

The Benefice of St Germans
with Antony and Sheviock

THE MINISTRY TEAM

April Services**1st Apr, Maundy Thursday**

7pm on Zoom

2nd Apr, Good Friday

10am on Zoom

2pm on Zoom

3rd Apr, Holy Saturday

7pm on Zoom

4th Apr, Easter Day

10am The Priory, St Germans

10am Sunday Worship on Zoom

11th Apr, Easter 2

10am The Priory, St Germans

10am Sunday Worship on Zoom

18th Apr, Easter 3

10am The Priory, St Germans

10am Sunday Worship on Zoom

25th Apr, Easter 4

10am The Priory, St Germans

10am Sunday Worship on Zoom

Daily Services on Zoom:

Monday 7pm

Tuesday 10am

Wednesday 10am

Thursday 7pm Course

Friday 10am

Saturday 7pm

Email: Parker30@hotmail.com for the Zoom links**Rector:**

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Licensed Lay Ministers:

Matt Frost

Susan Irving

Richard Laugharne

Margaret Sylvester-Thorne

David Watters

Local Worship Leader:

Steve Guffick

SAFEGUARDING

Any safeguarding concerns should be passed to the Safeguarding Officer via the Vicarage:
01503 230676

The Diocesan Safeguarding Adviser is:
Sarah Acraman
01872 374351

Introducing..... Fiona Harvey

My name is Fiona Harvey and my current role within the church is to act as Treasurer at St Mary's Sheviock. I am Sheviock Parish "born and bred"! I was lucky enough to be born (and still live) at Portwrinkle in the family home which arguably is blessed with one of the most spectacular views along this stretch of the coast. Born into a Christian family, church membership has always been part of my life. I was baptised at St Mary's using water from Ladywell as was traditional in those days. In family lore I could well have been introducing myself to you as "What Harvey" – the story being that when the then rector gave the instruction "Name this child", the answer given "Fiona Mary" – was an unfamiliar name to the elderly gentleman and he responded in a loud roar "WHAT Mary"!!!

One of four siblings, I enjoyed all the freedoms of a typical 1950s country childhood with the only constraints being arrival home in time for meals and bedtime. The foundations of our family life were love, respect and hospitality. We were taken to church from infancy, usually in those days to Antony in the morning for matins and often with a walk to Sheviock in the evening for evensong. The Christian values taught at home were re-enforced by early school life at our church school at Antony. We all trooped down the path to a service in church each Tuesday morning and we always looked forward to Ascension Day as it marked the annual school visit to Paignton Zoo!!!

When we were teenagers, our parents were keen that we should have a broader experience of young Christian life than our small country churches could offer, so we became members of the congregation at St Martin's Church in Liskeard and it was there that I was confirmed. In due course I went off to Bath to study English and to fulfil my long held ambition to train as a teacher. This achieved, I returned to Cornwall and taught for most of my career at Looe where I specialised in Early Years. I loved teaching the children on their first entry to school and especially enjoyed the pastoral aspects of my role. It was a joy to watch the children thrive and grow to adulthood and often to see them return to enrol their own children. However, when one of my first pupils arrived to introduce his grandchild to school life, I knew that it was time to retire!!

During my twenties, my attendance at church became more sporadic but later in my thirties and forties I once again became a regular member of the congregation – now back at St Mary's. Increasingly, as part of a busy professional life, the opportunity to step aside for a couple of hours on a Sunday morning to rest, reflect and restore became important. I likened it to friends as "pulling off the motorway into a service station to refuel". At this time, I was asked to take on roles within the church – I became a member of the PCC and a pastoral assistant.

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After I retired there was time to expand these roles. I was invited to become a eucharistic assistant and to administer Home Communions and this became the focus of my pastoral work. It has been a privilege to share these special times with those who are no longer able to attend the church – also a special link for me because our Home Communion set here at Sheviock was presented to St Mary's by my family in memory of our parents. More time gave opportunities for other experiences. In 2009, in common with several other Cornish churches, St Mary's celebrated the 750th anniversary of its re-dedication by Bishop Bronescombe and with fellow members of the congregation, I spent a wonderful four weeks in September and October re-tracing the bishop's steps on a sponsored walk visiting as many of his churches as possible. It was good to meet up with so many other congregations and to talk about their hopes and challenges. I had another chance to experience Christian life in a different place when I was invited to join a group from Sheviock and St Germans which visited Sweden in 2015, once again a precious opportunity to find out about other traditions and a treasured memory.

