

Parish Records – June 2010

Old Brampton

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| • Holy Baptism | 20 June: Daniel and Ben McClare |
| • Holy Matrimony | • Funerals |
| 8 June: Thomas Cotterill & Laura Taylor | 3 June: James Siddall (crem only) |
| 19 June:
Robert Norman & Rosemary Sensecall | 14 June: John Hardy (crem only) |
| | 15 June: Mary Clemens |
| | 16 June: John Ravey |
| | 22 June: Jackie Roberts |

Barlow

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| • Holy Baptism | 27 June: Amy Mitchell |
| • Holy Matrimony | • Funerals |
| 12 June: Lee Unwin & Claire Reeves | 2 June: Mick Graham |
| 19 June: David Bown & Elizabeth Naylor | |

Services in July

Old Brampton Sunday services

- 08.00 Eucharist (2nd Sunday at Barlow; 5th Sunday at Cutthorpe)
09.30 All Age first Sunday, Eucharist 2nd and 4th Sundays; Morning Worship 3rd and 5th Sundays
18.00 Evensong (first Sunday only)

Barlow Sunday services

- 08.00 Mass (2nd Sunday only)
11.00 Sung Mass

Loundsley Green Sunday services

- 09.45 Eucharist 1st and 3rd Sundays; Service of the Word 2nd and 4th Sundays
18.00 Eucharist (2nd Sunday only)

Weekday Masses

- Tuesday, 9.30, Loundsley Green
- Wednesday, 10.00, Barlow (1st Wednesday only)
- Thursday, 9.45, Old Brampton

Bible Reading:

Thursdays, 7.30-9.00 pm at the Rectory. Gospel of John.

Contributions to Rambling Rector

Would you like to open a topic for discussion in Rambling Rector? If so, please contact Fr Stanley: - Tel. : 01246 558122
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Weddings, Baptisms, Enquiries

I'm available without appointment most Tuesday evenings 5 pm – 7 pm at the Rectory 01246 558112, 25 Oldridge Close, Holme Hall, S40 4UF; other times by appointment.



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St Peter & St Paul, Old Brampton St Lawrence, Great Barlow Loundsley Green Church

Rambling Rector

Issue 23, July 2010

The joy of movies

I watched *Chocolat* on TV the other day. I'm not that keen on chocolate—I like salty things more, always have—but I liked the film. Profoundly spiritual, you might say it's a story of redemption by chocolate. In case you don't know, the story goes something like this.

A freethinking woman arrives in a repressed French town and sets up a chocolate shop. A woman without a man, a woman from outside the community—that's already enough to scandalise the locals, most of whom are of the 'my family have lived in this village since 1568' mindset. (Sound familiar?). She has—horror of horrors—an illegitimate daughter who is bright and cheerful. Can it get any worse? Yes it can, and it does: worst of all is that she is passionate and *enjoys* life. Some people just don't like others having a good time. It comes as a big shock to the ladies in the film who enjoy ill health. It threatens the mayor's power who does his best to ruin things for the newcomers, and who terrorises the parish priest into saying only what the Mayor approves (what do you think of that, Chairman of the Parish Council? Dream on!). The newcomer uses her chocolaterie skills to make friends. She becomes a confidante. Over the delights of chocolate, people start talking to her and each other about their dreams and fears, joys and sorrows. Repression lifts, new life dawns. There's a great moment near the end when the Mayor himself falls victim to his sensual humanity by pigging out on chocolate, falling asleep in the chocolate shop window. It's reminiscent of the downfall of the odious killjoy Mr Bulstrode in *Middlemarch*, and quite as satisfying. (Is schadenfreude a sin? If so, I must confess my sin). Perhaps the best bit of the film is when the camera cuts from a scene in which the consecrated wafer at Mass is placed on the communicant's tongue to the next scene when a chocolate delicacy is placed on the salivating tongue of a customer. That says it all, really.

The joy of life

The story is about liberation from small-mindedness, from ties that bind. It's about allowing ourselves to be led into a place of wide vision where we take delight and create delight for others. This is Hebrew salvation: salve, save, salaam, shalom (the words are all related), wholeness, security, peace. Chocolate liberates the gutsy love of life in that French community, and this is what the Christian Gospel is all about. It's what the consecrated wafer at Mass can do for us—if we let it, or maybe I should say if we stop preventing it. Why is it that so many people think the Christian message is all and only



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about 'that shalt not'? This is a terrible reflection on churchgoers, some of whom in the past, and maybe in the present, do nothing but finger-wag and criticise others. I apologise for them. I pity them. I've said it before, and I say it again, paraphrasing early Churchmen, God became human so that humans might become divine. The glory of God is a human life lived to the full. Dumitru Staniloae, a 20th century Romanian theologian, writes: 'the glory to which man is called is that he should grow more godlike *by growing ever more human.*' And again, 'Love for God, or more strictly, thought taken for God, represents a continuous contribution toward more and more authentic relations among humans.' These authentic relations come from talking to one another about our dreams, our fears, our joys, our sorrows. In the words of the priest in *Chocolat*: 'we can't go around ... measuring our goodness by what we don't do, by what we deny ourselves, what we resist, and who we exclude. We've got to measure goodness by what we embrace, what we create ... and who we include.' Yes, yes, yes! As we prepare for Well dressings and carnivals and fairs and summer holidays, it's good to remember that Our Lord came so that we might have life, and have it in abundance. Enjoy what the Divine Lord provides for you, and help others to do likewise. Sin is life un-lived. What is your *chocolat*?

