

*A Place of Peace
and Reconciliation*

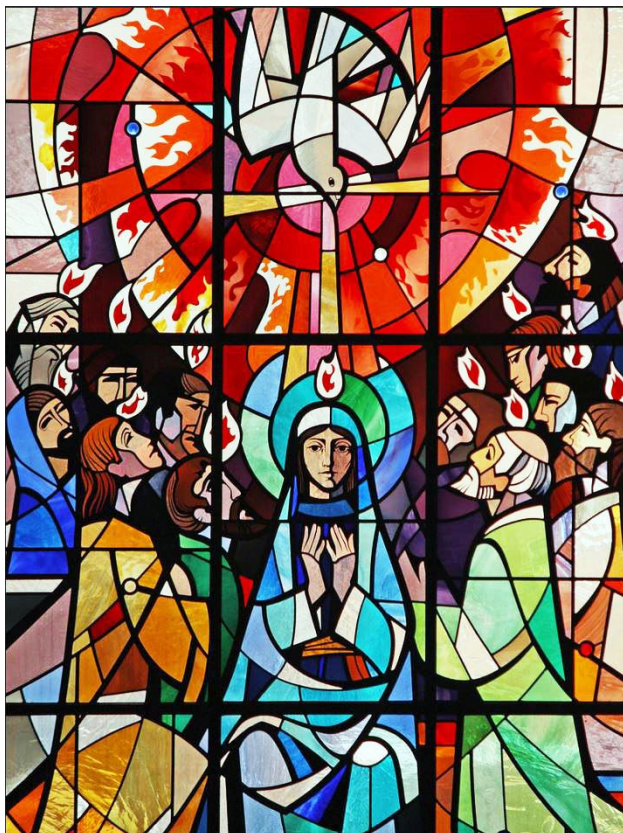
**Pentecost 2025
Issue 28**

To find all the latest information about Sunday services and mid-week activities at St Andrew's, visit our website or Facebook page. The address is at the bottom of page 23.

We welcome items for future editions. They should be sent to John Daymond at: john.daymond1@btinternet.com

Deadline for the Harvest Edition is Sunday,
17 August 2025

*Suggested
contribution 75p*



*Pentecost window at
St Aloysius' R.C. Church,
Somers Town, London
based on Acts 2*

May the Spirit fill our praise,
Guide our thoughts and change our ways.

Shock and Surprise of Easter



*Rev'd Dr James
Sampson-Foster,
Assistant Curate,
writes:*

*In the last days, God says,
I will pour out my Spirit on all people.
Your sons and daughters will prophesy,
your young men will see visions,
your old men will dream dreams.
Even on my servants, both men and women,
I will pour out my Spirit in those days,
and they will prophesy.*

Acts 2:17-18

I wonder if you have ever bought a child a present only for them to be far more interested in the box that it came in than the thoughtfully chosen toy on the inside?

I know I have.

The adult mind boggles (and the adult wallet grumbles) — toys have flashing lights, bright colours, wheels and rattles and shakers! Surely the toy is more exciting than the box which ... well, does nothing.

To a child, of course, a box is not just a box. Because it does nothing, it can be *everything*. It's a blank canvas for playful imaginations.

Something happens to us when we grow up. When we are children, our minds are full of dreams – imaginings of what might be. When we are adults, by turns, what might be is substituted for what is, and what is becomes all that ever can be.

We don't dream dreams like we used to.

It's fair to say that, to the rest of the world, the Church is not known for imaginative new ideas. This criticism isn't entirely unfounded – sometimes in church we can become so stuck in what is that we can forget to dream of what might be.

But 'twas not always thus.

Pentecost is, in many ways, the Church's birthday – the day when the Spirit was poured out upon the followers of the Way, sending them to the four corners of the world as bearers of the Good News.

And on that first day, the Spirit fulfilled the prophecy which she long ago gave to the prophet Joel – that one day, old men would dream dreams.

The opponents of the early church had many criticisms – but they did not criticise us for lack of imagination!

The same Spirit who spoke by the prophet Joel and the same Spirit who

was poured out causing the early church to dream dreams is the same Spirit who is ours today — whispering dreams to our waiting hearts, if we would turn our ears to listen.

We often say that we need out-of-the-box thinking – but actually we need the opposite. We need in-the-box thinking. We need to be that child whose cardboard spaceship has just crash-landed on the living room carpet, ready to take off again to pastures new.

How's about you, me and the Holy Spirit dream a new church into being?