In 2010, I had the privilege to be elected churchwarden here at St Mary's and would encourage anyone who is invited to take on this role to jump at the chance. It gives a unique and rewarding opportunity to serve your church, your incumbent and your fellow worshippers.

So, having read all this – HOW, you might ask, has someone whose focus has always been "people based" finished up dealing with the complexities of church finance as TREASURER? The truth is that it fell into my lap and was not something that I would have been naturally drawn to. When I was nearing the end of my term as churchwarden, our long serving treasurer felt that the time had come for him to finish and no one else stepped forward. The PCC is not able to operate without a treasurer, so in the absence of anyone else the responsibility devolves to the churchwardens. With great trepidation I agreed to take it on for one year and here we are five years later! Thanks to huge support from a friend who is a retired accountant and the forbearance of a long suffering PCC, I have learnt to navigate my way through the records and deliver financial reports. It is said that there is benefit in learning new skills as we grow older and I now understand the satisfaction of a neatly balanced set of figures. I began from a standing start and if I can do it anyone can, so if you are given the opportunity, HAVE A GO!!

The Bishop of Truro's Easter Sermon
EASTER 2021: ACTS 10: 34 – 43; JOHN 20: 1 – 18

Let's be clear, first of all, what didn't happen that first Easter Day. Jesus was not resuscitated. He wasn't brought back to life to carry on as he had been living before. Not at all. This is something quite different.

We know this is something different because we've already seen what you might call a resuscitation in St. John's gospel – although it's not a resuscitation in the sense we understand that word medically today, for this person was truly dead, but he came back, quite wonderfully, to life. But he came back to life as it had been for him before; to carry on as he had been living before, even facing a death threat in the process. I'm talking, as you might have guessed, about Lazarus, whom Jesus raised from the dead.

When Lazarus came out of the tomb, at Jesus' command, he came out, as John says, 'tied up, hand and foot with strips of linen, and his face was wrapped in a cloth'. And Jesus had to order him to be untied.

But when John and Peter ran to Jesus' tomb is was not to find the past repeating itself. Peter goes into the tomb and sees the grave clothes still folded, not as if a body had been laboriously unwrapped outside, as with Lazarus, but as if someone had just passed right through them, right there in the tomb, and left them behind, just lying there. And when John himself goes into the tomb we are told that he saw and believed. He understood what he saw. He saw and believed.

He understood that something truly new has just begun. And what an astonishing shock it must have given him! He understood that Jesus had been raised from the dead. He understood that God, in an astonishing explosion of creative power, had raised Jesus' cold, dead body to life. He has passed through the grave clothes; he has burst through the barrier of death. He has left his grave clothes behind him, because he has left the grave behind him, because he has left death itself behind him.

And that is what John believes. He doesn't believe that Jesus has been resuscitated. He believes that he has been raised. He believes that he has begun an utterly new life. He believes that Jesus has stepped though death into a wholly new, completely new, quality of life: a quality of life that makes life lived up to that point seem shallow, pale and colourless by comparison. He believes, in other words, not in resuscitation: he believes in resurrection.

RESURRECTION IS NOT A GOING BACK TO WHAT WAS BEFORE

Resurrection, then, is not a going back to what was before, but a going forward to what is new, to what God is bringing into being, to what God is bringing to new birth. And I want to suggest today that we so much need the resurrection power of our God, and the resurrection life of Jesus Christ, in so many areas of our life. We need that power in the way we live together, in society, both locally and globally; we need that power in the life of the Church; and we need that power too in the life of each one of us.

How might we see the resurrection power of Jesus Christ in the way we live together, both locally and globally? A key question for us is what life after the pandemic will be like. And I want to say with all my heart that I do not believe we must talk about things going back to normal. It was not normal that we were living unsustainably on this earth, feeding climate change, pursuing ever greater economic growth, as if the earth's resources were inexhaustible and expendable.

