

Derby City Deanery NEWSLETTER

September 10, 2020



Derby City Deanery
*Rooted in Prayer,
Serving Derby,
Sharing the Gospel*

From the Acting Area Dean, Revd Dr Simon Cartwright:

Dear friends,

I am not sure if it's because I have never grown up, or because I have school age children, but September always feels like the start of a new year. Going back to school conjures up images of starched shirts, squeaky shoes, and new exercise books with nothing in them. We are going back to something familiar and yet it is very different, new teachers and new classrooms. Like all new beginnings, it can be quite both exciting and quite daunting as we take a step into the unknown.



For many of us, this September is also a particularly exciting and yet daunting time of change as we return to worshipping in our church buildings. We are going back to something familiar and yet it is very different. The social distancing measures mean we cannot sit together, sing together, or even have a conversation over coffee. "It doesn't feel like proper church" one parishioner said to me, "it seems they have taken away the essence of what church is to me" said another.

This probes a deeper question, what is exactly is church? And what does church mean for me and those I care for? Many of us have had to learn to do church differently during lockdown. We have had to adapt to online church, to pastoral conversations by telephone and finding new ways to connect with our neighbours. We have already learnt new ways to pray together, to share with our neighbours and help those in need. I know one church that set up a prayer garden, another left a blackboard and chalk by the church wall and encouraged conversations, and another turned their church into a food distribution hub.

So, as we return to church, we will again need to think about what is church? And what does it mean to me? We will need to think carefully and prayerfully how we can continue to be a place of prayer, a place of mission and how we can serve Derby. The church has always evolved and changed with the ever-changing context. Bishop Libby reminded us at clergy chapter that God never changes, but we are called to seek new ways to share the kingdom of God in every generation.

I hope you will support your clergy, readers, wardens, and PCC members as they continue to lead change in these challenging times. We have some exciting new deanery and diocese initiatives in the pipeline to help us in these tasks. I hope that together we can find ways to continue to pray together, to work together, and to share ideas and resources. *(continued overleaf)*

*This bi-monthly newsletter comes from Derby City Deanery – the group of Anglican parishes which fall within the city boundary – for sharing around churches and communities. **Next deadline: 5pm on Fri 30th October***

Acting Area Dean: Revd Dr Simon Cartwright: revscartwright@gmail.com
Deanery Administrator: Ms Jo Simister jo.simister@derby.anglican.org

Underpinning all this we need to commit ourselves again to prayer. During lockdown many of us learnt the value of a rhythm of prayer both on our own and in groups and I encourage you to keep praying as we face another step into the unknown. This reminds me of that great poem *The Gate of the Year*, that inspired so many in the early days of the Second World War:

And I said to the man who stood at the gate of the year:

"Give me a light that I may tread safely into the unknown."

And he replied:

"Go out into the darkness and put your hand into the Hand of God.

That shall be to you better than light and safer than a known way."

Love and prayers

Simon

PLEASE PRAY FOR OUR ORDINANDS:

<i>To be ordained Priest on Sat 26 Sept:</i>	<i>To be ordained Deacon on Sun 27 Sept:</i>
Will Eley	Rachael Brooks
Dawn Knight	Sharon Murphy
Jenny Newman	Kate Smedley
Anthony Till	Sandra Till

PLEASE PRAY FOR OUR SYNODS AND THEIR REPRESENTATIVES:

We now have all the legalities in place to resume synods and decision-making meetings rather than 'gatherings'. The **Diocesan Synod** will meet on Saturday 10th October, with much serious strategy to discuss to see us through the coming period, both short and longer term. Please pray for a common mind as we move forward.

Our **Deanery Synod** is scheduled for Wednesday 30th September at 7pm, by zoom. Please pray for the work of the New Housing Group, and those engaged in reviewing the parishes in the south east of the Deanery – which are those most impacted by much of the extensive new housing. We will hear much more about both those in the meeting.

We'll also have a major item focussing on mental health, which is the subject of Bishop Libby's Harvest Appeal – you'll see several related items in this newsletter.

ELECTIONS TO SYNODS

Elections to the next triennial Deanery synod will take place during your parish's APCM. Please pray for those who will take on this role. (A list of the allocation to each parish is later in the newsletter – please note this a newly calculated allocation approved according to your electoral roll and approved by Diocesan Synod, and may be different from previously.)

DEANERY ADMINISTRATOR'S NOTICES:

Jo Simister, Deanery Administrator jo.simister@derby.anglican.org

APCMS, ETC

Now that we have been given permission to hold Parish Meetings by zoom, etc, and have been instructed that these must take place by 31st October, I have slightly update an article first published in our January issue, and prepared by the Deanery Secretary Peter Vincent. Here are the important extracts.

CHURCH ELECTORAL ROLLS

Church Electoral Rolls must be *revised* annually, except in a year in which a new roll is prepared (as happened in 2019). A Notice of Revision of roll must be displayed for at least 14 days before the revision begins and the revised roll must be published for at least 14 days. This means that you need to commence the preparations to revise the roll over a month before the date of the Annual Meetings.

The references in the Rules for people who are not resident in the Parish being on the Electoral Roll refer to habitually attending public worship in the parish during the preceding six months, but do have a caveat that they have not been prevented from doing so by illness or other sufficient cause. The fact that no public worship has taken place will normally be a sufficient cause for them not attending public worship in the parish, and therefore they can remain on the Roll if otherwise qualified.

As a new roll was prepared last year, this year the roll only needs to be revised. However, one significant provision of the new Rules is that **email may be used for any communication required to be in writing if the person to whom it is addressed has provided an email address**, therefore you may wish to ask the current members to provide you with an email address if possible, in order to be able to use this method of communication in future.

