

# St Helen's Magazine

June 2021



St Helen's Church

Ashby-de-la-Zouch



Loving God, loving others, loving the world

# Parish Directory

(The dialling code for these numbers is 01530 except where stated)

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SERVERS	Eileen Barradel	838029
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## St Helen's Church contact details:

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 ♦ 07725 519453  
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- ♦ Facebook pages: St Helen's Ashby de la Zouch  
 St Helen's Heritage Ashby de la Zouch
- ♦ Twitter: @sthelensashby
- ♦ Website: sthelensashby.net
- ♦ Flagstaff Team: www.flagstaff.org.uk

### Giving

You can make donations to the work of St Helen's via our website - <https://www.sthelensashby.net/Groups/327469/Giving.aspx>

Thank you to Darren Cox for this week's cover photograph.

## Editor Writes ...

I listen to a lot of BBC Radio 4 and to numerous podcasts, so I'm always learning new things. I forget most of them too. I think Homer Simpson speaks for me when he says, "Every time I learn something new, it pushes some old stuff out of my brain." This month you could replace some of your old stuff with interesting information on how our Heritage Centre is heading out into a post-lockdown world on page 6, fascinating facts about our churchyard on page 14, and noble news of the M.U.'s Summer of Hope on page 30.



Probably because I have a daughter who is an ESL (English as a Second Language) teacher in China, I have clung on to a fact I learnt recently via a podcast – in WWE, the worldwide professional wrestling organisation, in China, one of the 'villains' is Steve the ESL teacher. How can my lovely daughter be a villain? Perhaps being a goody or a baddy is not always so straightforward and binary? It's a question you might ask of those who ran the Ashby workhouse, which Wendy Freer has written about this month - page 26.

"Pro wrestling" is a combination of sport and soap opera and, although popular around the world, is not yet well-known in China. Therefore its promoters are trying to hook China on wrestling by putting a local spin on the Western entertainment. So when Steve appears in the ring he is a middle-aged American teacher dressed in a sleeveless button-down shirt, and he is invariably losing patience with his Chinese student. He cements his bad-guy status by bringing textbooks for the IELTS - an English exam loathed by Chinese scholars. His opponents will be Chinese heroes, such as Bamboo Crusher, a Chinese fighter with painted panda eye marks, or the Monkey King, or Black Mamba. The fights are scripted so, of course, they always win. On page 32 read how AYFC navigates and works within the culture of the young people they meet.

Running wrestling events in China is proving challenging: Not only have few locals ever heard of pro wrestling, making it hard to sell tickets, the authorities frequently mistake the performances for genuine violence and close down events. Introducing new ideas can often be challenging although a big change for the C of E happened in May quite quietly –see page 12. But other things are afoot – see what Mary has to say over the page.

*Jill Chapman* •



## Revd Mary Writes ...

Dear Friends

Q: How many committee meetings does it take to change a light bulb?

A: This topic was discussed at last month's meeting but is incomplete pending resolution of some action items. It will be re-visited next month. Meanwhile...

Q: How many jazz musicians does it take to replace a light bulb?

A: A-one, a-two, a one-two-three-four!

Q: How many people from the Church of England does it take to change a light bulb?

A: Change?!

These jokes on light bulb changing might make us smile, but we don't always find actual change funny - at all. 'We've always done it this way!' - so why change it now? 'I like it this way!' - and almost certainly won't like the new way. 'I'll miss them!' - and things will never be the same again.

No argument from me: some change is really painful and deeply unwelcome. Over the last fourteen months, we've lived through the most disruptive change some of us have ever known: our lifestyles have had unprecedented restrictions placed upon them; some of us have suffered the irreversible change of close bereavement. How agonising this is! And in our church family, we are just working through an expected but poignant change as Revd Stewart, Zoe and Joanna Betts move on from their curacy with us. We will miss them!



Still other change is on the horizon. For months we have longed to meet up



with friends freely, or go to the cinema, or travel without restrictions - but now these 'once normal' things are becoming possible again, they actually *feel* like significant change and we are wary. After over a year of keeping our distance, a hug suddenly seems like an extreme sport and any sense of spontaneity hedged around with innate risk assessments. Freedom, it seems, is not as straightforward as it sounds.

And then there is change in the church: a significant financial shortfall for the Diocese of Leicester leading to a significant review of how Christian ministry can be offered in our parishes. For those of us who are ministers, this might ask of us a real, painful change, to what we do - and what we feel called to do. For those of us who are members of congregations, or who live in our parishes and feel anchored by the presence of the church amongst us, we might feel let down or abandoned by this change.

How can we respond?

Firstly, by jettisoning our British stiff upper lip (although, technically, I am not sure it is possible to jettison a lip!). This is hard and painful and not what we have wanted. Let's name that.

Secondly, by being kind. Change - especially unpleasant change - can make us want to find someone to blame; to express our bewilderment and loss by lashing out at another. Let's fight against those instincts. Let's hold to one another in love. Let's see ourselves as partners in change, not enemies in change.

Thirdly, by trusting in God who has watched over his people throughout countless periods of change, through their faithfulness and through their rebelliousness, through times of victory and times of defeat, through times when they couldn't be stopped and times when they couldn't get started. Through it all, God has been there, and through it all God has been working his purpose out; his unwavering intent that people should come to know his love. Our 'now' is sharp and painful for us, but in the context of eternity it is just a heartbeat - and it cannot stop God's kingdom from advancing.

In Hebrews 13.8 we read that Jesus Christ 'is the same, yesterday, today and forever'. In all this change that we are experiencing, he doesn't change. He is the same in love and faithfulness and power. As much changes around us, he is constant. Look to him. Follow him. Let him love you.

With love

**Rev'd Mary**

## Culture Recovery Fund Grant Award !!

*"We are delighted to be awarded this generous grant to support us in restarting our programme of heritage activities at St Helen's and at the Community Heritage Centre. We're looking forward to welcoming our community back to our wonderful site and playing our part in boosting people's well-being after a very difficult time." - Revd Mary*

**W**e are very excited to announce the receipt of £21,000 in grant funding from the Government's Cultural Recovery Fund. This much-needed grant will help us reopen safely and allow us to resume our wonderful heritage activities, workshops and events... once lockdown conditions are relaxed.

Nearly £400 million has been awarded to thousands of cultural organisations across the country in the latest round of support from the Culture Recovery Fund. We are extremely proud that St Helen's is among more than 2,700 recipients to benefit from the latest round of awards from the £1.57 billion fund.

Since the successful completion of a £604,800 National Lottery Heritage Fund grant in 2019, the Community Heritage Centre has provided a much needed venue for local committees, clubs and community groups. St Helen's is committed to an ongoing programme of heritage activities in and around our beautiful Grade 1 listed Church and plays a key role in fostering community relationships by offering a diverse range of cultural activities, children's workshops and historical lectures.

Planning can now begin to open up in a safe and Covid compliant way. As well as providing funding to deep clean both buildings, provide new sanitizing stations and contactless payment ability it also allows us to finish the Heritage Centre garden - expanding our outside space dramatically. Other elements of the grant include a new volunteer recruitment drive and training volunteers to deliver Covid-safe workshops and events, fees for local heritage professionals to design and deliver events (such as our popular Archaeological Dig Day!) procurement of learning materials, and publicity and promotion costs.

Plans are afoot for future exhibitions, talks, workshops and events and will be posted on our website and Facebook pages.

