

ST JOHN THE BAPTIST, TIMBERHILL with ST JULIAN, NORWICH

JULY 2020



PARISH PEOPLE

Parish Priest

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Parochial Church Council Mary Barnes-Clay, Fr Peter Barnes-Clay, Garret Cronin, Frank Feehan, John Hunt, Andrew Knights, Michael Rayner, Susan Snasdell, Elizabeth Sutherland, Brenda Taylor, Nigel Waller

Sidespeople Garret Cronin, Barbara Donnelly, Andrew Knights (*Senior Sidesman*), Michael Rayner, Wendy Rayner, Nichola Rose, Diane Sheen, Susan Snasdell, Dorothy Tinkler, Richard Tinkler, Stuart Tinkler, John Woodrow

The Julian Centre Rouen Road, Norwich NR1 1QT
01603 767380 • www.julianofnorwich.org

The Centre reopens on Saturday 25 July, and will be open on Mondays and Saturdays from 10.30am to 3.30pm

Routes around the gallery

Dear friends,

One way seems to be the new way these days, though I still haven't got used to it and have the temerity to march into the Tesco on Westlegate, accidentally ignore the blue signs on the floor highlighting which way to go, realise my mistake, retrace my steps (again in the wrong direction – is that two separate sins, or what maths teachers now call an 'Error Carried Forward?') and set off up and down three aisles to get to the thing I wanted. On the plus side it's all doing wonders for the daily step counter on my phone, which announced this morning that I've now completed 5 million steps. I think this is since I bought the phone, not since the lockdown began, despite the number of stairs in the Rectory.

Supermarkets, coffee shops, the Cathedral and many other public places have gone down the one way route, a helpful way (despite the occasional slip by dozy clergymen) to keep us moving and enable us to have access to places while maintaining physical distancing and avoiding unnecessary contact with strangers. Among places which have adopted a one way system is the National Gallery in Trafalgar Square, which reopened on Wednesday 8 July. Unlike the pre-Coronavirus visitor experience in which you wandered at will, you now choose one of three prescribed routes (A, B or C) – you can do them all one after the other if you wish.

One of the pleasures of visiting a gallery with someone else is the opportunity to discuss which painting or object has particularly struck you, and why. Inevitably, different people are drawn to different things. When I was a student in Cambridge I often retreated to the Fitzwilliam Museum when I needed a bit of time out and usually found myself in Galleries 6 and 7 on the first floor, where Italian art of the fourteenth to eighteenth centuries is housed. Perhaps one day we might have a parish outing there.

If you were in the museum with me, however, you might prefer to go to Gallery 21, to explore some of the art of ancient Greece and Rome, or you might even like to stand on the front lawn to examine the enormous golden pineapple on a plinth which had mysteriously appeared when I was last there. Even if you agreed with me that we should head to Gallery 6, for the wonderful

colours and serene expressions of fifteenth century Italy, it's unlikely we'd agree on the same favourite painting – which would be all to the good, as we discussed which one we each preferred, and why.

In the Gospels our Lord Jesus presents us with multiple different pictures to help us to understand the community he was creating through the mystery of his birth, teaching, death and resurrection, the Spirit-filled community which (for all the imperfections of its members) we recognise as the Church, the Body of Christ. There's one image already: the Body of Christ (a picture painted by St Paul, actually). But I wonder which picture in our Lord's gallery speaks most to you, when you think of the Christian community, the Church, and what it is, and what it ought to be?

Perhaps you find it most helpful to think of the Christian family as being 'salt' (*St Matthew 5.13*) which, if it loses its saltiness, is no use, but if fresh can give to food a distinctive tang and can deepen thirst for the things of the kingdom. Or perhaps you find it easier to picture the Church as the city set on a hill (*St Matthew 5.14*), which cannot be hidden but stands proudly and confidently as a distinctive and enduring witness for all around to see and into which they may enter.

Or maybe you, knowing that in your baptism you were made fellow heirs with Christ by adoption and grace, are most drawn to the image of the Church as a family, towards which Jesus gestures and says, 'Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sisters and mother' (*St Matthew 12.49-50*). Or perhaps your preference, on balance, is to think of the Church (and therefore yourself) as having been grafted into Christ, growing organically from him and receiving from him the nourishment which comes from the vine to its branches, without which they cannot live: 'Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches' (*St John 15.4-5*).

We haven't even touched on the many other images and pictures of the Church which appear elsewhere in the New Testament – the household, the bride, the temple, the field and so on. Which picture speaks most to you?