Another significant change is that the roll as published, and the copy made available for inspection, **must include every name entered on the roll but no other personal data**, i.e. you must not now include addresses on the copy of the roll published on your noticeboard or elsewhere. However, the electoral roll officer must still hold the roll including addresses and now email addresses if they have been provided.

ANNUAL MEETINGS

What we generally refer to as “the Church Annual Meeting” is in fact two separate meetings, which most Parishes hold one after the other, but which have different rules on who can attend and vote and also who convenes and chairs them during an interregnum. **These meetings must now be held by 31st October 2020.**

The notice of each of the meetings must be displayed for a period including the last two Sundays before the meeting.

1. Meeting of the parishioners

The first meeting is the Meeting of the Parishioners.

Purpose: to elect Churchwardens, and if possible, to announce the date of the Archdeacon's Visitation.

Who convenes: the minister, or during an interregnum a Churchwarden; chaired by the minister, or if (s)he is not present by a chair chosen by the meeting.

Who can attend: People who are on the Church Electoral Roll of the Parish and people who live in the parish whose names are entered on a register of local government electors are entitled to attend and vote.

Churchwardens may only serve for six years, unless a meeting of the parishioners has passed a resolution that this limitation shall not apply in the parish. Candidates for election must be nominated in writing on the prescribed form and the nomination paper must be received by the minister of the parish (or in an interregnum by the Churchwarden who signed the notice of the meeting) before the commencement of the meeting.

There are several forms that must be completed after the meeting by the Churchwardens and the chair of the meeting. These are normally issued by the Registrar to the minister, but in an interregnum, they usually go to the Area Dean for him to send to an appropriate person in the parish. If nobody has received them a few days prior to the meeting, please contact the Acting Area Dean to check the position.

The new Churchwardens become members of the PCC immediately they are elected (provided they are actual communicants whose names are on the roll of the parish), but until they are admitted to office (which normally takes place at the Archdeacon's visitation) the existing Churchwardens continue in office and as members of the PCC. In 2020, if following the meeting there is a vacancy for one or both of the Churchwardens, or if the new Churchwarden has not been admitted by 31 January 2021, the retiring Churchwarden continues in office and as a member of the PCC until 31 January 2021."

2. Annual Parochial Church Meeting

The second meeting is the Annual Parochial Church Meeting (APCM).

Purpose: to carry out the remaining elections and to receive the Annual Report and Financial Statements of the PCC, and various other reports.

Who convenes: the minister, or during an interregnum the vice-chair of the PCC; chaired by the minister, or if (s)he is not present by the vice-chair of the PCC.

Who can attend: People who are on the Church Electoral Roll of the Parish are entitled to attend and vote. Certain clergy are entitled to attend the meeting and take part in its proceedings, but not vote in elections.

[The Rules covering the APCM can be found at <https://www.churchofengland.org/more/policy-and-thinking/church-representation-rules/church-representation-rules-online-part-9>.]

REPORTS AND ACCOUNTS FOR THE APCM:

Most parishes will have formally or informally approved their accounts, and submitted them as part of the online Financial Returns system. If the accounts were submitted without formal acceptance by the PCC, this must be done before they are presented for approval by the APCM."

The Annual Report and Financial Statements of the PCC are generally drafted by the Secretary and Treasurer of the PCC, and **they are the joint responsibility of the whole PCC**. You will almost certainly have had them independently examined or audited earlier in the year, and one way or another approved by your PCC so that you could complete your online Financial Return. After they have been Independently Examined or Audited and approved by the PCC the Annual Report and Financial Statements must be published for at least seven days, so send them out with your documentation for your APCM well in advance of the meeting.

ELECTIONS AND APPOINTMENTS AT THE APCM:

The elections and appointments to be carried out at the APCM are listed in Rule M6 and must be carried out in the order specified. They may be carried out by the single transferable vote system (Rule M10) and/or by Postal voting (Rule M11) if the APCM so resolves. Details of these provisions are outside the scope of this article. Candidates for election must be nominated, either before the meeting in writing or at the meeting, by two people.

This year the triennial elections to the Deanery Synod must take place. The Diocesan Secretary has sent PCC Secretaries a certificate of the number of representatives to be elected. The number is determined by the number on your Church Electoral Roll in 2019 according to a formula decided by the Diocesan Synod. The formula has changed since the last election, so the number of representatives you have may have changed if your electoral roll in 2019 was larger or smaller than that in 2016 or you are affected by the changes to the formula.

Following the election, the Secretary of the PCC must give the names and addresses (including email addresses if provided) of the representatives elected to the Diocesan Secretary's PA, Sian Kellogg, to the Deanery Administrator, Jo Simister and to the Deanery Secretary Peter Vincent. No special agreement from the member is needed to supply this data, which will be held by the diocese confidentially.

After the results of the elections are declared, a notice of the result must be displayed for at least 14 days, giving the names of those elected and no other personal information.

GUIDANCE FROM THE DIOCESAN WEBSITE:

Go to <https://derby.anglican.org/en/about-us/governance/apcms/apms-and-apcms-during-covid-19-restrictions.html>

And <https://derby.anglican.org/en/about-us/governance/apcms/apcmforms.html> where you will find the following forms.

APMs and APCMs during Covid-19 restrictions

Here are two documents to help with your APCMs during lockdown:

[Holding APMs and APCMs during Covid-19 restrictions](#) [PDF]

Bishop's instrument: [Holding APCMs and APMs remotely](#) [PDF]

APCM Forms

Here's where you can download the forms and notices you need for your APCMs.