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Nor is it normal that in the world today power and wealth lie in the hands of an increasing few; that the rule of law is so often flouted; that strong men (and they are all men) flex their muscles with impunity; that so many minorities are under threat; that religious freedom is so often denied. None of that is normal and nor should we accept it as such.

THE PANDEMIC HUMBLLED US AND BROUGHT US UP SHORT

Think back to last spring – even in the midst of the pandemic we saw nature stepping back into its proper place and the world burst into life around us. The pandemic humbled us and brought us up short. We were taught to sit still and step back. It's a key lesson for all humanity. We must learn to live more lightly and lovingly on this earth. And to do so would be a true sign of resurrection life. And it is resurrection we need: going forward to something better; not resuscitation that takes us back to where we were before.

And what would resurrection life look like in the life of the Church? Again, I don't think we can simply say we will go back to what was before. Of course there's much we've missed: the sheer physicality of taking both bread and wine; the joy of singing. There's much we will welcome back. But we mustn't simply go back. We have learnt so much in this last year, not least about how we can better love and serve our communities, as well as all the creativity we've shown in going online. I hope that in the future we might sit a little more lightly to things we have perhaps held a little too dear: a bit like Mary in the garden wanting to cling on to Jesus as if she's not recognised that something truly new is going on.

But above all else, as the Church of God, we must ensure that the life of Jesus, his risen, resurrection, presence, is made manifest amongst us. We are the Body of Christ, we say, and so we are always in one sense. But equally the extent to which the presence of Christ is known in the Church is the extent to which we are open to him; the extent to which we are dependent on him; and the extent to which we are asking him to make his presence known in us and through us. This world so much needs to meet the risen Christ, and it is in the Church of Christ that he ought most surely to be met. So it is resurrection we need in the Church of God: resurrection that takes us forward to something better; not resuscitation that takes us back to where we were before.

And how might we see the resurrection life of Jesus at work in each one of us? Think of Mary, desolate in the garden: until Jesus simply says, 'Mary'. When he calls her by name, everything changes, something wholly new begins. Jesus touches her heart and he changes her life. He calls her by name, he knows her, and he loves her, and her grief and sorrow are turned to wonder, amazement and joy. Through this meeting she experiences resurrection life not only in him, but in herself as well.

And through the resurrection of Jesus a wholly new relationship becomes possible. Up to now Jesus has called God, the father or my father. Up to now Jesus has called those close to him his disciples, or servants, or friends even. But now through the resurrection everything has changed, and a whole new relationship with the Father becomes possible. What is it he says to Mary? Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.' He could hardly make the point more clearly. 'My father is your Father. My God is your God.' Through the resurrection the disciples are welcomed into a whole new world where they can know God in just the way Jesus knows him: where they can be intimate children of their father, enjoying just the same intimacy Jesus enjoys with him. Nothing less than that.

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THIS IS RESURRECTION WHICH TAKES US ON TO SOMETHING WHOLLY NEW

But this is not just something historical. This is for now; this is for us all; and this is for ever. This is not resuscitation that takes us backwards to what was before. This is resurrection which takes us on to something wholly new: something new for human society, for the church of God, and for each of us, just as it was for Mary. Here and now, just as with Mary, Jesus knows us, and he loves us and he calls us each by name. And we only have to answer him to find, like Mary, that our own griefs and sorrows, including the many griefs of the last year, are turned to wonder, amazement and joy; to find that we are beloved children of our Father. We only have to answer him to find, like Mary, that this day can be for us too the day of resurrection. In love, today, Jesus Christ, the risen one, calls this world, calls his Church, and call us each and every one, by name. Here and now, may we hear him, and hearing him, may we answer and know that nothing will ever be the same again. Amen.

+Bishop Philip

Kathy Lang RIP

We were saddened to hear that Kathy died in March, she was a familiar face on our daily Zoom prayers and a regular contributor to Pub Theology. Revd Steven Wild, Chair of Cornwall and the Isles of Scilly Methodist District, described Kathy as “Local Preacher, poet, author, hymn writer, choir member, one time harbour master, Full of faith, a very active trustee of Transformation Cornwall - she was full of love and relished life, now with her Lord.