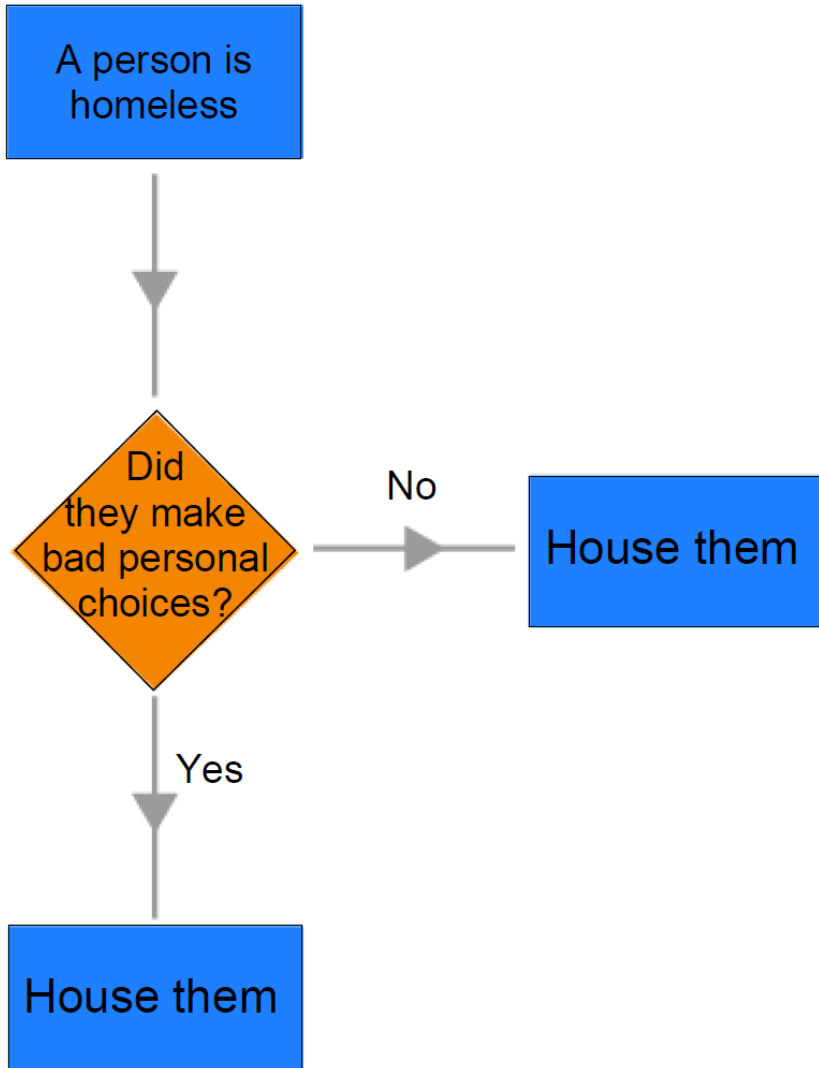
We are always looking for new volunteers to join us so please contact Sharn at [sthelensheritage@gmail.com](mailto:sthelensheritage@gmail.com) if you would like to know more!

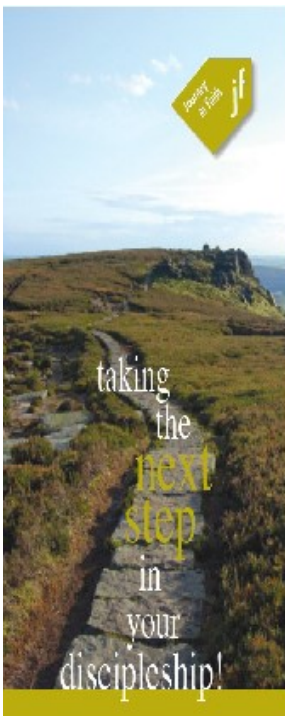
Keep safe and looking forward to seeing you all soon.

**Sharn Stinson**

## **Homelessness is complicated**

**A visual guide for Christians on how to take care of the poor -**





## Journey in Faith Course

### What is the Journey in Faith Course?

A 3 term course that is held in small local groups. It helps to grow confidence in our faith and to explore how we can live out everyday faith.

### Who can join?

It is open to anyone—there is some reading to do between sessions but you don't need to have done any studying before.

### Is there a cost?

£40 per term but speak to us if this is a barrier.

### How do I find out more?

More details can be found on the Diocesan website or you can contact Liz Rawlings ([liz.rawlings@leicestercofe.org](mailto:liz.rawlings@leicestercofe.org)).

### Courses

Braunstone	Monday evening
Market Harborough	Tuesday evening
Oadby	Wednesday evening
Castle Donington	Thursday evening
Loughborough	Sunday afternoon

To apply email: [mmbookings@leicestercofe.org](mailto:mmbookings@leicestercofe.org) stating which course you want to join.

### What does a previous participant say?

"If you want to know more about yourself and your Christian faith, then Jif is the course for you. You'll be welcomed and challenged, affirmed and changed, and you'll definitely be glad you came."

**Chris Lewis**

Counsellor / Psychotherapist

## Chris's Therapeutic Counselling

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Please send any  
articles, jokes, book  
reviews, photos etc to  
jill.chapman12@btopen  
world.com

Thanks

## The What's On Notice board



St Helen's Church & Community Heritage Centre




# Isolation Creation Exhibition

During the last 14 months our  
lives may have been restricted  
but our creativity has been  
let loose!

On  
June 26<sup>th</sup> & 27<sup>th</sup>  
July 3<sup>rd</sup> & 4<sup>th</sup>

come & see what's been  
sewn, carved, photographed,  
filmed, drawn, decoupage,  
painted, written, woven,  
moulded, papier-maché,  
knitted, patch-worked,  
macramé, mosaiced or  
crocheted during lock-down!

4 Church Yard, Ashby-de-la-Zouch, Leics, LE65 1AA

criage  [instagram.com/sthelensheritage](https://www.instagram.com/sthelensheritage)  [www.sthelensashby.net](https://www.sthelensashby.net) 

## Foodbank Shopping List

Long life fruit juice  
Pot noodles  
Mugshots  
Instant noodles  
Toilet rolls  
Long life sponge puddings  
Instant mash  
Penguins or Kit Kats

National Garden Scheme

# Open Garden

Alan and Alison Cross are opening their  
Warwick Glen Garden  
to the public for charity

- 3<sup>rd</sup> and 4<sup>th</sup> of July 2021
- 10.00-16.00
- 29, Willesley Road, Ashby, LE65 2QA.

The entry cost is £3.50 (free for children).

Cream Teas are available to buy  
(biscuits and squash for children)

Full Garden Description can be  
viewed on the NGS Website  
- Search for Warwick Glen.

All proceeds going to the NGS Charities  
and Macmillan Cancer.





# ***Green Grass***

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## Re-establishing a Routine

They say it takes 6 weeks to establish a new routine; as lockdown was so many months it seems we are all taking time to re-establish our routines of going shopping – I have found it difficult to get used to going into fair2all so quite understand that customers are also finding it strange to be able to get out and about.

There have been other effects on fair2all of the lockdowns – one is the lack of opportunities to need new clothes such as holidays, special occasions or even going out to work; so don't be surprised to see a wide variety of Nomads' comfy clothing reduced.

I am also trying to support my wholesalers and their suppliers; Noah's Ark, (a Christian company based in Moradabad, India) has been reaching out throughout the pandemic to help as many people as they can:

- Giving grants to 80 artisans who have lost their jobs or had their working days cut.
- Helping 55 workers & artisans who had not paid their children's (52 girls & 32 boys) school fees for the last one year.
- They have also paid the 10 staff at the Noah's Ark Charity Schools which teaches 306 children even though the schools have not been open.
- Given Covid 200 kits to staff & workers - masks, sanitizers, thermometers & oximeters.