- >> [Preparation of a new Electoral Roll](#) [Word doc]
- >> [Revision of Electoral Roll](#) [Word doc]
- >> [Application for enrolment on Electoral Roll](#) [Word doc]
- >> [Electoral Roll privacy notice](#) [Word doc]
- >> [Parish Guidance: The Electoral Roll and GDPR](#) [PDF]
- >> [Notice of meeting for the election of churchwardens](#) [Word doc]
- >> [Nomination for churchwarden](#) [Word doc]
- >> [Notice of APCM](#) [Word doc]
- >> [Nomination for deanery synod](#) [Word doc]
- >> [Nomination for PCC](#) [Word doc]
- >> [APCM results](#) [Word doc]
- >> [Electoral Roll certificate](#) [Word doc]

FAQS LINK – KEPT UPDATED!

<https://derby.anglican.org/en/about-us/governance/apcms/apcm-faqs.html>

2020 DEANERY SYNOD LAY REPRESENTATION:

There is no provision in the Diocese of Derby for lay representation from any BMOs, therefore St Werburgh Friargate, Derwent Oak and The Journey Community are not included in the table below.

Parish	No on Electoral Roll	Lay Synod Reps
Allenton & Shelton Lock: St Edmund	40	2
Allestree: St Edmund	131	3
Allestree: St Nicholas	74	2
Alvaston: St Michael & All Angels	74	2
Blagreaves: St Andrew	15	1
Boulton St Mary	89	3
Breadsall: All Saints	61	2
Chaddesden: St Mary	78	3
Chaddesden: St Philip	18	1
Chellaston: St Peter	63	2
Darley Abbey: St Matthew	93	3
Derby: St Alkmund	149	3
Derby: St Andrew w St Osmund	44	2
Derby: St Anne	19	1
Derby: St Barnabas	44	2
Derby: St Bartholomew and St Luke	82	3
Derby: St John the Evangelist	90	3
Derby: St Mark	12	1
Derby: St Paul	51	2
Derby: St Peter and Christ Church	56	2
Derby: The Cathedral Church of All Saints	181	4
Findern: All Saints	16	1
Littleover: St Peter	155	4
Mackworth: St Francis	20	1
Mickleover: All Saints	152	4
Mickleover: St John	88	3
Normanton-by-Derby: St Giles	118	3
Oakwood	40	2
Quarndon: St Paul	55	2
Sinfin Moor	58	2
Sinfin: St Stephen	47	2
Spondon: St Werburgh	245	5
Walbrook Epiphany Team Ministry	39	2
Willington: St Michael	31	2
TOTAL	2528	80

DERBY CITY DEANERY: SERVING DERBY



BISHOP'S HARVEST APPEAL 2020

We have challenged ourselves to raise £15,000 to support Derbyshire Mind's wellbeing programme '[Enjoying Derbyshire](#)'. Enjoying Derbyshire is a project that offers a diverse menu of activities and workshops aimed at improving mental wellbeing. [Donations can be made online](#) – please share the page across your networks to raise awareness.

There are a variety of free online events with a mental health and wellbeing focus from Christian partners including an online reading group, examples of community sport and activity projects, 'Managing anxiety and trauma using Christian principles' and 'Poetry for Health' workshops amongst others. The workshops are free and will be held via Zoom. To book your place please visit the [Learning in Faith pages](#) of the diocesan website.

More resources and events will be available on the diocesan website and our social media channels throughout the autumn.

>> [Learn more about the Bishop of Derby's Harvest Appeal 2020](#)

>> [Watch +Libby's introduction video to the Harvest Appeal](#)

>> [Book a place on a wellbeing workshop](#)

>> [Make an online donation](#)

SEVEN MYTHS ABOUT MIGRANTS

The claims favoured by those against asylum seekers searching for safety in the UK are often based on misinformation, but that doesn't stop them from being echoed time and again online.

Here are seven of the most pervasive myths shared about asylum seekers – and the truth behind each claim – shared by City of Sanctuary, from Huffington Post (see https://www.huffingtonpost.co.uk/entry/asylum-seekers-refugees-truth_uk)



1. Refugees have to claim asylum in the first “safe” country they arrive in

For the vast majority of asylum seekers crossing the English Channel, the 20-mile journey between France and the UK is one of the last legs of a long and traumatic journey. A popular myth circulated by those opposed to refugees coming to the UK is that people seeking safety in Europe must claim asylum in the first “safe” country they land in. Under the rules set out by the UN Refugee Convention, which the UK joined in the early 1950s, there is no obligation for asylum seekers to do so.

Just because a European country such as France or Italy is often perceived as safe for most people, it doesn't mean that's necessarily true for asylum seekers – individuals could face any number of dangerous situations we can know nothing about without proper examination of their case.

2. They're just economic migrants

Home Office officials have confirmed that the majority of people crossing the Channel in small boats are genuine asylum seekers, and highlighted the fact a significant proportion of those making the crossing were either granted refugee status very quickly, or came from countries for which the success rate in applications is extremely high.

People crossing the Channel are often referred to as migrants, but the distinction between migrants, asylum seekers and refugees is an important consideration.

Refugees are people who have fled their home country in order to escape persecution or armed conflict – crossing national borders to seek safety in a different country. The rights of refugees are protected by the 1951 UN Refugee Convention.

Asylum seekers are people who claim they are refugees – usually on the basis that returning to their home country would result in their persecution – but have not yet had their claim evaluated. A person is an asylum seeker for as long as it takes for their application to be processed and decided.

A **migrant** is a person who has chosen to move to improve their lives – often for family, work or education – rather than someone who has left due to a direct threat of harm.