The Thirteen Bells Cafe

**Now open and welcoming
six days a week**

**Monday to Friday, 10am to 2pm
Saturday 10am to 12 noon**

*Try our Soup and Sandwich
or a delicious Toastie*



Fairtrade Tea, Coffee and Hot Chocolate



Toasted Tea Cakes, Snacks and Cakes

***Nourishment for the Soul whilst
enjoying nourishment for the Body***

How The Holy Spirit Enabled Communication at Pentecost!



*Rev'd Alison Baxter,
Associate Minister,
Mission Hub*

Communication, we really can't avoid it in life can we? From so many adverts that are in the midst of the TV programmes we watch, billboards as we walk around the town or on public transport and social media. We live in a world which expects us always to be ready to communicate. It can be exhausting can't it. So what does the bible and Pentecost tell us about communication?

The bible showcases a variety of communication styles, from God's direct messages to people and also in human to human interactions.

God's direct messages to humans comes when he speaks to prophets like Moses, Isaiah and the writers of the Psalms. In visions and dreams where he provides guidance and revelation to people such as Joseph and Daniel. Also, through the Holy Spirit who serves as a communicator through God. It is communication through the Holy Spirit that we focus on as we celebrate Pentecost.

When Jesus left to go in to Heaven he promised his disciples that he would not leave them alone but would send another advocate, the Holy Spirit, to guide and comfort them. This is exactly what happens at Pentecost, as we are told: 'That morning in the upper room, where Jesus' friends went for prayer, a sudden noise like rushing wind roared in as they met there. When the sound at last calmed down, on every person's head a burning flame of fire stood. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability'.

It was because of this gift from the Holy Spirit that the disciples were able to share the good news of Christ throughout the world, communicating to so many people who spoke different languages! I find that amazing because this is God showing how gracious he is and restoring that which had been damaged.

If we go back to the Old Testament we are told the story of the tower of Babel. According to Genesis, the Babylonians wanted to make a name for themselves by

building a mighty city and a tower 'with its top in the heavens'. So they began building. God didn't want them to be so self-sufficient and proud, so he disrupted their work by confusing the language of the workers that they could no longer understand one another. The city was never completed, and the people were dispersed over the face of the earth. It was called the tower of Babel because there God confused the language of all the earth. Yet at Pentecost it's as if God does a U turn!

When Jesus has ascended to Heaven, God realises the importance of communication, if the disciples are to share the good news of His resurrection with the whole world. So this is what happens through the gift of the Holy Spirit.

In the coming of Jesus a new covenant has been established which is brought to life by the gift of the Holy Spirit. A new covenant which because Jesus lived on earth and modelled how to live, we can also learn from him in our communication.

I don't know about you but I can sometimes feel like I mess up communication with others. Sometimes saying things I haven't quite phrased right or putting my foot in my mouth. It's then that I have to go back and apologise to others and hope and pray that they will be gracious to me. Perhaps at these times I and we can learn from Jesus' communication style.

Theologian and Podcaster Esther Littlefield tells us that there are four ways in which Jesus communicated:

Jesus asked questions – When the Pharisees and other religious leaders questioned Jesus, he often replies with another question. Jesus didn't always

ask questions to get people to recognize their error. In some situations he asked questions to get the other person's perspective. When Jesus healed the blind man he asks him what he wanted him to do. Jesus was interested in hearing from the person he was interacting with.

Jesus spoke the truth – Facing persecution from the Jewish leaders on the Sabbath when he healed someone he does not hide who he is and says: 'My Father is still working, and I am also working'. When truth needed to be spoken Jesus did not shy away or beat about the bush. When he encountered the woman accused of committing adultery he asked the Jewish leaders that those without sin cast the first stone.

Jesus engaged the other person – When Jesus saw Zacchaeus the tax collector hiding up a tree, he doesn't just ignore Zacchaeus but asks him to come down from the tree and goes to have tea at his house.

Jesus told stories and parables – He used examples of things that people could relate to in order to communicate with them. He didn't tell them what to think but left it to them to draw their own conclusion and interpretation. Assisting them only when they asked.

Jesus stayed silent – Before his crucifixion, when Jesus is being questioned by the chief priests and elders as well as by Pilate, he does not respond to them. He has previously acknowledged he is the King of the Jews but now he remains silent. By remaining silent he refuses to engage in an argument.

As we learn to grow to be more like Jesus, maybe his communication style is something we can strive to emulate.

The Stations of the Resurrection



*Rev'd Canon
Dr Edmund
Newey
writes:*

A traditional Christian devotion during Lent is to walk and pray the Stations of the Cross, following Jesus's journey from Gethsemane to the Tomb.

The Stations of the Cross date back to the late Middle Ages, but much more recently some churches have introduced another series of images called the Stations of the Resurrection.

