirk Christ Holy Communion (CW)
	11am	St Mary's all-age Service (CW)
	11am	St Catherine's Holy Communion (CW)
	3.15pm	St Peter's Holy Communion (BCP)
20 <sup>th</sup> October <b>(Trinity 21)</b>	9.30am	Kirk Christ Morning Prayer (CW)
	11am	St Mary's Holy Communion (CW)
	11am	St Catherine's Morning Prayer (CW)
	3.15pm	St Peter's Evening Prayer (BCP)

(CW) Common Worship (BCP) Book of Common Prayer  
 (\*) At St Mary's Church followed by a Faith Lunch in the Hall

## Contact Details for Rushen Parish cont'd....

### St Mary's Sunday School Leader:

Mrs Claudia Koenig, Fois Fraon, Fistard, Port St Mary      832974/495630

### St Mary's Ladies Working Party

Mrs Lesley Scott, 20 Rhenwyllan Close, Port St Mary      832919

(Mobile: 07808254356 email: lesley@pharmaconsulting.co.uk)

### St Catherine's Hall Bookings:

Mr G Callister, 60 Ballamaddrell, Port Erin      474924/834627

### Web Site/E-mail:

www.rushenparish.org.uk      rushenparishorg@gmail.com

### Magazine Editor

Mr David Bowman, The Old Bakery, Qualtroughs Lane,      837117/260539  
Ballafesson, Port Erin

*e-mail:* dbow43@manx.net

*Articles for the magazine should be submitted to the editor no later than 20<sup>th</sup> of each month. This arrangement is subject to change.*

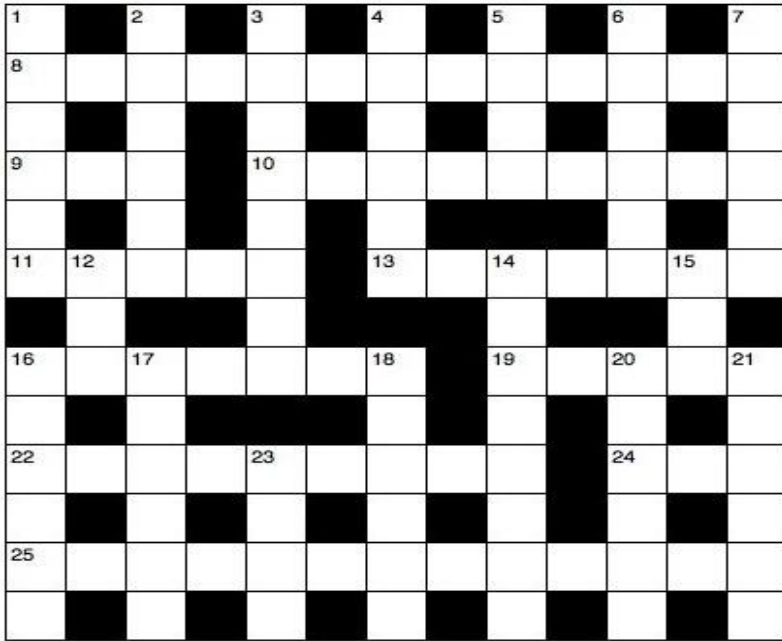
### Parish Director of Music:

Mr M D Porter, 10 Fairway Drive, Rowany, Port Erin      832143

### Churchyard Enquiries:

Please contact      Mr Harry Dawson:      478050/835770  
or Mr G Callister:      474924/834627

# Crossword September 2024



## Across

- 8 Where the ark of the covenant was kept for 20 years (1 Samuel 7:1) (7,6)
- 9 One of the parts of the body on which blood and oil were put in the ritual cleansing from infectious skin diseases (Leviticus 14:14–17) (3)
- 10 Uncomfortable (3,2,4) 11 ‘Yet I have loved Jacob, but Esau I have — ’ (Malachi 1:3) (5)
- 13 Where Paul said farewell to the elders of the church in Ephesus (Acts 20:17) (7)
- 16 ‘Jesus bent down and — to write on the ground with his finger’ (John 8:6) (7)
- 19 Prophet from Moresheth (Jeremiah 26:18) (5)
- 22 Comes between Exodus and Numbers (9)
- 24 **and 2 Down** ‘Then Elkanah went home to Ramah, but the boy ministered before the Lord under — the — ’ (1 Samuel 2:11) (3,6)
- 25 There was no room for them in the inn (Luke 2:7) (4,3,6)

## Down

- 1 Rough drawing (2 Kings 16:10) (6)
- 2 See 24 Across

- 3 Underground literature (including Christian books) circulated in the Soviet Union (8)
- 4 Lo, mash (anag.) (6)
- 5 The Bible’s shortest verse: ‘Jesus — ’ (John 11:35) (4)
- 6 ‘Can a mother forget the baby at her — and have no compassion on the child she has borne?’ (Isaiah 49:15) (6)
- 7 Can be seen in a dying fire (Psalm 102:3) (6)
- 12 ‘Send me, therefore, a man... experienced in the — of engraving, to work in Judah and Jerusalem’ (2 Chronicles 2:7) (3)
- 14 Second city of Cyprus (8)
- 15 United Nations Association (1,1,1)
- 16 One of the women who first heard that Jesus had risen from the dead (Mark 16:1) (6)
- 17 Braved (anag.) (6)
- 18 — of Evangelism, outreach initiative in the 1990s (6)
- 20 ‘Woe to those who are wise in their own eyes and — in their own sight’ (Isaiah 5:21) (6)
- 21 ‘Neither — nor depth... will be able to separate us from the love of God’ (Romans 8:39) (6)
- 23 What Jesus shed in 5 Down (4)