Something from their bike chain range would make a great Father's Day Gift.

In response to customers' requests fair2all has increased (again!) the range of cards on offer, so next time you want a card why not pop in?

Currently we continue to be open 10 – 4 Monday – Saturday. Thanks for your continued support of fair2all 17 Bath Street Ashby 01530 417286

**Mandy McIntosh**



# Changes to Marriage Registration

An era in the Church of England comes to end not with a bang or even a whimper but a line through a register

Major changes to the way marriages in England and Wales are registered came into effect on May 4<sup>th</sup> this year. The regulations to amend the Marriage Act are the biggest rethink of the marriage registration system since 1837.

One innovation is the creation of a single electronic marriage register, which should save time and money, be a more secure system, and eliminate the need for data to be extracted from hard copies. But, at the same time, it is hoped the new system will change a wedding couple's experience of their church wedding as little as possible.

Page 23

Marriage Solemnized at ..... in the parish of .....

Columns: 1 2 3 4 5 6 7 8

No.	When married	Name and surname	Age	Condition	Rank or profession	Residence at the time of marriage	Father's name and surname	Rank or profession of father
45								

Married in the ..... according to the rites and ceremonies of the ..... by ..... or after ..... by me,

This marriage was solemnized between ..... in the presence of us, { ..... }

Any correctional notes must be written in this margin

Marriage Solemnized at ..... in the parish of .....

Columns: 1 2 3 4 5 6 7 8

No.	When married	Name and surname	Age	Condition	Rank or profession	Residence at the time of marriage	Father's name and surname	Rank or profession of father
46								

Married in the ..... according to the rites and ceremonies of the ..... by me,

This marriage was solemnized between ..... in the presence of us, { ..... }

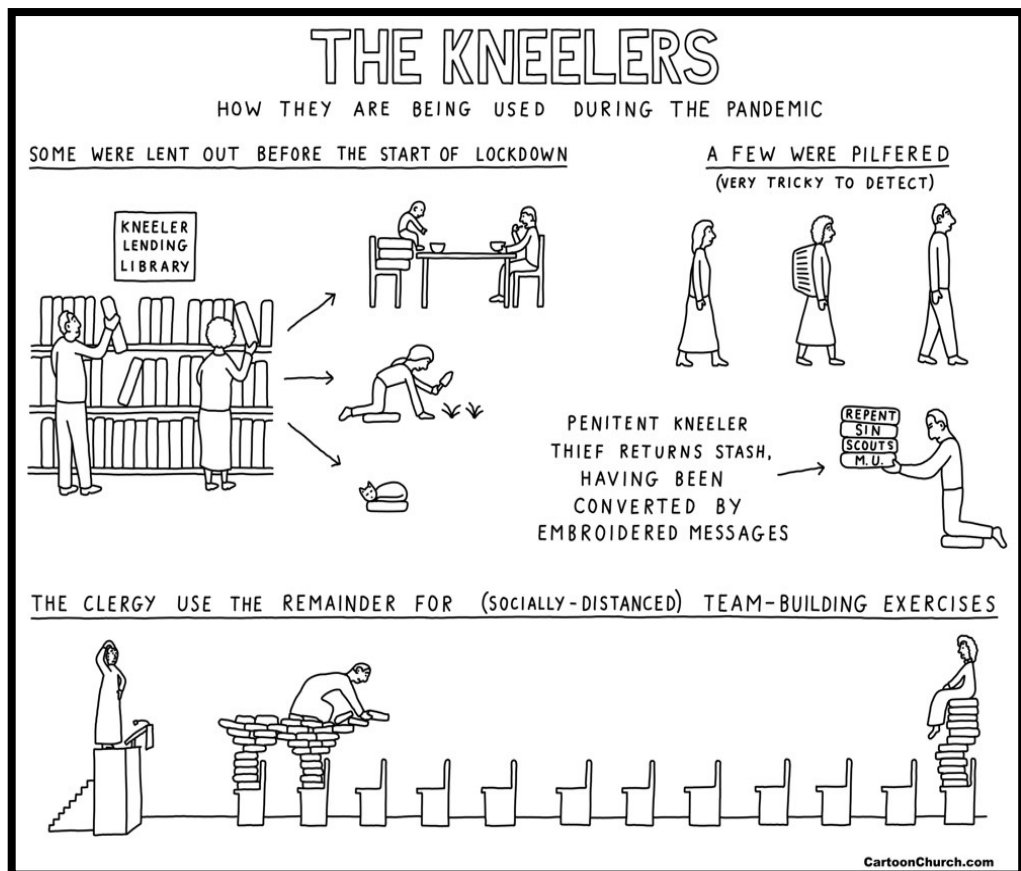
Marriages used to be registered by the couple signing a register book. There are around 84,000 of them, with one held at each register office, in churches and chapels, and at religious premises registered for marriage. The new system will be entirely online. Not only will there no longer be a requirement to complete a paper-based formal register for marriage, but the legal marriage certificate will not be issued at the time of marriage. Instead, the parties will sign a marriage document. This will contain all of the necessary information that will then be entered into the online marriage

register, maintained by the Registrar General.

Another key alteration will correct a historic anomaly and allow for the names of both parents of the couple to be included in the marriage entry and on marriage certificates for the first time, instead of only their fathers' names. The details of each party's father and mother (name, surname and occupation) have been included on a civil partnership schedule, since civil partnership registration regulations were introduced in 2005. There is also already an electronic register for civil partnerships.

If these legal and historical records are to truly reflect today's society as a whole, then surely more changes will be needed for them to reflect the reality of the plethora of modern family structures in existence today, including for example, same sex families, transgender parents and step families. And one day we may see the inclusion of same sex couples in the marriage entry itself? Who knows?

Jill Chapman



# St Helen's Churchyard

## Part 2: Churchyard monuments and burials

It is worth spending a few minutes looking at the churchyard as it is today. Time, gardeners and the ravages of mowing machines have caused the loss of many of the 18th and 19th century gravestones; we are fortunate that a record remains from the early 21st century, a survey carried out by Liz Jones at the Museum, but this serves to underline what has already been lost.

The monuments in St Helen's churchyard – headstones, footstones, plaques, ledger stones, chest tombs, coping stones, crosses and pedestals – belong to quite a narrow period, the earliest being 1716 and the oldest 1939. The churchyard was closed to burials, apart from unmarked ashes interments, in 1855. Almost all of the headstones are made of slate, brought from Swithland a few miles away. Other materials – sandstone and limestone – are all local, with the exception of one early 20th century grave cover of marble, now weathered.

In the early 1970s the headstones to the west of the church – around 130 of them - were removed from their graves and arranged in alphabetical order around the south and west walls of the churchyard; a few form the floor in the tower. These are all made of slate and are of two forms - flat-topped and shouldered - and all date after 1812, when the western section of the churchyard was added. The styles of writing are all similar, a mixture of flowery cursive and plain printing, for example:

Sacred to the memory of Catherine Adams, who departed this life

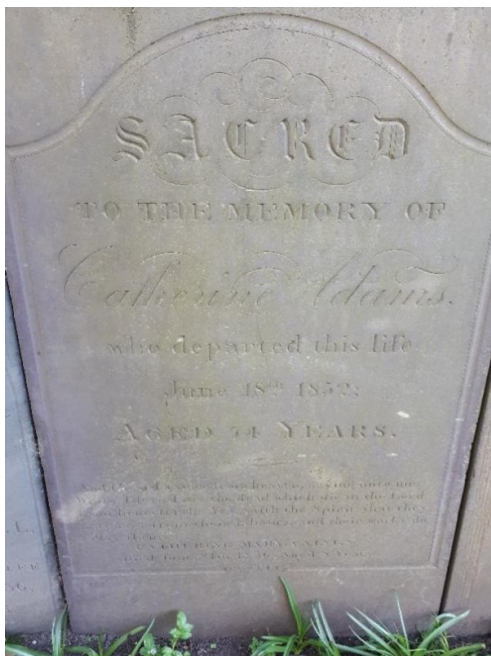
June 18th 1852; Aged 74 years.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labours: and their works do follow them.