Ultimately, the decision on whether or not someone is a “genuine” asylum seeker and should therefore be granted refugee status, is one made by assessors at the Home Office – though refused claims are often escalated to the courts who then review an application.

It is impossible to know exactly what an individual's circumstances are before they arrive in the UK and are assessed by the relevant authorities.

3. Asylum seekers are worsening overcrowding in the UK

The Covid-19 crisis has once again brought concerns about overcrowding of the UK to the fore. As we jostle for space physically in order to social distance, some people have turned to refugees and asylum seekers to point out an extra “strain” on the overstretched NHS or increasingly competitive jobs market.

A [2015 Ipsos MORI study](#) found that, on average, the public vastly overestimated the number of foreign-born people living in the UK – the most recent estimate available at the time was around 13%, and according to data collected by [The Migration Observatory](#) at the University of Oxford in 2018, just 0.6% of the population originally came to the UK to seek asylum.

An estimated 361,000 people living in the UK in 2018 had originally come to the UK to seek asylum – and 61% of those had lived in the country for more than 15 years.

4. The UK gets more asylum seekers than other European countries

The media – both traditional and online – may make it seem as though the UK has been inundated with migrants bypassing other European countries along the way, but data show this isn't the case.

According to figures collected by Eurostat, and shared in August by the UN Refugee Agency (UNHCR), in 2019 France received 123,900 applications, while Germany received more than 142,000. In the same year, the UK received 35,566.

Asylum seekers often pick the UK because of cultural, family and language ties. They may already have relatives already settled in the country, or speak English instead of other European languages such as German or French. A large number, especially unaccompanied children, may simply be brought here without having a say.

5. Asylum seekers are breaking the law by coming to the UK in a small boat

While crossing the Channel in an unauthorised small vessel isn't a legal way to arrive into the UK, there is no lawful restriction against people who travel this way that could prevent them from claiming asylum once they arrive.

Most aid organisations working with people in Calais and northern France agree that crossing the Channel in the boat is regarded as a last resort – a necessity when all other routes of passage have been decimated by Covid-19. Many asylum seekers have no choice but to enter the UK in a clandestine way, and under UK and UN law have the right to apply for refugee status no matter how they enter the country.

Those crossing the Channel in small boats do not “jump ahead” of people who travel to the UK via legal means, such as on plane, and each claim is assessed on the basis of its own individual validity.

6. People want to come to the UK just to get benefits

Another popular assumption is that asylum seekers are flocking to the UK to exploit a generous package of benefits. But asylum seekers are eligible for just £37.75 per week each as they await the decision on their application, are unable to work, and have no say in where they are sent to live.

Do benefits and rights in the UK play a part? Unlikely. Receiving temporary housing and around £170/month (compared with €190 in France and €344 in Germany) seems hardly worth risking your life for... (5/8)— UNHCR United Kingdom (@UNHCRUK) [August 12, 2020](#)

7. The UK asylum system is so soft that people know they won't be turned away

The UK is the only western European country without a statutory detention limit, which means that people can be placed in detention centres – often with the immediate threat of deportation looming – for any length of time.

According to the [Migration Observatory](#), there were more than 19,000 enforced and voluntary returns from the UK in 2019. The 7,400 enforced returns, encompassed “failed” asylum seekers and immigrants deemed to be in the UK illegally by the Home Office, it also included criminal offenders from foreign countries.

As previously discussed, the UK also offers very little in the way of financial support to asylum seekers. Unlike other countries such as Germany, where asylum seekers can be granted the right to work while awaiting their decision, no asylum seeker can work legally in the UK before being granted leave to remain.

MORE CITY OF SANCTUARY RESOURCES ON ANTI-RACISM

at <https://anti-racism.cityofsanctuary.org/>

DERBY CITY DEANERY: ROOTED IN PRAYER

PRAYER WORKSHOPS – SEE ALSO PAGE 19

nicky.fenton@derby.anglican.org

A PRAYER WALKING WORKSHOP

Wednesday 7th October 2.30-4pm on Zoom - [BOOK NOW](#)

A chance to explore together how we might use a traditional means of prayer and journey in perhaps different and new ways.

GROWING IN GOD'S LIFE

Thursday 15th October on zoom: The two sessions will be connected so, if possible, it is best if you sign up for both, but if you can only manage one of them, we'd still love to see you.

Session 1 - Thursday 15th October 10.30am -12pm - [BOOK NOW](#)

Session 2 - Thursday 15th October 1 - 2.30pm - [BOOK NOW](#)

Drawing on biblical imagery of growth within the natural world, this day with author Chris Chapman will explore four recurring movements within spiritual development:

CARE OF MIND, CARE OF SOUL - AN ONLINE READING GROUP

Five zoom sessions Thursdays 2:00-3:15pm from the 5th November – 3rd December. Please book in for each session. [BOOK NOW](#)

An online reading group to reflect upon how we might integrate insights from psychology into the practice of spiritual direction. Those joining the group will need to purchase a copy of Gerald G May's 'Care of Mind Care of Soul: A Psychiatrist Explores Spiritual Direction', 1982 or 1992 Harper Collins.

MANAGING ANXIETY AND TRAUMA USING CHRISTIAN PRINCIPLES

Online workshop on Thursday 5th November at 10am - [BOOK NOW](#) *Only 30 places available!*

Anxiety is a natural response to trauma. Michele Hampson leads an interactive workshop where we explore Christian practices to try, and to share with others.

THE THEOLOGY OF WELLBEING

Saturday 14th November 10 - 11.30am - [BOOK NOW](#) *Only 30 places available*

Wellbeing is commonly viewed as a secular concept, despite the Bible describing how we can live well and be content in all circumstances.