Just as the Stations of the Cross speak most powerfully during the forty days of Lent, so the Stations of the Resurrection are at their most profound during the fifty days of Easter, from Easter Day until Pentecost, the feast of the Holy Spirit.

Using short passages of scripture, most of which will be very familiar, the aim is to enter more fully into the new life that Jesus has opened up for us.

As Pentecost approaches why not use these stations as an aid and encouragement in your prayer?

Perhaps taking one station each day, spend five or ten minutes quietly reflecting on what this aspect of Christ's resurrection means for you and how it may change your daily living. And beware – great things may happen!

- I The earthquake (Matthew 28.2-4)
- II Mary Magdalene finds the empty tomb (John 20.1,2)
- III The disciples run to the empty tomb (John 20.3-8)
- IV The angel appears to the women (Matthew 28.5-8)
- V Jesus meets the women (Matthew 28.9,10)

VI	The road to Emmaus (Luke 24.28-35)	There is also a lovely book based on this devotion: <i>Stations of the Resurrection: Encounters with the Risen Christ</i> , by Guli Francis-Deqani and Malcolm Guite.
VII	Jesus appears to the disciples (Luke 24.36-43)	
VIII	Jesus promises the Spirit (Luke 24.44-49)	Here is Malcolm Guite's sonnet, 'Emmaus 2', from the book:
IX	Jesus commissions the disciples (John 20.21-23)	<i>Luke 24:25-26 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?</i>
X	Jesus breathes the Spirit in the upper room (John 20.22,23)	
XI	Jesus reveals himself to Thomas (John 20.24-29)	
XII	Jesus appears at the lakeside (John 21.9-13)	We thought that everything was lost and gone, Disaster on disaster overtook us The night we left our Jesus all alone And we were scattered, and our faith forsook us. But oh that foul Friday proved far worse, For we had hoped that he had been the one, Till crucifixion proved he was a curse, And on the cross our hopes were all undone. <i>Oh foolish foolish heart why do you grieve?</i> <i>Here is good news and comfort to your soul:</i> <i>Open your mind to scripture and believe</i> <i>He bore the curse for you to make you whole</i> <i>The living God was numbered with the dead</i> <i>That He might bring you Life in broken bread.</i>
XIII	Jesus confronts Peter (John 21.15-19)	
XIV	Jesus and the beloved disciple (John 21.20-23)	
XV	Jesus appears to over five hundred at once (1 Corinthians 15.3-6)	
XVI	Jesus commissions the disciples on the mountain (Matthew 28.16-20)	
XVII	The ascension (Acts 1.3-11)	
XVIII	Pentecost (Acts 2.1-11)	
XIX	Jesus appears to Saul (Paul) (Acts 9.1-18)	

If you have access to a computer, you will be able to find a range of different images to accompany these texts by typing 'Stations of the Resurrection' into a search engine.

Singing: A Key Part of Worship

*William Uglow,
Musical Director
at St Andrew's
Church,
writes:*

The English Hymnal, the original version published in 1906, states in the preface that, *'The hymns of Christendom show more clearly than anything else that there is even now such a thing as the unity of the Spirit'*.

I like to think that perhaps this is still the case because, whilst the different traditions have their own hymns and songs, singing is almost always a key part of any act of Christian Worship.

Our hymns also link us to the Christendom of old as well as Christendom across the world today. Our hymns are sung all over the world and the texts and tunes have been passed down the generations. I remember on a trip to Berlin in my teens trying to sing *Praise to the Lord, the Almighty* in German, but to the familiar tune of *Lobe den Herren*.

The hymns of Pentecost are some of the most powerful that we sing. *'O Thou who camest from above'* was written by Charles Wesley, in 1762. The hymn takes its inspiration from Leviticus 6:13, *'The fire shall ever be burning upon the altar, it shall never go out'*. The passage is the Lord speaking to Moses to command Aaron and his sons how to make a burnt offering. It is repeated three times that the fire on the altar for the burning of offerings shall be kept burning.

This idea of sacrifice then links with Christ's sacrifice and the words ask Jesus to *'confirm my heart's desire to work, and speak, and think for thee'*. The tune was written by Charles' grandson, Samuel Sebastian Wesley a hundred years later after the text. It is remarkable that for so long, the words had not been paired with the tune it would be unthinkable not to use today!

Ralph Vaughan Williams was born in Down Ampney, a little village in the Cotswolds. He wrote the tune with the same name for the publication of the English Hymnal to fit the words of *'Come down, O*

Love divine'. Vaughan Williams disliked the melodrama of the bombastic Victorian hymns that were popular in his youth and wrote more restrained tunes that avoided too much over sentimentality. The words were translated by R. F. Littledale sometime in the nineteenth century from a much earlier text, *Discendi amor santo*, by Bianco of Siena.