Added later at the bottom of the stone is

Catherine Mary Caines

Died June 24th 1856, Aged 8 years.





Catherine Caines was Catherine Adams' granddaughter.

The stone mason's name is present on many of the stones, in this case Cooper. A 19th century photograph of the stone masons exists, which confirms that a group of them worked in the same yard, which was less than a quarter of a mile from the churchyard.



*Stonemasons of Ashby (copyright Ashby Museum)*

A glance over St Helen's churchyard from the east end shows that there are very few standing monuments. Many of the headstones were laid flat and some were lost in 1878-1880 when the church was enlarged. The flattened stones are also mainly made of slate, but are in general of an older date, and in less good condition.

There are a number of slate footstones in the churchyard, not all of which are near their headstones. These bear just initials and sometimes a date. In at least one case there is no accompanying headstone: could it be that a footstone was placed by the grave in the hopes that the family could afford a headstone one day?

Near the eastern wall are a number of children's graves. Child burials were often placed near a boundary in the medieval period, though there seems no reason for this in the 18th and 19th centuries, except perhaps tradition.

There are few three-dimensional objects in the churchyard. Only one chest tomb now remains, and that is in poor condition. It is made of sandstone and has four oval slate plaques, inscribed to members of the Dunn family, though one of these has now dropped off and is leaning against the tomb.



*Chest tomb covering a vault, to the Dunn Family*

There are a surprising number of pieces of monument on the ground on the east end, suggesting that there were a number of other chest tombs which have been removed. Historic England's advice on dealing with damaged and dangerous monuments is to lay the top and/or inscriptions flat on the ground

and this is what appears to have happened.

On the north east side of the church by the path is a pedestal monument, unusually for this churchyard made of limestone. It is in the form of a square column set on a stone plinth with a low iron railing around it. It has inscriptions on both faces with lead lettering, and the stone mason was called Elliott. It mentions members of the Cape Family, and shows Ashby's links with other parts of Britain and the world:

... son of the Rev Joseph CAPE  
Rector of Uldale, Cumberland

Died at Ilfracombe 20th August 1858  
Aged 60.

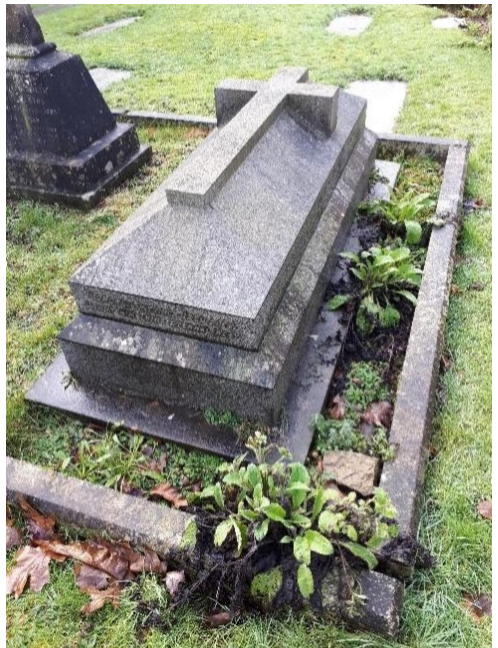
Jonathan younger son of Thomas &  
Sarah Slater CAPE Lieut. 30th Bengal  
Infantry Killed at Lucknow on the 20th  
March 1858 at the early age of 19.

Joseph Thomas elder son of Thomas & Sarah Slater CAPE Died at Totnes  
7th April 1888 Aged 50. He was buried at Harbertonford, Devon.

A number of 19th / 20th century  
memorials to the family of Canon John  
Denton lie on the north side of the  
church. Denton was the much loved,  
and erudite, rector who was  
responsible for the 19th century  
extension and refurbishment of the  
church. He lies buried under a marble  
coping stone with an inscribed cross  
on the top. The stone mason was  
Elliott.

In loving memory of John DENTON,  
Vicar of Ashby Hon. Canon of  
Peterborough, & Rural Dean, who  
entered into rest June 12th 1903, Aged  
73.

Loved and regretted by all amongst  
whom he had laboured nearly 50  
years.



Other members of the Denton family were buried in the plot, which is surrounded by a sandstone kerb, all unusually after the churchyard was closed. The other family memorials are in the style of crosses, including one Celtic style. There are no other crosses in the churchyard.

The last monument in the churchyard dates to 1939 and is an unassuming limestone ledger stone tucked into the north side corner where the chancel meets the Hastings Chapel. It marks the grave of the 14th Earl of Huntingdon, Warner Francis John Plantagenet, the last descendent of the Hastings family to be buried at St Helen's.

There are lots of stories connected to the gravestones which are yet to be told. If you have a few minutes, why not look at a few and see what they can tell you?



Next month: What is the role of the churchyard today?

**Anne Heaton**

(My thanks to Julie Starkey for help with the research.)

## ***In one sentence, describe the Bible's message***

On one of the social media pages I follow, a contributor asked the question, 'In one sentence, describe the Bible's message.' Any request on social media can be a dangerous thing, but I have listed all the answers here except one, which I deemed to include offensive language. I wonder what you make of them? And is our mission statement, 'Loving God, Loving others, Loving the World' an answer to the question? If you were asked the same question, what would your answer be? Do let me know – I'll print your responses in next month's magazine.

- Love all, judge none.
- Love God by loving your neighbour.
- Make God's message ambiguous enough so everyone thinks that they're right.



- Treat one another with love and be big enough to ask for forgiveness when you don't.
- The story of God grows with the development of human thought, and ends up with a loving god and the expectation that we commit to love as a way of life following the way of Jesus.
- Love one another as I love you.
- Love
- Love
- Don't be a dick.
- It's all about the love, man!
- Historical
- Love.
- We're humans, and therefore all screw up, but God is always reaching out to us to redeem us from our mistakes. Best way I know to sum it up.
- "For God so LOVED the world that he sent his only begotten Son that WHOSOEVER believes in Him shall not perish but have eternal life." John 3:16
- God, as created in the imaginations of generations of people in the Middle East.
- Love wins
- The Bible doesn't have a message. It was written over 1700 years and it wasn't compiled as a book for another 400 years after that. So it's just a period of time when people were trying to understand God so it's more of a book of questions and searching and seeking and trying things out than it is anything definitive
- "Let love lead"
- Whosoever may come
- A history of story-telling from people trying to make sense out of life.
- Love all, Fear not

**Jill Chapman**



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# Little Fishes re-opening

We are very excited to be planning for Little Fishes to re-open from Monday 7<sup>th</sup> June at the usual time of 9.30-11.30 in St Helen's Community Heritage Centre.

Please note the guidance below, especially the need to book in for sessions as numbers are limited to 10 adults/carers.

To book, please email Caroline Fraser on [cassyf@ntlworld.com](mailto:cassyf@ntlworld.com) up to one week in advance, stating:

- Date to be booked
- Your name and contact number
- An emergency contact number
- The number of children you will be bringing
- The approximate time of your arrival.

Please consider making use of the free lateral flow home testing kits prior to attending a session.