As our party makes its way, physically-distanced and sanitising our hands as we go, around the gallery which the Lord has founded for us and into which he has admitted us not just as paying guests but as fellow-heirs,

perhaps we might disagree about which picture is the best, or the most accurate – and this might influence the way in which we talk to each other (or to the world) about what the Church, the Christian community, is or what it ought to be. We need to be patient in listening and learning from each other what each of these pictures painted by the Lord and his saints can tell us about our calling in Christ and our identity in him.

The past few months have been an opportunity for the Church (remember, that's you and me, not somebody else in the distance) to explore again who and what she is. I think it's certainly true that the Church has been like yeast, the hidden agent which causes the dough to rise. Perhaps the Church hasn't been so much like a city set on a hill, not least because our church buildings and other physical structures have (with great sorrow) been closed for a long time. Perhaps one picture has been over-drawn in the past few weeks, at the expense of others which we might value. Perhaps in some ways that's not entirely a bad thing, if it means that under-appreciated pictures have had some light shone upon them while the old classics which everyone likes to see have been under wraps.

Happily there's no one way system in this gallery, and in fact we don't have to choose which picture appeals to us most – indeed, we shouldn't, for our Lord gives them all to us to help us move, little by little, towards understanding (as St Paul puts it) 'the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe' (*Ephesians 1.18-19*).

Pray God that *this* Church Family, *our* Church Family, in our own corner of the city of Norwich, may be more and more salt, and light, and yeast, and branches, and city, and field, and temple, and bride, and be drawn out from ourselves in love and service to the communities in which we are set, so that in us and through us the reign of Christ may be advanced and not only our doors may be open again, but our hearts as well.

Your friend and parish priest,

Fr Richard

Coronavirus precautions

We're delighted that public worship has resumed in our two churches. We want you to feel safe and comfortable worshipping at St John's and St Julian's, so we have put some precautions in place, following advice from the Government and the Church of England authorities. Please follow these for the wellbeing of all our worshippers and visitors.

- ☛ **Please keep at least 2 metres** wherever possible from people you don't live with, and only sit adjacent to other members of your household. The seating in both churches has been rearranged to make physical distancing.
- ☛ Please **sanitise your hands** when you arrive in church and when you leave. Please **wash your hands** thoroughly after visiting the WC.
- ☛ **Face coverings** may be worn in church if you wish. We have some handmade face masks available at Mass times, which you're welcome to take in return for a donation to church funds: they're hand-washable and you can use them again and again.
- ☛ If you wish to use a **kneeler**, please collect one from the back of the church and leave it in your place afterwards so that it can be cleaned.
- ☛ We are not taking a **collection** during services. We very much need and value your support so, if you wish to make a contribution, please leave it in the offertory plate at the back of the church.
- ☛ **Holy Communion** will be given in one kind only (the Host), and will be given only into your hand, not on the tongue for the time being. In the queue to receive Holy Communion, please keep at least a metre's distance from the person in front of you.
- ☛ **Paper tissues and sanitising wipes** are available for your use if you need them.
- ☛ If you have **time after Mass** to help sanitise any surfaces which have been touched, we really appreciate the help.
- ☛ The **Mass leaflets** are single-use only: if you take one, please take it away afterwards for recycling.

- ☛ Please refrain from coming to church if you have, or a member of your household has, experienced any **Covid-19 symptoms** during the past seven days.
- ☛ We are keeping a **record of the names of worshippers at each service**, to assist with *Test and Trace* where necessary: if asked for your name or details, please kindly provide these to the sidesperson. The records are kept securely and are destroyed after 21 days.

Like everyone, we are learning as we go and we welcome constructive comments: if you have any particular concerns or suggestions, please do speak to one of the church officers or one of the priests.

ROS



We're now on **Instagram!** If you're one of the billion people around the world who use the app, please follow us on there for lots of lovely photos of our Church Family life and our beautiful church. Find us on your mobile app: **stjohnthebaptisttimberhill**