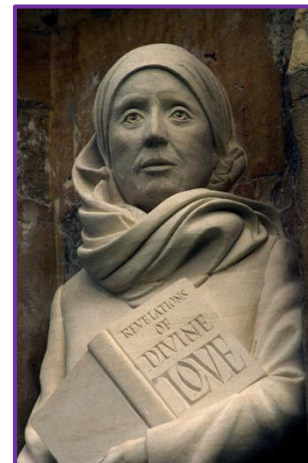
In this introductory session we explore what the Bible has to say and its significance for discipleship and mission.

JULIAN OF NORWICH: 30-DAY REFLECTION ON 'REVELATIONS OF DIVINE LOVE' WITH DIOCESE OF DERBY READING GROUP

'He did not say, "You shall not be tempest-tossed, you shall not be work-weary, you shall not be discomforted." But he said, "You shall not be overcome."'

Julian (or Juliana) was an anchoress and mystic who lived in Norwich between 1343 to sometime after 1416. She lived most of her life as an anchoress in seclusion based in a cell attached to the church of St. Julian, from which it is thought she took her name. Various theories over the years have suggested that Julian was either originally a nun or a married woman who lost her husband and children to the Plague.

Julian withdrew from society to become an anchoress following a severe illness when aged 30 during which she had a series of visions which she spent the rest of her life reflecting upon. She claimed to be 'unlettered', which might mean she had not received a formal education, yet writing in Middle English, she reveals a wide knowledge and vivid insights into the Trinity, creation, the Motherhood of God, prayer amongst other subjects.



Devoting her life to prayer and reflection, Julian's cell had two windows: one faced into the church where she could join in worship and receive the sacrament and the other facing into the world where visitors would come to seek spiritual advice. Her writings speak to a world full of fear and uncertainty, sharing the Divine message of mercy, grace and love that *"All shall be well, and all shall be well, and all manner of thing shall be well."*

Julian lived during a period of great upheaval and turmoil. There were two waves of the Black Death (1348-1350 & 1361-1362) which devastated the economy and killed between 40-60% of the population in the first wave and 20% in the second. The upheaval caused by the disease led to increased unrest in society which culminated in the Peasant's Revolt of 1381. All this was set against the backdrop of a long troubled relationship with the European mainland and ongoing conflict with France in what later became known as the Hundred Year's War (1337-1453).

Julian wrote two versions of her Revelations or Showings known as the Short Text and the Long Text. We are invited to read and reflect on the words of the Long Text, reflecting on two short chapters each day.

- What speaks to you from the passage?
- Are there any words or images that resonate?
- Are there any images or phrases that you find challenging?
- How might some of Julian's thoughts resonate with our current situation?

Copies of the Revelations of Divine Love or Showings are readily available in a number of editions from bookshops or online retailers including:

Julian of Norwich 'Showings' (Translated & Introduced by Edmund Colledge, O.S.A & James Walsh, SJ, Paulist Press, 1977 [Classics of Western Spirituality])

C.Wolters (Tr) 'Julian of Norwich: Revelations of Divine Love' 1966

Further Reading

'Enfolded in Love: Daily readings with Julian of Norwich',	DLT, 1980
B.Doyle 'Meditations with Julian of Norwich'	Bear & Co., 1983
R.Llewelyn 'With Pity Not With Blame' (2nd ed.)	DLT, 1989
E.R.Obbard 'Through Julian's Windows'	Canterbury, 2008
R.Llewelyn (ed) 'Julian: Woman of our day'	DLT, 1985
B.Pelphrey 'Christ our Mother'	DLT, 1989
G.Jantzen 'Julian of Norwich' (New edition)	SPCK, 2000
D.Turner 'Julian of Norwich, Theologian'	Yale, 2011

DERBY CITY DEANERY: SHARING THE GOSPEL

ORDINARY LIVES LIVED EXTRAORDINARILY

Jo Simister shares news of an upcoming publication.

What a blessing it is to have insatiable curiosity! Add love of a good story and a sense of humour, and you have entertainment dynamite! At least, that's how I hope you will greet the result of a collaboration which has brought me challenges and joy over the past year.

When Derby City Deanery's former Area Dean Canon Dr Simon Taylor moved to Bristol Diocese last summer, I expected to have the opportunity to retire, and I had four things on my to-do list. 'Hold that thought', said Simon.

At our debriefing, I reminded him of some material he had shared with me when I was preparing some talks on how Christianity came to Britain. 'Only drafts', he had said. 'Just an idea sparked by the surprising stories I have discovered while rambling around Derbyshire'.

Do you ever have that experience when words just come out of your mouth?

I said, 'What's going to happen to your Saints, Simon? Are you intending to finish them? Can I help with the editing?' and then the completely unexpected 'Would you like me to illustrate them for you?'

This was a huge leap for me. My pen had hardly touched paper since my Aubrey Beardsley-inspired set designs for *The Importance of Being Earnest* in the 1970s. Nevertheless, I experimented with different ways of illustrating the stories that Simon already had in draft, while he continued to assemble ideas for chapters, interpreting 'saints' widely and eventually gathering material on more than forty characters associated with locations all around the diocese.

And then, at one of our coffee shop progress meetings squeezed between his daughter's ballet classes, I looked up at a picture on the wall and said, 'You know, sometime when I have more time, I'd love to pick up my printing again.' 'Go for it,' said Simon. 'Why wait?' which was a real game-changer in the style and scope of the book.

Each chapter contains the story of one or more saints. Monsters eating babies? tick. Nuns resurrecting geese? That too. Assassinations, refugees, alcoholics? Yep! Plague and persecution? Of course!