Adults are to wear masks on entry and departure and whilst moving around the building. Maintain social distancing.

Hand sanitizer to be used on entry and will be available for use throughout the session.

Please do not attend sessions if you have tested positive for COVID-19, have any symptoms or should be isolating in accordance with government guidelines.

If you develop symptoms or test positive after attending a session, please notify Caroline Fraser on [cassyf@ntlworld.com](mailto:cassyf@ntlworld.com) as soon as possible.

Please note, we will not be able to use the kitchen for the first couple of weeks; we will, however, aim to provide small individual snacks and juice boxes/water for the children.

Please note the patio doors will be open for ventilation (but blocked off for children's safety) so if you feel the cold, please wrap up warm.

A copy of the risk assessment will be available during sessions, if you would like to see it in advance, please let us know via email or our facebook page.





# Our Worship



We worship together on-line via Facebook on the Flagstaff Family of Churches' page.

You can catch up with our services later, on the St Helen's Church website ([www.sthelensashby.net](http://www.sthelensashby.net)), simply by clicking on the relevant date on the Online Services and Readings page, under the Church Life tab.

## Service Pattern

- Parish Prayers - Saturdays  
9.30am  
Within the St Helen's church building
- Holy Communion - Wednesdays  
10am  
Within the St Helen's church building & on-line
- Holy Communion - Second, third and fourth Sundays of the month  
10.30am  
Within the St Helen's church building & on-line
- Holy Communion within others of our Flagstaff Family of Churches' buildings - Sunday afternoons  
4.00pm  
**1st Sunday:**  
Isley Walton  
**2nd Sunday:**  
Coleorton  
**3rd Sunday:**  
Staunton Harold  
**4th Sunday:**  
Breedon

Due to the government's Covid-19 precautionary restrictions numbers within our church buildings are limited. It is necessary to book places for any of the Sunday services in advance. Please email [sthelensashby@gmail.com](mailto:sthelensashby@gmail.com)

- All-Age Service -First Sunday of the month  
10.30am (on-line only)

The church building is now open daily, dawn till dusk.

## From the Albums ...

Church has been 'put back together' after some Covid-19 restrictions were lifted. Here is the reinstated children's area.

The kneelers are back in the pews too (although the version of events in the cartoon on page 13 is almost as exciting as reality!)



We said goodbye to our lovely Reverend Stewart, Zoe and Joanna. How we will miss them all. To accommodate everyone from across the Flagstaff Family who wanted to be at St Helen's for their last service with us, we had to seat some of the congregation, socially distanced of course, in the chancel - you can see them behind Revd Mary in the photo.

# The Lord's Prayer

## The Lord's Prayer in Aramaic

[illegible]

## The Lord's Prayer in Greek

ΠΑΤΕΡ ΗΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ  
ΑΓΙΑΣΘΗΤΩ ΤΟ ΟΝΟΜΑ ΣΟΥ  
ΕΛΘΕΤΩ Η ΒΑΣΙΛΕΙΑ ΣΟΥ  
ΓΕΝΗΘΗΤΩ ΤΟ ΘΕΛΗΜΑ ΣΟΥ,  
ΩΣ ΕΝ ΟΥΡΑΝΩ ΚΑΙ ΕΠΙ ΤΗΣ ΓΗΣ  
ΤΟΝ ΑΡΤΟΝ ΗΜΩΝ ΤΟΝ ΕΠΙΟΥΣΙΟΝ  
ΔΟΣ ΗΜΙΝ ΣΗΜΕΡΟΝ  
ΚΑΙ ΑΦΕΣ ΗΜΙΝ ΤΑ ΟΦΕΙΛΗΜΑΤΑ ΗΜΩΝ,  
ΩΣ ΚΑΙ ΗΜΕΙΣ ΑΦΙΕΜΕΝ ΤΟΙΣ ΟΦΕΙΛΕΤΑΙΣ  
ΗΜΩΝ  
ΚΑΙ ΜΗ ΕΙΣΕΝΕΓΚΗΣ ΗΜΑΣ ΕΙΣ ΠΕΙΡΑΣΜΟΝ,  
ΑΛΛΑ ΡΥΣΑΙ ΗΜΑΣ ΑΠΟ ΤΟΥ ΠΟΝΗΡΟΥ. ΑΜΗΝ.

### *Transliteration:*

*Pater hêmôn ho en toes ouranoes;  
hagiasthêtô to onoma sou;  
elthetô hê basileia sou;  
genêthêtô to thelêma sou,  
hôs en ouranô, kae epi tês gês.  
ton arton hêmôn ton epiousion dos hêmin sêmeron;  
kae aphes hêmin ta opheilêmata hêmôn,  
hôs kae hêmeis aphiemen toes opheiletaes hêmôn;  
kae mê eisenenkês hêmas eis peirasmon,  
alla rhysae hêmas apo tou ponerou.  
hoti sou estin hê basileia kae hê dynamis kae hê doxa eis tous  
aeônas;  
amên.*

### **The Pater Nosta in Latin**

*Pater Noster, qui es in caelis,  
Sanctificetur nomen tuum.  
Adveniat regnum tuum,  
Fiat voluntas tua,  
sicut in caelo, et in terra.  
Panem nostrum quotidianum da nobis hodie,  
Et dimitte nobis debita nostra,  
sicut et nos dimittimus debitoribus nostris.  
Et ne nos inducas in tentationem,  
Sed libera nos a malo.  
Amen.*

### **The Lord's Prayer - Old English c450-1100**

Fæder ure þu þe eart on heofonum si þin nama gehalgod tobecume  
þin rice gewurþe þin willa on eorðan swa swa on heofonum urne  
gedæghwamlican hlaf syle us to dæg and forgyf us ure gyltas swa  
swa we forgyfað urum gyltendum and ne gelæd þu us on costnunge  
ac alys us of yfele soþlice.

### **The Lord's Prayer - 1384**

Oure fadir þat art in heuenes halwid be þi name;  
þi reume or kyngdom come to be.  
Be þi wille don in herþe as it is doun in heuene.  
yeue to us today oure eche dayes bred.  
And foryeue to us oure dettis þat is oure synnys as we foryeuen to  
oure dettouris þat is to men þat han synned in us.  
And lede us not into temptacion but delyuere us from euyl.

## **The Lord's Prayer, 1611 AD (King James Bible)**

Our father which art in heauen,  
hallowed be thy name.  
Thy kingdom come.  
Thy will be done in earth as it is in heauen.  
Giue us this day our daily bread.  
And forgiue us our debts as we forgiue our debtors.  
And lead us not into temptation,  
but deliuer us from euill.  
Amen.

**G.J.R. Ouseley from The Gospel of the Holy Twelve** - a publication purporting to be from the early Christian era, and presenting vegetarian versions of traditional teachings, which was first serialised in *The Lindsey and Lincolnshire Star* newspaper between July 30<sup>th</sup>, 1898 & March 10<sup>th</sup>, 1901

Our Father-Mother Who art above and within:  
Hallowed be Thy Name in twofold Trinity.  
In Wisdom, Love and Equity Thy Kingdom come to all.  
Thy will be done, As in Heaven so in Earth.  
Give us day by day to partake of Thy holy Bread, and the fruit of the living Vine.  
As Thou dost forgive us our trespasses, so may we forgive others who trespass against us.  
Shew upon us Thy goodness, that to others we may shew the same.  
In the hour of temptation, deliver us from evil.  
Amun.

