



The Benefice of Upper Wensleydale

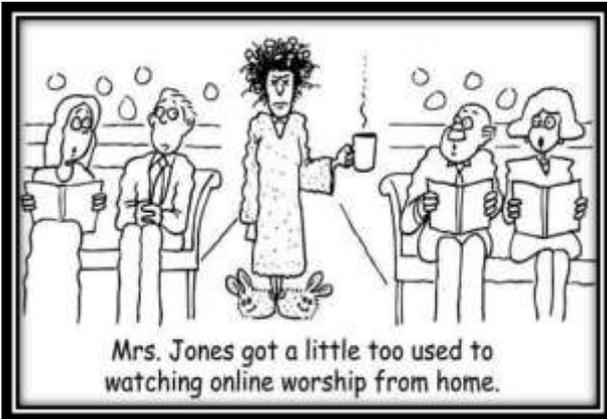
'Church in the Home'

Sunday Sept 27th – Saturday Oct 3rd



Edition 28

Moving Forward



'Jesus Christ the same yesterday, and today, and for ever.'
Hebrews 13:8

With all that is happening and has happened this week, it's good to remember that our God remains steadfast, faithful and secure and that in Jesus Christ we have a hope and a promise that is never changing and ever certain.

Over the last 7 months we have all had to adapt to doing things in different ways and this has most certainly affected the way in which we worship and meet together. I do

believe that our present levels of safety are high, enabling a visit to worship as safe an activity to engage in as anything else at present (perhaps more so) We continue to follow all safety guidance extremely carefully before, during and after a service, to ensure that this remains the case.

I remain extremely grateful to everyone who has enabled us as a church to continue to respond so swiftly to changing circumstances enabling us to meet together again, and to be able to provide ongoing pastoral support, telephone prayer chains, 'Open Pantry', a weekly 'Church in the Home' communication and a variety of worship services accessible online for us all to share in together.

As the weeks have passed we have adapted to open ourselves up in different ways for private prayer and then for public services of worship. As we enter week 28, we are living in our 'new normal', but as the autumn approaches with our children back in school, the 'Rule of Six' in operation and with this weeks new national directives, it's right to monitor and adjust things as circumstances change and allow; so; unless we hear anything new:

Services: From Sunday October 4th, services in St Margaret's Hawes will return once again to 10:30am and at St Matthew's Stalling Busk to 2:30pm.

Families: We have really missed being able to spend time with our families in church over the last 7 months, but we are now beginning to work with a team to plan for their return in a very particular and safe manner. More information will follow soon.

Face Coverings: A common question has been, 'can I wear a visor?' and I can understand why this might be preferable for many of you. The Church of England currently does not have any guidance on this as the government has not issued any. A 'face covering' however, should 'cover your nose and mouth while allowing you to breathe comfortably and fit comfortably but securely against the side of the face.' Wearing a visor may help you to feel more comfortable in services and in communicating with one another but guidance suggests they do not offer the same kind of protective barrier. As the season of usual coughs and splutters approaches we need to be mindful of this and therefore ensure if a visor is worn, that appropriate safe distances are still observed. A visor may enable you however, to chat a little together at the end of a service which would be a good thing.

Fellowship: One of the biggest needs many have at the moment is that of having fellowship in person. Church service restrictions have made this difficult but I want to encourage you, where possible and with adherence to the law and current safety guidelines, to seek this out. We need God, but we also need one another for spiritual, emotional and mental encouragement. Please be pro-active in meeting with others (within the rule of six of course), for prayer or bible study (the gospel of Mark is always a good place to start) or just for a coffee and a chat. Within the restrictions there is still much that could happen to be

supportive of one another. This could be in homes or, if you require the church building, then contact your church warden. Jesus said *'For where two or three are gathered, there I will be'* Mtth 18:20.

Sadly, under our current restrictions we are still unable to hold our larger 'Gathering' service, so for now, small is beautiful and small is special and opportunity to worship and to pray continues to be available in all four of our very special church buildings. Worship keeps us focussed on a God who is there for us, never hiding and able to meet our every need. Where we can gather together it's good for us to do so but let us always continue to hold our nation and our communities before the Lord in prayer, for safety, for strength and for peace. May you know His continuing presence in your hearts and in your homes.