John 11:25-26 - Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though they die, yet shall they live, and everyone who lives and believes in me shall never die.”

We will share details of Kathy’s funeral as soon as we know more.



Easter Egg Appeal

A big thank you to all who contributed to the Easter eggs for the primary schools.

We were able to buy 300 to be distributed, which was a great effort. Thank you to David Watters for coordinating the purchase and distribution of all these eggs.



Pub Theology – An International Link

Pub theology meetings continue to be held online until such times as meeting with groups indoors is allowed. On March 9th the attendees were treated to a presentation from an invited guest, Dr David Salter. David has been undertaking voluntary work in Egypt for a number of years, supporting poor and disadvantaged Christian communities and helping establish a two-way partnership between the Coptic Church and David's home church, St Andrews, Plymouth. The Coptic Church dates is one of the oldest Christian churches in the Middle East going back to as early as 50AD. David spoke mainly about his work in the past decade, which has coincided with sporadic but serious outbreaks of persecution. Footage of churches being attacked, congregations meeting in burnt out churches and photos of the aftermaths of recent massacres of Christian pilgrims brought home the immense challenges Christians face in Egypt. There was also a lot of hope however in seeing the continuing faith and resilience of the Coptic Christians who today make up about 20% of the population. We also learned about living conditions for Christians living in poorer areas and ideas to help support those who are particularly disadvantaged such as the learning disabled. There was a chance for everyone to ask questions after the presentation and to be inspired by a church thriving despite the precarious security and political situation.

A Guide to Zoom – Advanced Tips

It is so good to see so many people joining us each day on Zoom. With the basics covered of joining a meeting, it seems an ideal opportunity to explore some of the more advanced settings. These are accessed using a computer, rather than tablet.

Noise Suppression

The safest way to not transmit unwanted noise, such as conversations, is to mute your microphone. But if you want to suppress background noise that your microphone might pick up when speaking, such as a barking dog or other people in the house, this is the setting we need.

On your computer:

1. In the Zoom Desktop App, click your profile picture then click **Settings**.
2. Click the **Audio** tab.
3. Under the **Suppress background noise section**, select the level of suppression you wish to use:
 - a. **Auto**: This is the default setting and will apply moderate background noise reduction when needed. It will auto adjust the aggressiveness for blocking background noise based on what it detects in the background. If music is detected, it will not treat the music as background noise.
 - b. **Low**: Noise reduction will be minimal. It will block low levels of persistent background noise.
 - c. **Medium**: Best for reducing and eliminating background noise in standard environments, including fans, pen tapping, etc.
 - d. **High**: Noise reduction will be at its most aggressive, and eliminate noise such as crunching of paper or wrappers, keyboard typing, etc.

Video Enhancement

There are a few options on making your picture clearer. If you are in low lighting you can improve the video quality in the following way:

1. In the Zoom desktop client, click your profile picture then click **Settings**
2. Click the **Video** tab.
3. Enable **Adjust for low light**.

Under video there is also an option to “touch up” your appearance, but I shall let you decide if you feel you want to use that!

See you on a Zoom meeting very soon.

Revd Laura



**Canon Lynn
and Revd Laura**

**Wish you a
very Happy Easter!**



And finally

- Why was the Easter egg hiding? Because he was a chicken!
- Why did the bunny smile after reading the book? Because it had a “hoppy” ending!
- How does Easter end? With an R, silly!
- What kind of beans does an Easter bunny grow? Jelly beans!
- What do you get if you mix a bunny with a bee? A honey bunny!
- Where do bunnies go after they get married? On a bunnymoon!
- What happened to the egg after it was told a funny joke? It cracked up!
- Why do bunnies need brushes? For bad hare days!
- What kind of music do bunnies like to dance to? Hip-hop!
- What day of the week do eggs hate most? Fry-days!

Newsletter Deadline

If you have any articles or information for the May newsletter, please email it to: benefice.newsletter12@gmail.com by 22 April.

The Benefice of St Germans with Antony and Sheviock

Newsletter email: benefice.newsletter12@gmail.com

 www.stgermansparishes.com www.achurchnearyou.com



St Germans Church – The Priory