**Neil Douglas-Klotz in Prayers of the Cosmos, 1994**, has several versions of the Lord's Prayer, where he has translated from the original Aramaic to English, rather from Aramaic to Greek to Latin, to English

Oh Thou, from whom the breath of life comes,  
who fills all realms of sound, light and vibration.  
May Your light be experienced in my utmost holiest.  
Your Heavenly Domain approaches.  
Let Your will come true - in the universe  
just as on earth.  
Give us wisdom for our daily need,  
detach the fetters of faults that bind us,  
like we let go the guilt of others.  
Let us not be lost in superficial things,  
but let us be freed from that what keeps us off from our true purpose.  
From You comes the all-working will, the lively strength to act,  
the song that beautifies all and renews itself from age to age.  
Sealed in trust, faith and truth.



**And ...**

O Birther! Father- Mother of the Cosmos  
Focus your light within us - make it useful.  
Create your reign of unity now-  
through our fiery hearts and willing hands  
Help us love beyond our ideals  
and sprout acts of compassion for all creatures.  
Animate the earth within us: we then  
feel the Wisdom underneath supporting all.  
Untangle the knots within  
so that we can mend our hearts' simple ties to each other.  
Don't let surface things delude us,  
But free us from what holds us back from our true purpose.  
Out of you, the astonishing fire,  
Returning light and sound to the cosmos.  
Amen.

### **A New-Age Lord's Prayer by John Shore, 2017**

Our genderless spirit guide  
who art in everything,  
honoured be thy names.  
Thy new age come,  
thy will be manifested,  
on this and on all cosmic planes.  
Break with us our daily gluten-free unleavened bread,  
and forgive us our bad karma,  
as we forgive those  
who project their bad karma onto us.  
Lead us not into negative vibrations,  
but deliver us from organized religion.  
For ours is the harmonic unity, the empowerment, and the glory,  
forever and ever.  
Namaste.

According to John Shore, Christian author and blogger, he and a group of friends one evening were imagining how some of the world's primary religious texts might read if translated into New Age-eze. He has said of this version, 'Some might think that we're onto something with this! Others might think that it's amazing that we didn't have anything better to do. But I dunno.'

**Jill Chapman**

## Ashby Place

**A**shby Place was a building which adjoined the castle, standing in what are now the grounds of Manor House School and close to Mount Walk.

The Guide Book to Ashby Castle describes it as “a two-storey range of which only a chimney stack survives. [it] opened off the great chamber towards the outer court. This was probably a 16<sup>th</sup> century lodging house for senior members of the household.”

After the demolition of the castle during the English Civil Wars, the Hastings family moved to Donington Hall but part of the castle, including Ashby Place, was patched up and used as a dower house for the countesses of Huntingdon. It was repaired in 1724 and later occupied by the widowed Selina, Countess of Huntingdon, after the death of her husband in 1746.

A garden building, believed to have been constructed for a visit of James I, was converted into a laundry and later the Countess gave it as a meeting house for a nonconformist minister. In 1783, Selina founded the Calvinist sect called the Countess of Huntingdon's Connexion.

The only illustration of Ashby Place is an anonymous painting which looks across from what is now the Ashby School sports field alongside Mount



Walk. It looks to have been an interesting collection of buildings which, according to W Scott, contained 71 rooms.

After Selina's death in 1791, Ashby Place was rented out. It was used partly as offices for the Ashby Canal Company. It also contained an assembly room for public lectures and functions, a jail and a House of Industry, which was an early workhouse. According to Scott, some stables adjoining the wall just south of the church were turned into cottages for the poor.

In 1797, the House of Industry was visited by Frederick Morton Eden who wrote a report on it. He stated that it housed 52 inmates:

"chiefly old women and children ... the children are taught to read, to spin jersey, do common house work, spinning, knitting, sewing, working in the fields etc. by which means they become early attached to industrious principles and are thereby made truly useful and valuable servants. The bedding and wearing apparel are chiefly manufactured in the house, exclusive of which work, the Poor generally earn by spinning jersey etc. about 10s.6d. a month."

Surprisingly, the minutes of the meetings of the Guardians, who ran the House of Industry, have survived and give a lot of further detail about everyday life there. In March 1815 they ordered that a bath be provided for "*the washing and cleansing of any poor person sent to the House*". It was also declared that everyone admitted to the House should be so washed immediately on admittance and not allowed to associate with other inmates until this had been done. At this time their clothes were taken away to be "*ovened and washed*" and put away. They were returned to them if and when they left the House so there must have been some sort of uniform provided.

No-one was allowed to visit the inmates without the permission of the Governor or, in his absence, the Mistress. No "spirituous liquors" were allowed in the House, except for medical purposes, and swearing, or the use of profane curses was expressly forbidden. Those committing the latter offence, were to have their next three meals replaced with bread and water.

The day began with the ringing of a bell at 6 am in the summer months and at first light in the winter.

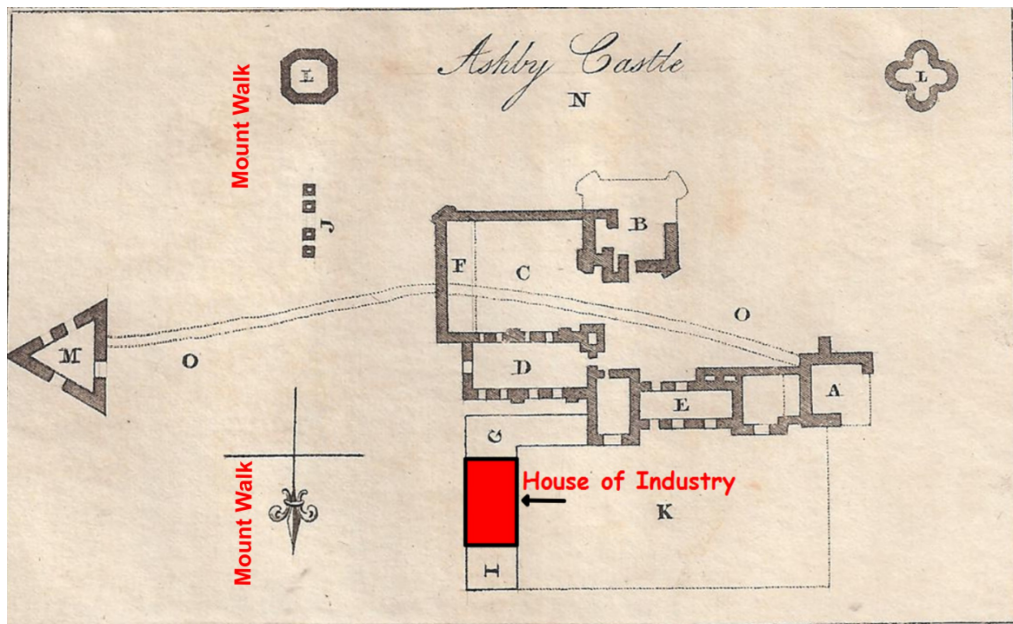
The wards were swept every morning and the windows opened. Half an hour was allowed for breakfast. Prayers were read beforehand and grace was also said before and after every meal.

During the day the inmates were "*set to such work as their several abilities [would] permit*".

Children were to be instructed twice a day in reading and spelling and were taught the catechism.

One hour was allowed at midday for dinner, the main meal of the day. Work ceased at 6 pm in summer and 4 pm in winter. Prayers were then read again before supper was served. The rules specifically emphasise that inmates were to be given *no more* than three meals a day!

Little children were put to bed by the designated “proper persons” and everyone was to be in bed with the fires and candles put out by 9 pm during the summer months and 8 pm in winter.