July 2020

1	Wed	The Precious Blood of Jesus
2	Thu	Feria. 11am – 1pm Exposition
3	Fri	St Thomas the Apostle
4	Sat	of the Blessed Sacrament. <i>Public worship resumes today</i>
5	Sun	The Fourteenth Sunday in Ordinary Time (Trinity IV)
6	Mon	St Maria Goretti
7	Tue	of Requiem
8	Wed	Feria
9	Thu	Feria
10	Fri	of the Sacred Heart
11	Sat	St Benedict (Co-Patron of Europe). <i>Day of Prayer for Europe</i>
12	Sun	The Fifteenth Sunday in Ordinary Time (Trinity V)
13	Mon	St Henry
14	Tue	St Camillus de Lellis
15	Wed	St Bonaventure
16	Thu	Our Lady of Mount Carmel
17	Fri	Feria
18	Sat	Our Lady on Saturday
19	Sun	The Sixteenth Sunday in Ordinary Time (Trinity VI)
20	Mon	St Margaret of Antioch
21	Tue	St Lawrence of Brindisi (commem. Herbert de Losinga)
22	Wed	St Mary Magdalene 10am LM
23	Thu	St Bridget (Co-Patron of Europe)
24	Fri	Feria
25	Sat	St James the Great, Apostle 12 noon LM
26	Sun	The Seventeenth Sunday in Ordinary Time (Trinity VII)
27	Mon	Feria
28	Tue	Feria
29	Wed	St Martha
30	Thu	St Peter Chrysologus
31	Fri	St Ignatius Loyola

On the cover: St John's Church open again for prayer, quiet and visiting

We pray for...

Thanksgiving for the Blessed Sacrament	1
Those who have no faith	2
Justin, our Archbishop	3
Thanksgiving for the resumption of public worship	4
Our Parish and People	5
Victims and survivors of sexual abuse	6
Year's Minds for July	7
Refugees	8
The poor and needy	9
The Julian Shrine	10
The people of Europe and an increase in vocations to the monastic life	11
Our Parish and People	12
Benedictine Oblates and Associates	13
Doctors and nurses	14
Theologians and teachers	15
Growth in prayer	16
The lonely and depressed	17
All suffering from Coronavirus disease	18
Our Parish and People	19
The frail and infirm	20
A deeper understanding of Holy Scripture	21
Our witness to the Risen Christ	22
The people of Europe	23
The shops and businesses of our parish	24
Our bishops, Norman and Graham	25
Our Parish and People	26
The work of the social services	27
Our retired clergy	28
Those who keep house	29
Teachers	30
The Society of Jesus	31

Parish notes

Shirley's sponsored swim

Our Churchwarden Shirley Buxton is doing very well with her sponsored swim this summer: her aim was to do at least 70 miles and hopefully 100 miles, and she's already done an impressive 63 miles! As she ploughs up and down the pool, she's hoping to raise sponsorship for the **new heating at St Julian's** which we hope to install later this year. If you'd be kind enough to sponsor Shirley in her athletic endeavour, please let her know, either at Mass or by getting in touch at shirleypeterbuxt@btinternet.com or 01603 404438.

Redecoration at St Julian's

St Julian's will be closed during the week beginning Sunday 12 July, except at the times of Mass which will take place as normal. After some delays due to the virus, we're very pleased that contractors will be on site to redecorate the Lady Julian's Cell, including replastering, repairing of cracks and repainting throughout. We're grateful to the Friends of Julian of Norwich who are kindly paying for this work, so it is being carried out at no cost to the parish.

Our support for the Foodbank

The Norwich Foodbank has delivered 2000 parcels of food and other essentials to local households since 30 March. Your support makes a real difference to the lives of local people. Fr Richard delivered another car boot full of your gifts at the start of July. The Foodbank currently particularly needs donations of tinned vegetables, especially sweetcorn, carrots and green beans (ring pull please!), tinned potatoes, instant mash potato, breakfast snack bars, nappies (size 5 and 6), sweets and bars of chocolate, dog and cat food, and women's sanitary items. Contributions may be brought to Mass or delivered to the Rectory.



Our parish ninety years ago

From *St John Timberhill with All Saints' Parish Magazine*, July 1930

The Feast of Pentecost was a happy one with us. Many more Communion were made than last year, and the Mass was nicely sung in a full church at 11. It was quite a young people's Service, with the Scouts and Pixies in their bright uniforms, and every one seemed to be enjoying a united act of worship. It ought to be so every Sunday. It would be so if the whole congregation would give themselves to worship with all their powers.

This Magazine will be out on the Sunday in the Octave of our Patronal Festival, if all's well. I hope we shall have had a well-observed Feast to record next month. The Children's Outing will be over: I hope it will have been paid for. You will see that there has been a good response to my appeal for help towards the cost, but we need a little more!

I hope to be away on holiday the last two Sundays in July and the first in August. Fr Hillborne, from Antigua, will take the Services on the July Sundays, and Fr Sharpe, of Flordon, on August 3rd.