Ben Dave



At the name of Jesus

<https://www.youtube.com/watch?v=r4d4UXSJXig>

Music from
Terri

The readings this week lead me to thinking about our individual responsibility, at this time more than ever each of us needs to be responsible for our own actions. The house of Israel in the Ezekial reading seems to be complaining that our Lord is unjust, that the sins of the parents will be visited upon the children but our God is a fair and just God, he knows our inequities but promises salvation for all those that repent. This traditional hymn also echoes in the Philippians reading.

At the name of Jesus every knee shall bow,
Every tongue confess him King of glory now;
'Tis the Father's pleasure we should call him Lord,
Who from the beginning was the mighty Word.

At his voice creation sprang at once to sight:
All the angel faces, all the hosts of light,
Thrones and dominations, stars upon their way,
All the heavenly orders in their great array.

Humbled for a season, to receive a name
From the lips of sinners, unto whom he came;
Faithfully he bore it spotless to the last,
Brought it back victorious when from death he passed;

Bore it up triumphant, with its human light,
Through all ranks of creatures, to the central height,
To the throne of Godhead, to the Father's breast,
Filled it with the glory of that perfect rest.

In your hearts enthrone him; there let him subdue
All that is not holy, all that is not true.
Look to him, your Saviour, in temptations' hour;
Let his will enfold you in its light and power.

Christians, this Lord Jesus shall return again,
With his Father's glory o'er the earth to reign;
For all wreaths of empire meet upon his brow,
And our hearts confess him King of glory now.

One thing remains https://www.youtube.com/watch?v=6_KXsMCJgBQ

The reading in Philippians speaks of a united people, strong in unity. It speaks of "being like minded", of having the "same love" and being of "one mind and accord". There is strength in numbers and if each of those are mindful of their individual responsibility, what a power they would have. A power for good, for praise to our Lord.

Higher than the mountains that I face
Stronger than the power of the grave
Constant through the trial and the change
One thing remains
This one thing remains
Your love never fails, and never gives up
It never runs out on me
Your love never fails, and never gives up
It never runs out on me
Your love never fails, and never gives up
It never runs out on me

Because on and on and on and on it goes
Before it overwhelms and satisfies my soul
And I never, ever, have to be afraid
One thing remains
This one thing remains
Your love never fails, and never gives up
It never runs out on me... rpt x2

Your love In death, and in life
I'm confident and covered by the power of your great love
My debt is paid, there's nothing that can separate
My heart from your great love
Your love never fails, and never gives up
It never runs out on me.... rpt x2

On and on your love goes on and on
Singing your love your love goes on and on
His love goes on and on sing it
Because on and on and on and on it goes
Before it overwhelms and satisfies my soul
And I never, ever, have to be afraid
This one thing remains
This one thing remains
Your love never fails.... rpt x2
Your love never fails me
Your grace never fails me



Sunday Sept 27th Bible Readings:

Ezekeil 18:1-4 25-32, Psalm 25:1-9, Philippians 2:1-13, Matthew 21:23-32

Click on this site, type in the reading you want and then listen to David Suchet read it to you.

<https://www.biblegateway.com/audio/suchet/nivuk/Gen.1>

Reflection

Walk the Walk

Those of us who have worked in organisations and attended training courses on management and leadership, or have simply seen television documentaries about companies and industries, will be familiar with the many idioms and phrases that abound in such environments. We are told to “lead from the front”, “take ownership”, and most commonly that, “you can’t just talk the talk but you have to walk the walk”.

“Oh, yes”, someone might say, “my boss talks the talk but doesn’t walk the walk”. Where actions might speak louder than words, they come up short, they personally do not act in a way they say they will or expect others to. It is a saying most commonly used where people talk big but act small or don’t act at all. They expect others to do as they tell them to do, but they personally fail behave or perform to the same standards. A company that has managers that introduce policies to tackle bullying and workplace harassment but still bully and harass staff themselves clearly say one thing but do another.