By the early 1820s, the House of Industry was becoming no longer fit for purpose and the Guardians ordered that a new workhouse be built out of town on the Nottingham Road. It opened in 1826. The Ivanhoe Baths opened in 1822 with much more lavish assembly rooms and the old Ashby Place was no longer needed. It was demolished in 1830 and soon after that the Manor House was built by Edward Mammatt. It still belongs to the Hastings family Trust.

Wendy Freer



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## Jokes that have groan on us!

One thing we will particularly miss with Reverend Stewart gone is his endless store of jokes. However, we do, of course, have our very own teller of terrible corniness - Don Crombie. So, as consolation for all the Stewart jokes we will no longer 'enjoy', here are a couple from Don:

**Q** Did you hear about the man who went out with a lady gravedigger?

**A** All she wanted was his body

**Q** Do you know what the oldest form of transport is that is mentioned in the Bible?

**A** Well would you be surprised to hear that it was a motorcar!!! Yes it was. Moses came down from the mountain in a Triumph.

Can anyone do any better? Please send me your jokes to help us all get over Stewart's departure. Ed

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# Mothers' UNION

Christian care for families

## Summer of Hope Campaign

Central Mothers' Union recently launched the 'Summer of Hope' initiative, to encourage members and friends to take part in a range of activities during June, July and August, to raise awareness of MU, and, in the process, perhaps to raise funds for MU projects. Ideas for suggested activities, ranging from cream teas to a 5km walk/run challenge for groups or individuals, are to be found on the MU website: [www.mothersunion.org](http://www.mothersunion.org).



Worldwide President, Sheran Harper, writes:

'This summer we give thanks to God for the gift of life and for our loving and compassionate families and friends.

We owe our unique role for women within the Church to our founder Mary Sumner. This year we celebrate 145 years of Mothers' Union and pay tribute to Mary Sumner on the 100<sup>th</sup> anniversary of her death, for all she achieved in life, empowering women and mothers worldwide, and establishing the home as a place of religious education and growth.'

### Summer of Hope Prayer

God of hope, shine the rays of your love on all in need across the world,  
that this may be a summer of hope for those we seek to serve.  
Help us to reflect your hope through kindness and generosity,  
that lives may flourish and grow in the warmth of your love.

### **Wave of Prayer**

The Wave of Prayer observance for MU members in the Diocese of

- Leicester occurs at the end of June. At the time of writing, our committee
- is awaiting further details for this year. As it is uncertain whether we will
- be able to safely meet, details will be passed on to members when
- received from Leicester, so that the Wave of Prayer can be followed at
- home.

**Beryl Stephens**

## Nature Workshops

**H**ospice Hope are running a series of (Covid-secure) nature workshops in collaboration with Wild Minds and the National Forest. These are free for anyone living with a health condition in North West Leicestershire.



If you aren't sure whether someone might be suitable, ring 07591952027.

Also being offered is travel cost reimbursement of up to £5.

Workshops will be held at Feanedock near Moira on June 19<sup>th</sup>, July 17<sup>th</sup> and August 11<sup>th</sup>.



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## Rock Solid

Having enjoyed circumnavigating Ashby in the fine weather on Fridays in April, we have been very grateful for each dry evening forecast in May too. We are also grateful for the candour of this group of young people. Talking about difficult issues can be a tricky thing with some young people. They can be very good at knowing what answers will please the adults they are talking to and so honesty, reality and ownership of emotions can be absent from conversation. Not with this group.

Rock Solid had to be cancelled on May 21<sup>st</sup> as we were unable to provide enough adult supervision. However, we produced a special online Rock Solid with the aid of YouTube and asked parents of RS members to pass it on / show it to their young peeps. In the video Vernon notices that those who trust seem to have more fun, and peace, hope and joy.

For the final Friday of May Rock Solid were back together again, and went for a walk. We make sure it's on tarmac to ensure that it is accessible to as many yp as possible, but include optional short challenges / diversions off tarmac.

Please pray for this group that, as they endure many anxiety stirring trials throughout their weeks, they would not become isolated.

Pray that we help them to develop strong, supportive connections with good friends, family and chiefly with God who is always present and able to renew them.

Please pray that this group would keep growing as a supportive fellowship as they live with a wide range of challenges - especially the challenge of following Jesus. Pray we would know the Father as we follow him in the power of his Spirit.

Please pray that the RS members will all get to see the video and be challenged by God's word and his Spirit. Pray that absence will make their hearts grow hungrier and that they would be nudged towards reaching out to God for themselves in a new way. Pray they will be delighted to discover a new personal connection with God through his Son and be encouraged to enjoy this with renewed faith through this week.

Please pray that as their prescribed long trousers, socks and sleeves will protect them on our walks from brambles, nettles and fairies or whatever else might be lurking in the undergrowth, they will be protected from the debilitating or derailing effects of anxiety.

Anxiety isn't just a spoiler of walks in wild places. Anxiety and what it gives rise to can be a regular thief of all that makes for a faithful and fruitful life. An anxious life isn't just a hard life to live but a hard life to live with - the social costs are high. Please pray that these yp will be given faith and reassurance that God's presence in their life is not something to resist - another unknown to manage and control. Please pray they will, through faith, desire his presence and that as they welcome him his perfect love will drive out their anxiety.

**Vernon**

## Football

Thank you for your prayers - There are plenty of lads at our football sessions, enabling us to play a recognisable version of football. If everyone who has joined us for a Wednesday afternoon / evening football session since we resumed playing this year turned up one week we would probably be playing 15 a-side. Thankfully this is unlikely to happen. I'm grateful that a fair sized pool of players turn up only occasionally. It means we never have unmanageable numbers. I'm also grateful for this fluidity because it means a greater number of young people get to hear the invitation to 'Come and see' (cf. John 1:35-50).

The lads are slowly getting the hang of covid-secure football but also looking forward to the day when they can play without me regularly irritating them with reminders to not touch the ball with their hands, to keep apart and to refrain from putting the ball in their mouth etc.

I also share a brief message explaining that God knows that we are inundated by messages - texts, emails, tweets, feeds, even messages about messages (notifications). This is why he comes in person to share himself with us, and his invitation is to know fullness and fruitfulness through relationship with him. I have shared the image used by Jesus of a branch which, alone, can bear no fruit.

I have spoken about manna and the sense in recognising our constant need for God's grace - and his willingness to provide for us and take seriously our requests. A lot of them seemed to understand this.

During the games themselves I enjoy praising their efforts and character as opportunities arose. This is something that has an absurdly powerful effect. It's easy to do but it's obviously a novelty to most and delightfully appreciated.

Please pray that they would see and hear the Word who became flesh, and believe and trust in him. Pray that through his Spirit they would be born into his family and know our heavenly Father and his acceptance and affirmation.

Please pray that they would be aware of their need to be grafted into God and to remain in him - and of our self-destructive tendency to desire independence.

Please continue to pray for open hearts; that his word would find good soil and that lives would become enriched and fruitful.

Please also pray for pre-, post- and peri-football chats. I have enjoyed cups of tea before games, chats on the walk home and 'bumping into' players at other times in the week. There is often important sharing going on during these, sometimes brief, conversations. Sometimes there appears to be relief at the opportunity to share trials with someone who apparently cares. Sometimes there is a direct request for prayer. Sometimes there is banter. Sometimes there is the sacrifice of hailing someone, identifiably God's, from within a group of peers. In each case I reckon there is worship - some degree of recognition of God's worth - being expressed as their hearts reach out to God through his servant. Please join with me in gratitude for this. Please pray that their hearts would be encouraged to increasingly trust in God's power, love and goodness.