Bianco was a wool carder before he joined the Jesuates and was what we would these days describe as an *influencer* due to the widespread attention his religiously inspired poems received. Bianco was known to be in Siena sometime around 1367 before going on to Venice where it is thought he died in 1399 or 1434, or somewhere between.

Our hymns are such an important link with both the past and the future; we can be confident that the hymns we sing will be sung for centuries to come, and their number is being added to all the time.

If you are interested to know the

music planned through the rest of the month, please take a look at the music list pinned up at the back of Church.

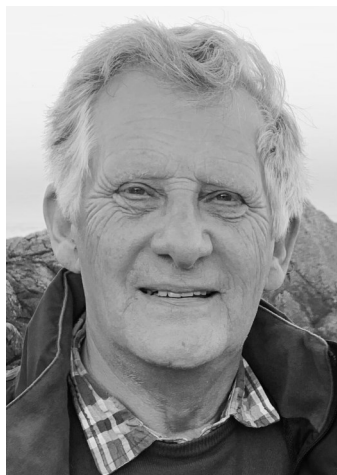
A key part of good hymn singing is the pipe organ and there are important updates in that regard. The organ committee has agreed a statement of need which we hope to send to builders for quotes later this year. We are also planning to learn from the experiences of other, similar, churches by visiting recently completed organ projects over the next few months. Hopefully, you will have seen the leaflets at the back of Church since Easter, and this summer two concerts are already planned to raise both money and awareness.

Richard Dunster-Sigtermans is returning to perform a very exciting programme with cream teas in June, and in July the combined Community Choirs of Rugby will be performing a choral arrangement of Vivaldi's Four Seasons. We look forward to seeing you there!

Don't Forget Our Recycling Point

There are places at the back of church where you can leave your milk carton tops, used printer cartidges, candles (but not fragranced, in glass or coloured), spectacles, and used stamps.

The Courage To Be . . .



*Rev'd Peter
Beresford
writes:*

I wonder if you, dear reader, find yourself drawn to buy or borrow a book that has an intriguing or unusual title? I do.

One such book that I bought when a student was entitled simply 'The courage to be'. It was written by someone that I had never heard of called Paul Tillich, and was published in 1957.

I continue to be intrigued but baffled by most of what Tillich wrote — but also continue to be attracted by its title. It is this attraction that I want to share briefly with you today ... in the light of this special season of the Church's year: Holy Week, Easter and Pentecost.

The courage to be . . .

May 8th, the 80th anniversary of VE Day, has served as a catalyst for much thought and reflection on the determination and courage of countless citizens of this country to defend their families (and the country as a whole) from the tyranny of the Nazi regime.

Whether in or out of uniform our forbears — some of whom are still with us — gave their all. For many it was at the cost of their own lives, Ordinary people doing extraordinary things. This was equally true for many of their (and our) forebears in the First World War.

We need to continue to thank God for each of them, and recall the courage and hope that motivated them. The question for the powerful leaders of today's world is this: have they learned that initiating such conflict is immensely dangerous — especially when nuclear weapons are concerned. I fear not. '

The courage to be . . .

We all agree, I trust, that courage is one of the most important qualities of character that people of every age and culture is in need of. As we reflect at this time on the past, present and future of our country and of western civilisation what kind of courage is most needed by us, and by our children and grandchildren?

This may or may not involve the need to rise to the challenge of engaging in military conflict. We pray not. What, to me, is most important is the rebuilding of a courageous spirit within us all — one that enables us to look bravely beyond the world of our own comfort and wellbeing to the needs of those for whom life is very different.

There are so many people both in this country and beyond who are calling out for justice and compassion. I, for one, too easily switch off the television when such challenges become too frequent or too pressing. The prayer that I use for myself to help me to remain open-minded and open-hearted is the well known and well loved prayer of St Francis: 'Make me a Channel of your peace ...'

Read it, treasure it and use it afresh.

May we all remain determined to:

Resist the temptation to become cynical and lazy in our thinking — be hopeful, that working alongside all people of faith, and those of none, our actions CAN make a difference.

Remain loving, that the self-giving love that we see in the life, death and resurrection of Jesus Christ may both inspire and direct us to the particular people and situations where we are needed.

Remember that this Pentecost (June 8th) we can be reminded that the love of God is not only around us but is also within us. It is He who is close, and who is ready and glad to encourage us to go beyond that which is familiar and comfortable in our lives.