In July some 300 Bishops of the Anglican Communion will be meeting (D.V.) at Lambeth. Every ten years it is the now established custom for such a meeting to take place, and on each occasion the number of attending Bishops increases. The decisions of the Conference have no binding force, but

great moral weight attaches to them; and therefore the whole Church awaits them with keen interest. This year the subject in their list which will in all probability prove most thorny is that of the proposals for the union of the Church in S. India with certain Nonconformist bodies first to be united amongst themselves. No Christians long more ardently than Anglo-Catholics for the reunion of Christendom... but we know that no scheme of reunion can be permanent which sets aside any part of God's revealed order for his Church, or neglects any part of his Truth. And there is a real danger of some such plan in the S. India proposals. In her eagerness for reunion the Church of England may be tempted to sacrifice her principles. It seems as if Confirmation were to be regarded as a matter of personal choice; and Ordination by a Bishop as desirable, but not necessary. If so, then the scheme is unacceptable, as it sacrifices something which may not be sacrificed for any object whatsoever... All the faithful should help the Bishops by their prayers that the Holy Spirit may lead them into the truth of the matter.

On Thursday, June 19th, a party of thirty-seven members, associates and probationers of S. John's Branch of M.U. were escorted round Carrow Works at the kind invitation of the firm. Demonstrations in cooking were given by Miss Stancomb, and a delicious tea followed.

Re-making the self-made

A Sermon preached by Fr Richard Stanton, Parish Priest,
in St John the Baptist, Timberhill,
at the Solemn Mass on the Fourteenth Sunday of Ordinary Time:
5 July 2020

Lections Zechariah 9.9-10: *Your king will proclaim peace for the nations*
Romans 8.9, 11-13: *The Spirit of God has made his home in you*
St Matthew 11.25-30: *Come to me, all who labour and are overburdened*

'I am gentle and humble in heart, and you will find rest for your souls.' (*St Matthew 11.29*)

Many people are firmly convinced, often with evangelical zeal, that the Christian faith is for the stupid, the misguided or the sentimental. And they're right, of course: it is. Jesus came, says St John, 'to gather into unity all the scattered children of God', and salvation and life through Christ are not the medal which we receive for winning a competition or a prize for doing well on an academic test – which is a mercy for all of us. The grace of the Gospel is for everyone, and nobody is excluded from it, even if (by someone's standards) they may well appear stupid, misguided or sentimental. But the Gospel is also the free gift of God to those who *do* have this world's goods or those who *are* intellectually brilliant, even though these particular characteristics will *not* be their passport to the kingdom.

When Jesus thanks his Father in today's Gospel for explicitly hiding the mysteries of the kingdom from 'the learned and the clever' and 'revealing them to mere children', he is calling us all to the painful process of unlearning the doctrine which the world tries to teach us: that we can save ourselves through our own efforts and that those who cannot are inferior. None of us can do that, and it's often the learned and clever (or, as Jesus teaches us elsewhere, the rich and powerful) who are most vulnerable to the fantasy that they can be self-sufficient. The Gospel summons each of us to become a pupil in the school of Christ, a learner; yes, even 'a mere child' who is re-learning how to see reality and our human experience in the light of the Death and Resurrection of Christ, an earth-shattering event which reveals to us the humble and gracious nature of our God, who comes to us, as the first reading put it, 'victorious and triumphant' and yet 'humble and riding on a donkey', who 'helpless hangs upon the tree'.

The experiences of the past few months have challenged us all to reconsider the ways in which we imagine ourselves to be self-sufficient. Nobody has been immune to the impact of the virus on our society, revealing to us the often-unrealised ways in which we are all interdependent. Although there was something reassuring about the feeling that we were all in the same boat, it has become more apparent as the weeks passed that we may all be in the same storm, but some of us are in very different boats. Emily Maitlis put it like this on *Newsnight* during Holy Week: 'The disease is not a great leveller, the consequences of which everyone, rich or poor, suffers the same. Those on the front line are disproportionately the lower-paid members of our workforce; they are more likely to catch the disease because they are more exposed. Those who live in tower blocks and small flats will find the lockdown tougher; those in manual jobs will be unable to work from home. This is a health issue with huge ramifications for social welfare, and it's a welfare issue with huge ramifications for public health.'

The Church – that is, you and me, not someone in an office in London – is called to hear in this situation the cry of the poor and to find practical ways to respond, not simply with sticking-plaster remedies but with prayer and work for justice, so that we nurture in communities marked by deprivation (at home and overseas) the gifts of resilience and hope. To sentimentalise the language about poverty or simplicity in the Gospels is to evade the stern, stark call of a 'gentle and humble' Messiah who tells us that one day he will say to those who aided the hungry, the thirsty, the naked, the stranger: 'You did it to me' (*St Matthew 25.40*). Mother (now Saint) Teresa of Calcutta called that 'the Gospel on five fingers'.