We follow up with a prayer accompanied by a linocut, 'Where to go' (self-explanatory) and 'Also interesting', which is where we share quirky titbits related to the main story. Did you know, for example, that hounds are an emblem of royalty, and also of faithfulness and guardianship, and a symbol of a skilled hunter? And that the emblem was also associated with priests, since priests were watchdogs against the devil?



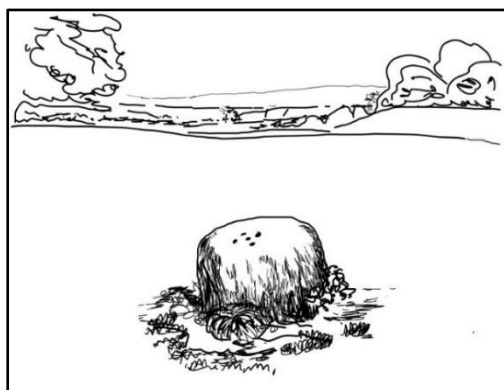
The hound from St Alkmund's cross shaft in Derby museum

In the Introduction we explain that the book seeks to show some of the ways that the Christian faith has been ‘fleshed out’ and lived in Derbyshire from the seventh century until the twentieth century.

“Saints’ lives are not just good stories of love and passion and political turmoil. Their lives stretch the narrow containers of our lives and help us to form connections: to the times in which they lived; to the places in which they lived; and, most importantly, to God.....

“Not all these stories are easy to hear or to tell. Many of the saints would disagree with others with whom they now share these pages. Times of conflict produced the martyrs of the Reformation – Joan Waste and the Padley Martyrs, amongst others. But all the lives recorded here connect us to the history of this county, this country and the wider world.”

“In collecting the stories of the Saints of Derbyshire, we have followed two overarching rules. First, we have only included those saints who have died and are no longer living their stories. Second, to be included here, a saint has to have a deep connection to a place within the County of Derbyshire

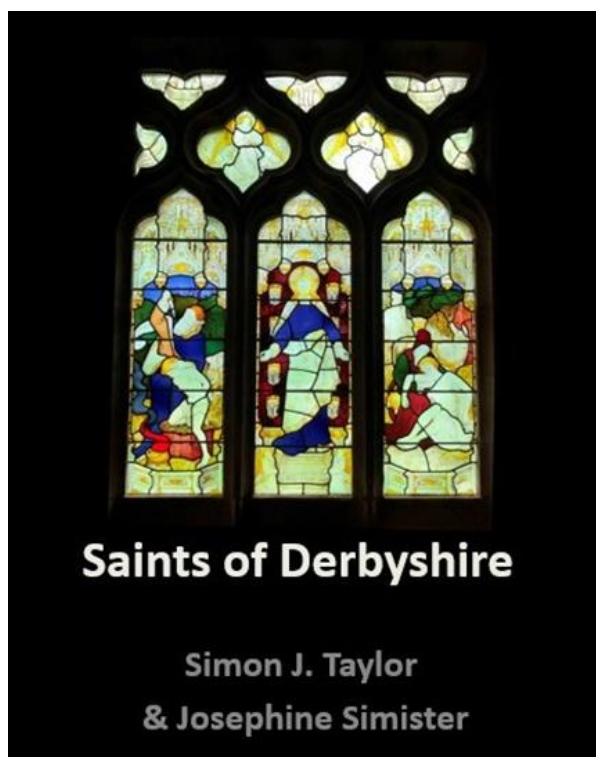


The boundary stone at Eyam.

or within the Diocese of Derby (the two are nearly, but not quite the same). There are many more stories of the saints of Derbyshire that remain untold. Indeed, the lives of the saints continue, and some stories are still being lived. We have been surprised by some of the stories that we found, and we look forward to learning of new stories. Above all we rejoice in seeing the lives of the saints of Derbyshire continuing to connect others to our times, to this place and to God.”

There’s some way to go before the book will be published – maybe Pentecost 2021 in time for Thy Kingdom Come? But in the meantime, a few quiz teasers are likely to appear in the Diocesan e-news and some items in the Cathedral Flag newsletter, so watch out for them. I’ll also talk briefly about the project at Deanery Synod on 30th September.

We hope that you will enjoy the book for yourselves, and give copies to all your family and friends, ready for exploring the county next summer. (We trust by then we shall be free of coronavirus restrictions!). Keep your copy in your car, perhaps, then you’ll never be at a loss to know why something is called ‘Halter Devil Chapel’ or why St Modwen might be responsible for Burton’s beer industry (and thence Marmite).



BREATHING SPACE:

PSALM 88, DEPRESSION, DARKNESS & LIGHT.

Revd Anthony Till shares thoughts.

Psalm 88 is considered one of the darkest psalms in the Bible, and you can see why. The entire psalm revolves around a theme of death and loneliness, and unlike other lament psalms, this one barely utters any verses of hope. If I were to summarize this psalm into a line, it would be this: "God, I feel dead". The psalmist even expressed his degree of depression: *v6 You have put me in the lowest pit, in the darkest depths.* Let's reflect on this: Do you think that the psalmist desired to live, or to die? You might think that the answer is obvious. Of course, the psalmist desired to live. Why else would he be praying to God? If his wish was to die, he would have given up already. You might think that a person with suicidal thoughts would not be praying a prayer like this. These were my initial thoughts too. But as I looked deeper into this, I realized that perhaps the line of demarcation isn't as distinct as I had imagined it to be. A person thinking about death can also be desperate to live.