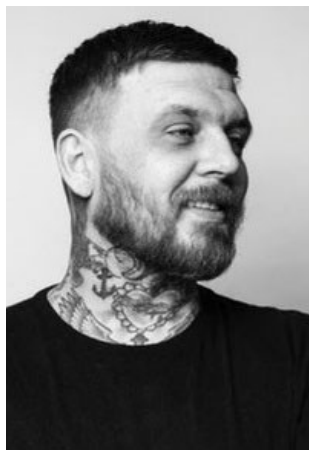
The disciples found this to be true for them on that first Pentecost/WhitSunday. May we, like them, feel empowered afresh to go out and share the 'good news' of Christ with others both in word— and also, more importantly, in practical action.

The courage to be . . . ?

I conclude with a verse from one of my favourite hymns. Like many good hymns, old and new, it can be seen and used as a kind of prayer:

*God of grace and God of glory,
On thy people pour thy power;
Now fulfill thy Church's story;
Bring her bud to glorious
flower. Grant us wisdom,
Grant us COURAGE
For the facing of this hour.*

Cutting and Colouring for Christ



*Matt Robinson
writes:*

I was kindly asked to write a bit for the parish magazine about Mister Robinson's and our services. I'm glad the magazine continues to be published, and I hope all readers are well and enjoying life.

For those unfamiliar with us, let me explain. We're not your average barbershop, as people tend to judge based on appearances. We may have been overlooked by some Christian communities, but we're not trying to be average.

I admit that a group of six foot tattooed bearded men surrounded by Harley Davidsons V8 Hot Rods and alternative music might not seem the most likely place to discuss the gospels openly.

However, Jesus, the last person you'd expect to see in Jerusalem during Passover and causing a disturbance, was Jesus himself. Despite our differences, we are all made in God's image and can be like Him.

We come to teach and learn with humility and respect, aiming to create a place where people can lend a helping hand and make a positive difference in each other's lives. First, we must agree to love our enemies, as even the devil loves his own.

This is what makes Christianity special. Through learning and healing, we can begin to see the love in everyone and everything. Our appearance is not the only thing that makes us handsome; our attitude is part of it. As Ephesians 4:23 says, we must renew our minds. We should welcome everyone humbly, as Isaiah 64:8 says we are all like clay made by our Fathers' hands. We must not love in words but in deeds and in truth, as 1 John 3:18 says.

After all, we represent a king, and we are not and nobody should be ashamed to be Christian. While we appreciate being a barber in the community, that's not our sole purpose.



Our purpose is to provide quality haircuts in a peaceful environment that's rooted in a message of hope. We aim to bridge the gap between church and communities through initiatives like the Hope Centre and



other church groups, Bible studies, men's breakfast, even family days out. Our goal is to offer you a

peaceful environment where you can experience the transformative power of what Bishop Christopher called 'frontline ministry'.

The Bible teaches us to be ready to explain the hope we possess in a gentle and respectful manner. We strive to provide a step towards a beautiful relationship with Christ and his followers, not through smugness or righteousness, but as humble beggars offering guidance. After all we too are beggars just telling other beggars where to find bread.

Matt Robinson, aka Mister Robinson, emphasises the importance of keeping it handsome, staying humble, and being honest.

Visit www.misterrobinsons.com for more information and maybe book in with Matt or one of the guys and help us keep it handsome.

Musings on the Holy Spirit



*Sue Goddard,
recently retired
as a Reader,
writes:*

It is the church season of Pentecost, when our focus is on the Holy Spirit, and we have also recently had local elections and world events where new leadership styles and allegiances have shaken most of the world's nations.

Populist charismatic political leaders have emerged who attract people by their national enthusiasm, their spirit. It has led me to ponder on how difficult it is to define what the Holy Spirit is, and also sometimes to discern whether one is led by the Holy Spirit or by some baser force.

St Paul in his letter to the Galatians helps us by writing that the Holy Spirit can be revealed in its fruits, which he lists as: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Pope Francis manifested

these during his leadership of the Roman Catholic Church, and also showed humility in his life and his wishes for his funeral.

However, there are and have been many political leaders who by their charismatic spirit have attracted devotion through stirring speeches, and many devout faith leaders who have shown ruthlessness and cruelty to those who do not conform to their dogma.

In addition to Paul's list of fruits, could we not also judge a healthy organisation, whether it be local or national, secular or faith based, by the degree to which dissenting views are respected, different lifestyles tolerated, and how they treat the most vulnerable members of their community?

I also wonder if leaders should be chosen, not only for their ability or oratorical skills, but by whether they have a sense of humour, an ability not to take themselves too seriously, and particularly a capacity to show compassion. As St Paul said in his famous passage from 1 Corinthians 13: . . . If I have a faith that can move mountains, but have not love, I am nothing.