We are invited to proclaim this Gospel to the world with firmness and conviction, but also gently and in a spirit of humility. Perhaps this begins with each of us realising, deep inside ourselves, why it is that the poor, the simple, the 'mere children', can understand the mysteries of the kingdom more readily than those who, in the world's eyes, have achieved success. To accept Jesus's invitation to come to him and receive the rest which he offers is to confess one's own need of God, the inadequacies of our fantasies of self-sufficiency and the deep-rooted nature of our desire to manipulate and to control. This is a very hard thing to do and it's a key part of the battle we all wage in the spiritual life.

The testing of the past few months is not over, but as our public worship resumes this weekend and we can gather, even in limited ways, to

celebrate the sacramental life of the Body of Christ and be nourished each day by the Scriptures and the Eucharist, we can hear the call of Christ addressed to us personally: 'Come to me, you who are weary and overburdened, and I will give you rest.' This is not, alas, the promise of a feather-bed or an inflatable lilo on the Mediterranean; it's a deeper and richer promise than that. It's the promise of an entry into the sabbath rest of the people of God. One well-loved evening prayer draws out the meaning of this when it asks that we



'who are wearied by the changes and chances of this fleeting world may repose upon the Father's eternal changelessness.' A person who does this is discovering the mysteries of the kingdom, is learning that the love and grace of God in Christ are sufficient for far more than our striving, our fighting and our competitiveness can ever achieve.

That's why we are trying to allow God to create, here in this place and in church communities around the world, a family drawn together by his love which will reveal to the world by the manner of our shared life the radical joy of the

Gospel and its invitation to live and share abundance of life. There will be plenty of opportunities for us to put this into practice with each other in the coming weeks, as we practise the art of being gentle, kind, understanding and tolerant, recognising that each of us has experienced the past months differently, with joys and sorrows, challenges and consolations. We will need to draw deeply on our generosity and fortitude to speak well to and about each other, to be attentive, sympathetic and patient. The practical instructions for Coronavirus at the Manchester Oratory end with this advice: 'There will be frustrations with small things, impatience with the process, and resentments with people up the chain of command, but please try to resist pushing the limits or mouthing off. A good method for this is to say a Hail Mary every

time you feel an annoyance, frustration or resentment. Father says he gets very many rosaries said every day with this method! People are just people, so try and be kind.'

And if people are still people, then it's also true that God is still God, who in Christ gives us a spring of water welling up to eternal life. To all who want to learn from him, he offers rest for our souls. 'Let us, therefore, make every effort to enter into that rest' (*Hebrews 11.4*).

Amen.

Our warmest thanks...

to the volunteers in our Church Family who are kindly helping with the cleaning and sanitising of both our churches at the end of each day, enabling us to be open daily and to give our visitors the confidence to come in, knowing that we are doing all we can to reduce the risk of virus transmission.

Thank you so much for your help! We always welcome more assistance: let Shirley Buxton know if you can lend a hand, however infrequently.



Open Garden at the Bishop's House

On **Sunday 2 August** the Bishop of Norwich is opening his beautiful and historic garden to visitors in aid of the **King's Lynn Winter Night Shelter**. Come and explore four acres of mediaeval garden in the heart of the city.

£5 entry donation (cash only)

Labyrinth; woodland; plant sale

Bring a picnic

Please book in advance (11am, 1pm or 3pm) at

www.klwns.org.uk

Bishop's House, St Martin at Palace Plain, Norwich
NR3 1SB

WORSHIP WITH US

We warmly welcome you.

Services are at St John's unless otherwise stated.

Sundays 9am Low Mass (*St Julian's*)
 11am Solemn Mass and Sermon
 6pm Low Mass and Benediction

Weekdays

The Mass Monday 10am (*St Julian's*)
 Tuesday 12 noon
 Wednesday 10am (*St Julian's*)
 Thursday 12 noon
 Friday 5pm (*St Julian's*)
 Saturday 12 noon

The Rosary Monday 10.30am (*St Julian's*)

Morning and Evening Prayer

The Daily Office is currently said privately in church, before opening and after closing

The Sacrament of Reconciliation (Confession)

Physically-distanced Confessions may be heard at any time by arrangement with the Parish Priest

St John's and St Julian's are both **open daily** for prayer, quiet and visiting (except St John's which is currently closed on Mondays). The Blessed Sacrament is reserved on the High Altar in both churches for the Communion of the Sick and the devotion of the faithful.

We warmly welcome enquiries about **baptisms and weddings**.

We will be pleased to help you in any way we can.

www.stjohnstimberhill.org

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