Think about the last time you had a bad day. Maybe it went something like this: you woke up late, missed the bus, was forced to skip lunch, got into a quarrel with someone close to you, got reprimanded for a mistake that wasn't yours, reached home and realized you have some overdue bills. We would all have had a similar 'bad day' experience before, and when trapped in those situations, all we wish is for the day to "hurry up and end" or to "go home and sleep it off." Now magnify that on the scale of someone's life. Imagine the multiple pressures of daily living come crashing down, snowballing into one giant mess of chaos and dysfunction. These are real things that real people face. When a barrage of these occurs at the same time or in quick succession, the pain that develops can be drawn out and seemingly impossible to heal from. Suicide isn't giving up, it's using up. To completely use up our emotional reserves; drawing out every possible ounce of hope and optimism. To be exhausted of all those qualities – so exhausted that the flame of life itself is compelled to diminish."



That is how I have come to interpret Psalm 88. Because of all the overwhelming troubles, the psalmist already had one foot in the grave. He felt dead. Throughout the psalm are words associated with death:

3) *I am overwhelmed with troubles and my life draws near to death.* The most obvious sign of death is the physical weakness.

4) *I am counted among those who go down to the pit; I am like one without strength – and such frailty isn't just a recent phenomenon.*

15) *From my youth I have suffered and been close to death; I have borne your terrors and am in despair.* The feeling of death isn't merely physical, it is also social.

8) *You have taken from me my closest friends and have made me repulsive to them. I am confined and cannot escape;*

9) *my eyes are dim with grief.*

18) *You have taken from me friend and neighbour— darkness is my closest friend.* We do not know if the psalmist was shunned and rejected by his closed ones because of his misfortune; or was it because he had to be quarantined from others for pragmatic reasons. It could be both. It could even be self-inflicted by a mind in depression. As one person who was in depression wrote: “As those who suffer from it know, intractable depression creates a planet all its own, largely impermeable to influence from others except as shadow presences, urging you to come out and re-join the world, take in a movie, go out for a bite, cheer up. I felt isolated in my own pitch-darkness, even when I was in a room full of conversation and light.”

That’s what death feels like, when you feel cut off from all human contact. The feeling of death is not just physical and social, it is also spiritual.

7) *Your wrath lies heavily on me; you have overwhelmed me with all your waves.*

14) *Why, Lord, do you reject me and hide your face from me?* The Psalmist felt that God was ignoring him and all his troubles were God’s persistent angry judgment upon him.

5) *I am set apart with the dead, like the slain who lie in the grave, whom you remember no more, who are cut off from your care.* The Psalmist felt that God was treating him like a dead person. The feeling of death is not just physical and social, it is also spiritual.

To me, this sounded like a person who was at his wit’s end, someone who desperately wanted to live but simply didn’t know how to go on. To me, this sounded like a person in more pain than they knew how to cope with. It is truly a paradox of experiences. On one hand, he feels dead; physically, socially and spiritually. Yet on the other hand, he cannot deny that he is still alive. At some point in time, his emotional tank must have run dry. He may have felt the desire to die. Suicide isn’t giving up, it’s using up. All the hope and optimism had been drained away. Despite this, the desire to live can co-exist with the desire to die. Both desires are present in the psalmist. Just the mere presence of the word “God” can make all the difference, because this statement now transforms into a reaching out to be heard. The psalmist might truly be in a state of hopelessness and despair due to overwhelming life circumstances. But regardless, he was still alive, and that made this prayer to God possible. When the sentiment isn’t just “I feel dead”, but “God, I feel dead”, it is an attempt to connect with another person. God is a person. There is a person who is the recipient at the other end of this prayer. That’s what matters.

I am inclined to believe that this prayer was composed as an instruction to all the desperate Israelites in need of emotional support. Would a psalm like Psalm 88 really help people in need? You might be wondering if there can be such power in a song. Can singing a song or praying a psalm really transform the state of a person feeling dead? Yet I believe in the power of such a prayer. This must be why love songs are always so popular, even if it seems strange to be singing about being heartbroken. For those who are stuck in a love crisis, the love songs are like an external coping resource resonating through compassion, empathy, and concern. It makes a difference to vocalize it. Psalm 88 works the same way for people who feel dead. Today I hope to do the same for those who are overwhelmed by troubles. If you feel dead, even abandoned by God, or maybe you have a friend suffering in depression, I want to help by teaching you to pray like Psalm 88.

What you need to do is to “blame” God. I say this a bit fearfully and also very daringly, but that’s what Psalm 88 sounds like to me. The Psalmist repeatedly stated that God was fully responsible for all his troubles.

16) *Your wrath has swept over me; your terrors have destroyed me.* The Psalmist “blamed” God in almost half of his verses. Yet there is actually no proof that God did anything directly to him. But one thing is certain. God was his personal saviour.

1) *Lord, you are the God who saves me.* So as long as God is in charge of the world, and God has the power to save him, then the “blaming” seems somewhat legitimate. I am fully aware that there is a danger in complaining and grumbling to God. That was the sin committed by the Israelites in the wilderness during their exodus from Egypt to the Promised Land. But I think there are two key differences between the Israelites’ grumbling and the Psalmist’s form of making God take responsibility.

One, the Israelites were totally ungrateful about their salvation from slavery and their first sight of trouble was to complain. However, the Psalmist situation was not about ingratitude, but rather about prayers that were repeatedly unanswered. It didn’t start with grumbling and complaining like the rebellious Israelites. Psalm 88 is a desperate final measure.