Despite all the schisms between faiths, I think all the great religions are grounded in the Holy Spirit, this deep goodness at the heart of humanity, directing us to show compassion: 'To love our neighbour as ourselves'.

News from the Towers



*Christine
Homer,
Bell Captain,
writes:*

ince my last article quite a lot has been happening! We had visitors from Groton School in the USA staying locally in mid-March: eight were ringers (seven students plus one teacher, who we met last year during his reconnaissance visit). The ringing contingent joined us for a Monday evening practice and to ring for service the following Sunday morning. Some of the others were singing as a school choir, including a performance in Rugby. They rang at several other towers, including one in Dublin, and the group had a sightseeing trip to London during their tour.

We have welcomed other visitors in March and April, including a couple with a canal boat and a gentleman from Essex staying in Rugby.

In between welcoming them we put a call change band into the Coventry Diocesan guild striking competition at Snitterfield. We were placed 5th out of the six teams in the call change section. This was the first time one of our band had entered a striking competition and everyone seemed to enjoy it; the cakes were

good too!

We rang on 6th April following the interment of Phil Howitt's ashes in the Remembrance Garden: Phil was tower captain before John Goddard, and was vice-captain when I arrived in Rugby and started ringing here. He was on PCC (and treasurer for a while) and a regular at the 8am service after he 'retired' from ringing. When I did my first duty as steward/welcomer for the 8am service, he arrived as server but the rostered steward did not arrive and he showed me what I needed to do, although it was some time before I was clear which were the steward's duties and which the server's. I remember him trying to tell me which duties were who's at the time!

Our tower clean was on the 12th April, focused on the NE tower: the ringing chamber still smelt of polish last Monday. We had to lower the bells for that, but I was pleased when we had enough ringers on Easter Sunday to raise and ring them, including a visitor from Essex. We also — rather unusually — had enough ringers for a practice on Easter bank holiday Monday.

Our handbell band has had another practice; we are trying to extend our repertoire of non-Christmas-carol music and have had a new recruit in Ron Smith, who found it a bit confusing (we use numbers to identify the bells, following tower-bell ringing norms, not music or the note letters that are embossed on the handles!) He seems to be getting

We Cannot Be Neutral About Our Planet



*John Howes,
Lay Worship
Leader,
writes:*

I was once on a course when a Christian stood up and said he didn't think the church should be involved in discussions about the future of the earth.

He didn't think 'the green debate' and climate change should be on the church's agenda. The implication was that the church should be more about saving individual souls rather than the planet those souls inhabit.

I must admit I didn't take to the chap, though we sat in dignified silence listening to his opinions.

I was puzzled as to how he could have reached this conclusion. After all, a staple of the Church of England's hymn repertoire for centuries has been Cecil Frances Alexander's *All things bright and beautiful* whose first verse goes,

*All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.*

Perhaps naively, I had assumed all Christians cared about God's creation and wished it to prosper. So I wanted to know why some (albeit a minority) didn't think the church should be in this debate.

A quick bit of internet searching suggested that a key text is Genesis 1:28 when God gives humankind 'dominion' over the earth. Many would interpret that as saying we are charged with caring for this great gift, just as we may care tenderly for our own gardens, our vegetable plots, our pets and our allotments. Somehow, this feels right and is immensely satisfying and rewarding.

But others feel that 'dominion' puts us in charge of this earth, and with rights to use it as we may; that its (limited) resources are there for us to exploit in order that humanity may prosper. This is presumably the thinking behind the 'drill, baby, drill' approach of the current United States administration.

I keep wanting to ask these people, 'What is your

plan for when the resources run out?’ I mean, seriously, what is the Plan B? Are they waiting for the second coming or thinking about colonising, and probably ruining, another planet? I suppose if you are hanging on for the end of the world, it doesn’t really matter what happens in the meantime. Maybe I am being unfair. If I am, please write in.

The passing of Pope Francis has, once again, brought his teachings into focus. His encyclical *Laudato Si* (Praise be to you) outlines his argument for why Christians should care for the earth. Francis quotes Genesis 2:15 in which Adam and Eve are told to ‘till and keep’ the garden of the world.

He says that ‘tilling’ refers to cultivating, ploughing, or working, while ‘keeping’ means caring, protecting, overseeing, and preserving. For me, that last word is key. We are called upon to preserve the great gift of this world. That means looking after the earth for the next generation and the next.

So how should one look after a gift to ensure it is available for your children and grandchildren? I think this demands respect and care for all of creation.

Of course there are complex debates over the use of land for new housing. I am amused by developers who name new roads after something they have destroyed, such as ‘Acacia Grove’ or ‘Meadow Close’. We do need some more housing, but how much of this needs to be in green fields rather than reclaiming redundant brownfield sites (of which Rugby has many)?