The joy of sailing

Mike Murphy is a regular correspondent of mine from Barlow (OK, he sometimes emails me), and my piece last month inspired him to put into print his own experiences sailing the Atlantic. You'll find them in this month's Barlow magazine. Thank you, Mike: it's good to know you read the pieces wot I write, and that you find them stimulating.

Hello and goodbye

Hello to Gill Phillips who is being ordained Deacon on 4 July. Her title is Assistant Curate, and she will be assisting me part-time in these three parishes. Give her a good welcome. Later in the summer we say goodbye to Chris Gardner as the local Methodist Minister, though thankfully he is moving only to Dronfield. I have found him an absolute delight and treasure to work with. He is as irreverent as I am, but I'm very cross that he has the nerve to retire early. All the best, Chris. Finally, hello to the new Government. It's so reassuring to know that most cabinet ministers are millionaires. It helps to give them a feel for the lives of people like you and me. It's a comfort, too, to see business as usual with expenses being questioned, and bank bonuses much as they were. We have to hope.

Oremus invicem – let us pray for each other.

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Weddings, Baptisms, appointments

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Gill Phillips, Deacons, Curates

Gill and her twin sister come from Wolverhampton and she has a background in Local Government and as a Personnel Officer. She is keenly interested in soccer and travel. For eleven years she was a Sister in an Anglican religious community in Derby, Keswick and Nottingham. She has been a youth leader, and is a Prison Chaplain and Street Pastor. Welcome, Gill!

Deacon (Greek diakonos: minister, messenger, servant)

Gill is ordained Deacon. Deacons wear the stole over the left shoulder, and may not celebrate Holy Communion, conduct Weddings, or bless people, for all of which a priest is necessary. Deacons may, however, baptise and conduct funerals, and bless inanimate

objects (what about dogs, I wonder?). Here are the duties of a Deacon as given in the Book of Common Prayer:

It appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent [good luck, Gill] people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate [that is to say, the Parish Priest], that by his exhortation they may be relieved with the alms of the Parishioners, or others.

... and in Common Worship, typically never using one word when 16 will suffice.

Deacons are called to work with the Bishop and the priests with whom they serve as heralds of Christ's kingdom. They are to proclaim the gospel in word and deed, as agents of God's purposes of love. They are to serve the community in which they are set, bringing to the Church the needs and hopes of all the people. They are to work with their fellow members in searching out the poor and weak, the sick and lonely and those who are oppressed and powerless, reaching into the forgotten corners of the world, that the love of God may be made visible. Deacons share in the pastoral ministry of the Church and in leading God's people in worship. They preach the word and bring the needs of the world before the Church in intercession. They accompany those searching for faith and bring them to baptism. They assist in administering the sacraments; they distribute communion and minister to the sick and housebound. Deacons are to seek nourishment from the Scriptures; they are to study them with God's people, that the whole Church may be equipped to live out the gospel in the world. They are to be faithful in prayer, expectant and watchful for the signs of God's presence, as he reveals his kingdom among us.

It is usual, but by no means inevitable, that Deacons are ordained Priest after twelve months.

Curate

Strictly speaking Gill is the Assistant Curate, because Stanley is the Curate – that is to say the person who has cure of souls. In modern usage, Curate is shorthand for Assistant Curate, which is a job description rather than a state of being. (Assistant) curates may be deacons or priests.

Priest-in-Charge, Vicar, Rector

Priests-in-Charge can be moved or dismissed at the stroke of a Bishop's pen. They have no tenure—they do not have 'freehold'. Vicars and Rectors have 'freehold'—they can be moved only with their consent (except in a Team where there are contracts). Priests-in-Charge, Vicars, and Rectors are (now) all paid the same. We are not entitled to retain any fees (weddings, funerals) which all go to the diocese. Strictly speaking we are not paid at all: a stipend is something provided so that someone does not have to be employed. Did you really want to know? Anyway, it's all changing with modern employment law. Priests-in-Charge will soon be afforded the same protection as the rest of the great unwashed.

Feeling inadequate? Join the club ...

Noah was a drunk, Abraham a very naughty daddy. Isaac was a daydreamer, Jacob a liar. Leah was ugly, Moses stuttered. Joseph was abused, Gideon was afraid. Samson put it about a bit, Rahab was a prostitute. Jeremiah and Timothy were too young, David was a frightful fellow. Elijah was suicidal, Isaiah preached naked, Amos was offensive, Jonah was a coward, Naomi was a widow, Job went bankrupt, Peter lied, the disciples fell asleep on the job, Martha was a worrier, the Samaritan woman was several times divorced, Zacchaeus was a very little man, Paul was fiery, Timothy had an ulcer, and James and John had tempers.