In the Gospel reading Jesus might well have said to the chief priests, “you talk the talk, but you don’t walk the walk”. In Jesus’ parable of the two sons the first son most certainly did walk the walk. Even though this first son had been initially defiant and disobedient he had second thoughts, he changed his mind and thought better about what he said. He repented and went about his father’s business, as his father had asked of him and wanted from him. The second son ‘talks the talk’ to please his father. He wants to be seen to be an obedient and faithful son but makes no attempt to actually fulfil his promise, if indeed he ever had any intention of doing so. His words were empty. Jesus is clearly drawing a direct comparison between the behaviour of the second son and the chief priests and elders.

In this Gospel passage the chief priests are attempting to impose their authority. They are the religious leaders but they are showing no leadership. They are ducking and diving to avoid Jesus exposing their hypocrisy but they cannot avoid the trap that was so obviously placed before them. They cannot allow themselves to be seen to accept the divine mission of John the Baptist because they denied that in his lifetime and they cannot deny it again now because the weight of public opinion is against them. They question Jesus’ authority but find themselves painted into a corner of their own choosing. Unlike the first son who changed his mind and repented, the chief priests are incapable of humbling themselves. They are like the second son, who claims he will do his father’s will but in reality ignores it.

We contrast this with Paul’s account of Jesus in his letter to the Philippians. The chief priests and elders had claimed the right to question not only what Jesus was teaching but also his authority to do so. They clearly saw themselves as having status, power and authority in that situation. In contrast Jesus did not regard his equality with God as something to be exploited, he emptied himself, became humble and obedient; a servant of God and of his followers. The chief priests and elders did not measure up to Jesus.

This leads us to the question we have to ask ourselves. How do we ourselves measure up to his example? In those times where we might take advantage of connections, exploit even the most tacit of relationships with well positioned people, do we humble ourselves or do we exploit the situation. In these days of celebrity, social media and selfie photos, encounters with the most minor of celebrities are exploited for personal yet vicarious kudos.

In both readings from Philippians and Matthew’s gospel we are called to obey the will of God, to do it humbly to do it with humility and without selfish ambition. This is our own personal responsibility, our own personal mission. The first son in Jesus’ parable had a change of heart and changed his ways. The prostitutes and tax-collectors heard John’s preaching and followed his teaching. Jesus humbled himself to do the will of God. In the passage from Ezekiel we are called to take personal stance, to “get ourselves a new heart and a new spirit”. We are neither punished nor rewarded because of any success or failure of our parents or ancestors. We all have a fresh start and that new beginning will start whenever we turn away from our own past. God is a God of second chances, fresh starts and new beginnings, but the onus is on us to think again, change our minds, to repent. To turn away from wickedness and iniquity.

As Christians we are so easily open to the taunt, “call yourself a Christian?” when we fail to match the expectations that other people have of us as Christians. In response to that, one thing that both the sons in the parable teach us is that talk is irrelevant. The first son was quietly obedient. He said “no” but still did his father’s will, as in Matthew 6, “when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you”. The second son’s talk was cheap and without value. What was most relevant was not what they said but what they did. Surely that is what should concern us most too. Quite simply, we know how to talk, but it is far more important to walk the walk.

Graham DiDuca

Prayers



Some words from the book of Habakkuk the prophet :

‘ Though the fig tree may not blossom, Nor fruit be on the vines; Though the labour of the olive may fail, And the fields yield no food; Though the flock may be cut off from the fold, And there be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation.’

We pray for those who are worshipping with us here today, and in other places, both in this country and throughout the world, all of us in very different circumstances from what is normal. Give us patience to bear with the constrictions that have had to be put in place. We pray for the courage, and for the opportunity, to proclaim our faith to others, especially in these difficult times. May we never be ashamed to proclaim the gospel of Christ. Give us the faith of Habakkuk, to rejoice in you always, the God of our Salvation.