At the heart of such debates must be our Christian vocation to ‘preserve’ the earth and its creatures. I don’t think we can sit on the fence on this one, and I don’t think we should stand by and see our precious earth ruined by those who wish to profit from it, pollute it or destroy it.

Pope Francis says the earth ‘cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her... This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she “groans in travail” (Rom 8:22)’.

The earth itself is one of the poor, and we know from the Beatitudes, given to us by Christ, that the poor are blessed.

As Pope Francis adds, ‘Each of the various creatures, willed in its own being, reflects in its own way a ray of God’s infinite wisdom and goodness. Man must therefore respect the particular goodness of every creature’.

We can show our care for the earth in everything we do — in how we treat the natural world, what we do with our own land, how we travel, what we eat, what we wear, what we recycle.

There are plenty of good green initiatives going on at St Andrew’s Church and I urge you to support them and to take action in your own lives and homes.

There is no point saying we are helpless and can’t change anything. We can, and we must.

Wide Wide World



*Rev'd Canon
Sue Hardwick
writes:*

When Ellen was 10 years of age, she had to leave her home and everything she had known and loved. All that had given her life framework, security, meaning, love.

Her story is one of how and what she learns as she grows about herself, about all kinds of other people, about hardships and sadnesses and joys – about life.

As she grew, Ellen had to let go, bit by bit, of her childhood security in order to expand her understanding of the wider world, to grow and develop and blossom into the person she was meant to become.

I read *Wide Wide World* when I, too, was 10 years old and standing, like Ellen, on the cusp of wider life. And long after I had forgotten the finer details of the story, its overall power – and the power of the title – stayed with me expressing, as it did, both the fears of the limitless unknown and yet also its wondrous promise and potential.

When the Gospel of Jesus exploded out into the wide wide world, it had first to be freed from the possession of Jesus' apostles and followers when he was on Earth. Jesus' message was/is always intended for the whole world and was not to be contained within a particular group of the chosen, the select.

At Pentecost, the apostles – the formerly select and particular group, the companions of Jesus – had to let go of that special status, that security, throw their arms out wide, to embrace the wide wide world and to proclaim the Gospel of Jesus to all.

They were standing on the edge, the cusp, of something terrifying yet wondrous, not able yet to fully comprehend it all, yet instinctively feeling it and knowing the power of its truth.

Only a little while previously, after the crucifixion and resurrection of Jesus, they had been hiding behind locked doors fearful of arrest for being followers of Jesus.

Now they had to throw open their locked doors of fear so they could widen their hearts and be filled with the power of the Spirit, in order to fulfil Jesus' command: 'Go therefore to all nations and make them my disciples; baptise them in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. I will be with you always, to the end of time'. (Mt 28:vv 19,20)

And now? In 2025? How do we live out Pentecost in our own lives? How do we keep the flame of Pentecost burning in our minds and hearts?

One important way is by ensuring we don't try to squeeze this wide world

vision back into the confines of our own particular understanding and belief system – for fear, maybe, of losing control of the narrative? It's very easy, maybe without even realising we are doing it, to shape one's faith to fit a particular style of religious belief and dress it in clothes that feel more comfortable and easy and less challenging.

In fact, it is all too easy to shape every aspect of life — politics, social issues, etc etc — into one that doesn't challenge or make us question. But our faith requires of us that we should question and challenge; to reach out beyond our comfort zones, to be active and not passive Christians.

Heavenly Father, make me a Pentecost person. Help me to keep the flame of your Gospel of Jesus Christ, your world wide love, alive and burning in my mind, my heart, my soul. Amen



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The Curate and the Ordinand go to ... Watts and Co.



I don't know about you, but I used to like a school trip. A chance to get out and see other things, to have an opportunity to be with your friends on the bus and have a change from the normal routine.

Rev James and I felt a bit like this when we were tasked with taking the altar frontal and super frontal to Watts and Co in London. In the shadow of Westminster Abbey, and opposite the Church House bookshop (yes we did go in).

The restoration of the frontal and super frontal for the High Altar has long been in the planning. The original work was undertaken by the women whose skills created this beautiful thing but have sadly been lost to time. However, Watts are taking up the challenge of restoring the pieces and we look forward to them returning in due course.



2025: Year of Celebrations

*John Daymond,
Editor, writes:*

We have been in the year 2025 for some months now, however the year marks some anniversaries you may not be aware of.

Our Tuesday Recitals are entering their Golden Jubilee year as it is 50 years since they were introduced on 1975. Originally when the late Neill Aspinall, Director of the Apollo Society, and Arnold Pugh, St Andrew's Organist and Director of Music agreed to hold a weekly event and so The Tuesday Recital was born.