Please pray that we will be faithful and effective witnesses to what we have heard and seen of God and his Son. Please pray for the direct testimony of the Spirit of

God. Pray that we will powerfully share the testimony of the original witnesses of his glory; that the lads who hear will believe and that they would, in turn, become witnesses to their friends and family, and invite them to come and see the glory of the one and only Son, who came from the Father, full of grace and truth (John 1:14).

**Vernon**

## **Innit Together**

Innit together - our evening Zoom meeting for local young people - continues beyond lockdown, supporting and challenging yp through meditating on Scripture, sharing thoughts and feelings, playing silly games and offering advice on key issues like cohabiting with lizards.

One of the reasons we know Innit Together is valued by the young people who attend is we receive apologies from yp when they can't attend. I think this shows that the relationships Innit Together serves are valued far more than the meeting itself.

It's easy to think that young people are in love with devices and platforms. We had a frank conversation with yp the other night. They were confused and a little angry that we wouldn't (couldn't because of Safeguarding policy) communicate with them through their preferred social media. They don't use the media we are allowed to use and believed that our unwillingness to keep in touch with them through their preferred media was down to our lack of understanding and over-caution. Either way they felt confused and disappointed. We are at an impasse and the only communication we have with these young people is at our weekly meeting. Meanwhile all week they are wooed and influenced by many people who will use whichever media are fashionable in order to win and keep their approval. I suspect that these people (mostly yp themselves) have little idea as to whether the content they are pushing is good, true, noble, right, pure, lovely and admirable.

The fact that they were disappointed that we wouldn't communicate with them via their preferred media shows that it is the people they connect with via social media that they care about and not the media themselves.

Please pray that in what feels like a very unfair battle for the hearts and minds of young people we will be wise as serpents and innocent as doves; that we will remember that we serve the warrior and strategist supreme and that we can trust him in all things and with those we care about. Pray that these yp will be gifted with supernatural discernment and conviction and that they are bold in rejecting what is dross for the sake of the greatest treasure.

Please pray that our time together would be a time of encouraging testimony: Each of us sharing how God has been good to us, and together being challenged and encouraged by the testimony of the eyewitnesses of Christ's ministry - as we study Scripture together.

Please pray that parents and young people, living under a barrage of reminders and notifications, would remember to attend and so avoid the disappointment of missing out on this time with their friends and supporters.



Please pray that the joy of the Lord would be their strength, and that they would feel able to share their concerns for continued prayer.

Please also pray for a full and speedy healing for Katie's broken wrist!

## **The Innit Together Team (Becky, Katie, Vernon & Kate)**

### **Sk8ers**



This is the picture on our Sk8ers board that we put up each week – 'I am the bread of life.' Our young people often sit underneath the picture, not knowing what it means - nor do they ask. This month we shared with them the verse "...whoever comes to me will not go hungry, and whoever believes in me shall not thirst" and then prayed for them to never go thirsty. We asked them what they thought it meant; one young person suggested it meant that God was everywhere and could give us everything. Then, embarrassed to have answered so well, gave their prize away to their friend. This same young person, 2 or 3 years ago gave a positive response at a youth event and even went up to collect a bible (but then asked us to keep it, as they didn't want to take it home.)

"We all, like sheep, have gone astray, each of us has turned to his own way....."  
Please pray for Sk8ers young people; that as they each have to weigh answering God's call to 'come home' with their families, friendships and status in a group, that they find their way home.

Pray that as they eat their Greggs baguettes with us each week, they look again at bread, and its function and ask, 'How can Jesus be bread?'

At our final Sk8ters of May we held our meeting at the door of the Baptist Church and attracted some passing yp who lingered and enjoyed what might have been the only calming minutes of their day - the rest of their day apparently having been dominated by conflict and the consequences of conflict. The conversation was warm and appreciative (It probably helped that we were distributing something like loaves and fishes in a Covid secure / rugby pass sort of way) with one yp recalling school assemblies Ashby Youth For Christ had led at least 5 years previously.

Praise God for the exciting power and durability of his word in the lives of local young people. Thank him for the mysterious and wonderful movement of his Spirit in these same lives. Thank him for dry periods of weather and for the hospitality of the Baptist Church. Please go on praying - for the healing of Katie's wrist and for the ministry of his word and his Spirit in the lives of these very unforgotten young people.

Thank you for your ongoing support of us and prayers,

**The Sk8ers team (Katie, Kate & Vernon)**

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# Quotes for the Month

'If you fancy something a bit different give the book of Judges a go. Just keep your eyes open for left handed fat men bearing gifts.'

*Christian Misfit Community, Facebook, May 1<sup>st</sup>*

'Early Christians lived in communes. They were communists.'

*Christianity Without The Insanity, May 1<sup>st</sup>*

'Whoever is placing the copys [sic] of pornographic literature in here, stop! Cornholme is a God fearing Christian village. If this filth is to your liking may we suggest that you move to the cesspit that is Hebden Bridge.'

*Anonymous note on community library box, report in The London Economic, May 1<sup>st</sup>*

'We'll all be waiting an exceptionally long time for the biblical reference where Jesus says we must embrace and accept the Trinity in order to take part in the Kingdom.'

*Unfundamentalist Christians, Facebook, May 2<sup>nd</sup>*

'When we say all are welcome, we mean all are welcome.'

*Rev. Elizabeth A. Eaton, on appointing first transgender bishop, The New York Times, May 10<sup>th</sup>*

'We will not be reintroducing the handshake of peace just yet. We will stick with the Curt Nod of Recognition of Peace and the Embarrassed Half-Wave of Peace.'

*Beaker Folk of Husborne Crawley, May 11<sup>th</sup>*

'The challenge for Evangelicals is they kind of like their misunderstanding of Romans.'

*Keith Giles, Heretic Happy Hour podcast, May 11<sup>th</sup>*

'Happy disappearing feet day! #Ascension'

*Rev. Caroline Beckett, Twitter, May 13<sup>th</sup>*

'I have an important question, Elizabeth – Are we going to have chocolate every time you preach? Because if we are I need to rewrite the rota.'

*Rev. Mary Gregory, after Elizabeth Smith's sermon, Ascension Day, St Helen's, May 13<sup>th</sup>*

'I have found the god many atheists don't believe in is very similar to the god I don't believe in.'

*Rev. Mark Sandlin, Facebook, May 15<sup>th</sup>*

'You can't explain a lot of things in life. The only answer for me is God - he put his hand on my head today and allowed this to happen.'

*Goalkeeper Alisson Becker after heading winning goal for Liverpool FC, Sky Sports, May 16<sup>th</sup>*

'You are not your worst moment. And God knows it too.'

*Rev. Dr. Megan Rohrer, Facebook, May 18<sup>th</sup>*

'What I love today is how science and religion are coming together ... more minds are seeing purpose behind the universe and intelligence.'

*Naturalist Jane Goodall, Religion News Service, May 20<sup>th</sup>*

'If you could see our lives 15-20 years ago to where we are now, it's impossible not to have faith in God and all he does for us.'

*Footballer, campaigner & philanthropist, Marcus Rashford, The Guardian, May 22<sup>nd</sup>*

'Everything in the right order... God, people, task – a reminder we may need from time to time!'

*UK Church Administrators Network, email bulletin, May 26<sup>th</sup>*

'Here religions can talk with each other instead of about each other.'

*Joseph Schuster laying first stone for multi-faith worship centre in Berlin, Guardian, May 27<sup>th</sup>*

'So in the eyes of the Catholic Church Boris Johnson woke up last week as somebody who wasn't married and had never been married and so was free to marry in the cathedral this weekend.'

*Matt Chinery, ecclesiastical and canon lawyer, Times Radio, May 30<sup>th</sup>*

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