We pray also for those of other faiths, for tolerance and for understanding between us and other faithful believers. And we remember those who have no faith at all. Keep us faithful in our prayers for those who struggle most with doubt.
Lord in your mercy, hear our prayer.

We thank you, Lord, that it has not been with us as it was in the days of Habakkuk, that the harvest has been brought in, that there has been fruit on the vine, that the fields have yielded food.

‘Great is thy faithfulness, O God my father, there is no shadow of turning with thee, all I have needed thy hand has provided. Great is thy Faithfulness Lord unto me.’

Lord in your mercy, hear our prayer.

In these days of the pandemic, it is easy to forget those needs of the world that do not change. Let us remember before God all who suffer as a result of conflict, homelessness, disease, bereavement, remembering especially those who are unable to bury their dead as they would wish. We remember especially the family, friends and pupils of David Clark of Richmond School who was killed by cattle this week, as he walked his dogs.

In silence let us bring to God those whose needs are on our hearts today.

Lord, in your mercy, hear our prayer.

We pray for our government in this time of crisis as it faces complex decisions about how to control the spread of the corona virus. Give those who have to make these decisions right judgement. Give us patience and a willingness to co-operate, if further restrictions have to be imposed on us, for our own good.

Lord, in your mercy, hear our prayer.

Locked-down as we are, with much less opportunity to meet with other people, let us pray that God will open new doors for us, that He will use the strange times in which we live to enrich our human relationships, to witness to His love and mercy, wherever we may be .

Lord, when I am hungry, give me someone to feed, when I am thirsty, give water for their thirst. When I am sad, send me someone to lift from sorrow. When burdens weigh upon me, lay upon my shoulders the burden of my fellows. Lord, when I stand greatly in need of tenderness give me someone who yearns for love. May your will be my bread, your grace my strength, your love my resting place.

Merciful Father, accept these prayers for the sake of your Son, our Saviour, Jesus Christ. AMEN.

Ann Pilling

...This Sunday This Sunday This Sunday This Sunday This Sunday ...

Sunday Sept 27th
We hope that you
can join us for
Sunday worship



Visit our website
www.upperwensleydalechurch.org
or our FaceBook page :
[upperwensleydalechurch-cofe](https://www.facebook.com/upperwensleydalechurch-cofe)



Please wear a
face covering

Sunday Sept 27th

St Mary & St John's Hardraw -9.00am Morning Prayer
St Oswald's Askrigg at 10.30am Holy Communion
St Margaret's Hawes at 2.30pm Holy Communion
St Matthew's, Stalling Busk at 4pm Evening Prayer

Please note –The timing of Services in October will be returning to 10:30am for Hawes and 2:30pm for Stalling Busk - see services attached

TV Radio

Worship on the BBC:



Tune into some of the services on TV and Radio.

Sunday: Radio 4 Sunday Worship 8:10 – 8:50am Rachel Mann – A New Heaven and a New Earth – what Harvest might mean for those living in an urbanised environment in a COVID shaped world

Sunday Radio 3 Choral Evensong 3:00 – 4pm from Portsmouth Cathedral

Wed Radio 3 Choral Evensong 3.30-4.30pm from Guildford Cathedral



Sunday: BBC1 *Songs of praise* 1:15-1:50pm
Claire McCollum explores Christian foundations of Saltaire



**Services for
Sept 2020**

Date	Hardraw 9am	Askrigg 10:30am	Hawes 2:30pm	Stalling Busk 4pm
27 th Sep	Morning Prayer	Holy Communion	Holy Communion	Evening Prayer



**Services for
Oct 2020**

Date	Hardraw 9am	Askrigg 10.30am	Hawes 10:30am	Stalling Busk 2.30pm
4 th October	Morning Prayer	Morning Prayer	Holy Communion	
11 th October	Holy Communion	Holy Communion	Morning Prayer	Holy Communion
18 ^h October	Holy Communion	Morning Prayer (BCP 2.00pm)	Holy Communion	
25 ^{t^h} October	Morning Prayer	FAMILY BACK TOGETHER TBC	Holy Communion	Evening prayer