Over the years the programmes have been led by many including the late Alan Hipkin, Churchwarden, who continued to organise the recitals until his final illness in 2008. Bill Griffiths took over the baton and continued a variety of musical recitals until 2021. Following the retirement of Bill, Tony Millinger and Bill Nealon, both members of the St Andrew's Choir, took over and their development continued.

Following Tony and Bill, Ben Jennings our Community Engagement Lead has for some time taken on the role to provide the programme throughout the year. Many memorable pieces have been provided over the years utilising the rich and unique acoustics of St Andrew's from a vast array of musical styles and from many

performers. We look to the continued success of the Tuesday Recitals and encourage you to support them, to enjoy the rich diversity of musical interpretation and performances from the many artists that have performed in the past, many returning as old friends now and in the future.

Admission remains free with attendees invited to leave a donation and if possible to enhance the donation with Gift Aid to support the work of St Andrew's.

Our Festival of Christmas Trees is entering their Silver Jubilee this year, marking 25 years of organising decorated charity trees by many groups and societies within the town, each year with a different theme.

Watch out for details of the adopted theme for this year and if you are keen to join the Festival, which in 2024 had 35 trees on display, do not hesitate to contact foct@rugbychurch.org.uk or speak to Ben Jennings. Each year the trees are judged by the Mayor of Rugby and a public vote also takes place for separate categories. The festivals have raised much for charity over the past years and will continue to do so in this and future years.

The 5th May will mark 107 years since the creation of The Diocese of Coventry in 1918.

The 29th October will mark 146 years since the consecration of St Andrew's Church in 1879.

Rev'd Canon George Warner

Simon Grenville writes:

George Warner was my parish church minister, before I came to St Andrew's and Rugby.

Sometimes, after morning service myself or Trevor my friend would pose the most complicated theological question we could think of to him.

He would look up over his glasses and from his small rotund frame. He would start to smile.

And very very slowly his arms would come up and he would say, 'I don't know'.

There would be a pause and then he would say: 'I have no idea'.

And his arms would come up even further.

He would look at us both and say: 'Faith'.

And by then he had a very broad grin.

Edmund adds:

What a lovely pen portrait this is! And what a wise minister it describes! Theology is important, but it is nothing without faith. Answers are important, but not so important as listening to the questions. And a gesture and a smile speak louder than a thousand words.

Footnote:

Rev'd Canon George Warner died in January 2024. He was born in Glasgow, the youngest of four children. During his ministry he served in Newtown, Maidstone, Wellington College, Berkshire, Coventry and Leamington Spa.



Who's Who at St Andrew's

- Rector:** The Rev'd Canon Dr Edmund Newey
01788 574313 mobile: 07414 904931
rector@rugbychurch.org.uk *Note: Day off Saturday*
- Associate Minister (Compassionate Communities):**
The Rev'd Sharon Crofts, sharon.crofts@rugbychurch.org
- Associate Minister (Mission Hub):** The Rev'd Alison Baxter,
missionhub@rugbychurch.org.uk
- Retired Clergy:** The Rev'd Pam Gould, The Rev'd Canon Graham Hardwick,
The Rev'd Peter Privett, The Rev'd Peter Beresford
- Assistant Curate:** The Rev'd Dr James Sampson-Foster,
james.sampsonfoster@rugbychurch.org.uk
- Ordinand:** Helen Bryant, helen.bryant@rugbychurch.org.uk
- Lay Ministers:** Sue Goddard, Gwyneth Hickman, Sue Minton
- Youth Ministry Lead:** Magz Parmenter, sayf@rugbychurch.org.uk
- Music Team:**
- Director of Music:** William Uglow, directorofmusic@rugbychurch.org.uk
- Young Choristers' Trainer:** Rachel Cliffe, youngchoristers@rugbychurch.org.uk
- St Andrew's Community Singers:**
Conductor: Amie Boyd amiemusic01@gmail.com
Membership Enquiries: John Howes shoparound1983@gmail.com
- Parish Administrator:** Kate Foster, 01788 565609, office@rugbychurch.org.uk
- Community Engagement Lead:** Ben Jennings. ben.jennings@rugbychurch.org.uk
- Wardens:** Joyce Woodings, warden1@rugbychurch.org.uk
Hash Mistry, warden2@rugbychurch.org.uk
- Assistant Warden:** Ian Sheppard, asstwarden1@rugbychurch.org.uk
- Bell Tower Captain:** Christine Homer

St Andrew's Church Website: www.standrewrugby.org.uk



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