Two, underlying the Psalmist’s blaming of God was his personal relationship with God. The Psalmist could express himself daringly precisely because God was his God and no other. The Israelites were tempted by foreign idols and the life back in Egypt, whereas for the Psalmist, he was consistently and fully devoted to God as his only saviour. The Israelites grumbled to stray away from God. The Psalmist held God responsible to draw God closer to him.

Friends, this is what it means to have faith in God. It means that you even dare to hold God accountable to his promises and his divine role as our God. In verses 10-12, the Psalmist talked about God’s wonders, love, faithfulness and righteous deeds. But he stated these as a criticism of God that all would be too late if the Psalmist eventually died from his troubles. All these marvellous actions of God would be meaningless in Death, because death was the end. In essence, he was challenging God for who he was. I know you are such a good God. I’m already praying to you every day and every night. When are you going to listen to me? Where is your salvation? Friends, I’m teaching you to pray like this in the most desperate of situations because I believe in such prayers. “Suicide isn’t giving up, it’s using up. To completely use up our emotional reserves; drawing out every possible ounce of hope and optimism.” Yet if you can pray like Psalm 88, blatantly and with such no-holds-barred interaction with God, then there is hope. If you believe that you can still struggle with God, then there will always be some fight left in you.

I want to say some final words about a view towards death. My stand is that we should not fear death, but we should desire life. As Paul states in [Philippians 1: 23](#) I am torn between the two: I desire to depart and be with Christ, which is better by far; 24 but it is more necessary for you that I remain in the body. We should not fear death because we know that we already have victory over death in Jesus Christ. But sometimes, our troubles and mental pain are so very overwhelming. I know that life can be a struggle, sometimes going through even a day can feel difficult. But like Paul, it is important to stay alive even for the sake of others. If you cannot conquer your depression, you can at least outlive your depression. But to do that, you must hold fast to God. If you are already desperate, then you may as well lay yourself before God. God, I feel dead. Aren’t you the God of the living? ([Mark 12:27](#)) God, keep me alive. I want to live.

Lastly, to those who are relatively trouble-free, and those with a sunny disposition, Paul reminds us in [Romans 12: 15](#) Rejoice with those who rejoice; mourn with those who mourn. Be reminded in [Ephesians 5: 18](#) Be filled with the Spirit, speaking to one another with psalms, hymns, and songs from the Spirit. Psalm 88 should be a reminder to us to sing lament songs together with people who need a prayer partner. Be there for them.

Lament.

[Illustration from a useful article at <https://frontiertherapymagazine.com/2016/08/08/the-fire-starter-a-beginners-story/> - Ed]

ARTCORE: IN OUR THOUGHTS

From Linda Mangsatabam,
Community Liaison Officer at
ArtCore:

communityliaison@artcoreuk.com

*Creatively supporting our
communities to cope with loss and
bereavement during the
Coronavirus.*



The global pandemic has had a huge impact on communities in Derby and Derbyshire. The year-long project supported by the mental health charity MIND is a partnership initiated by Artcore and Sahahra to support our communities to cope with Coronavirus.

Over the year we will be distributing 'In Our Thoughts' Memories packs to people who have experienced loss as a result of the pandemic and encouraging community members to contribute in creating a memorial. Creatively sharing their thoughts and memories of the loved ones they have lost, to form a part of a virtual memorial and culminate into a showcase in 2021. There will be bi weekly art consulting and activities online and onsite to encourage and support members with their mental health during these uncertain times.

If you have been bereaved during this time of COVID lockdown and would like to be supported to make a creative memorial, please sign up here

<https://forms.gle/J83WaU2LyK1Q9FB68>

If you are a community organisation who would like to refer an individual/family to be supported to make a creative memorial, please sign up here

(Please get consent from the individual/family before sharing their details with us)

<https://forms.gle/j3srnySpGc9svhA96>

If you would like to volunteering to support this project, please sign up here

<https://forms.gle/MCdwudJh9jtYZ4dz6>

Bi Weekly Art Support Dates are:

In our Thoughts Art Support Sessions at Artcore, 3 Charnwood Street, Derby DE1 2GT, 10am-2pm

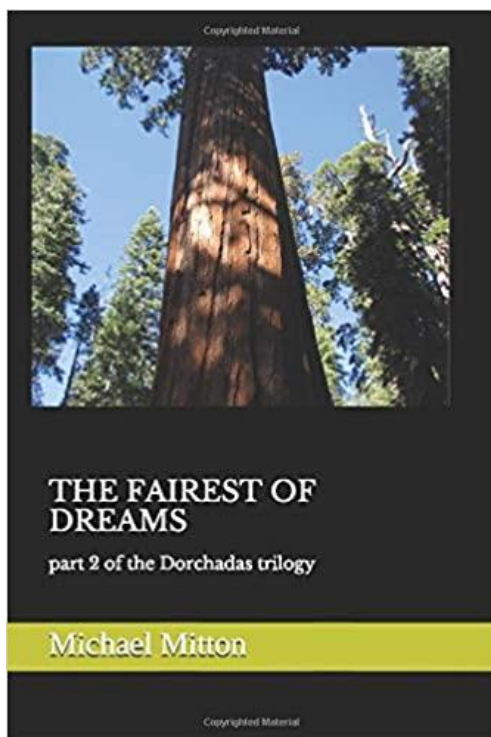
3rd and 17th September	7th and 21st January	3th and 27th May
1st, 15th and 29th October	4th and 18th February	10th and 24th June
12th and 26th November	4th and 18th March	8th and 22nd July
10th December	1st, 15th and 29th April	5th August

For more info and downloadable resources:

<https://www.artcoreuk.com/in-our-thoughts/>

For more information and queries, please email communityliaison@artcoreuk.com

NEWS FROM AROUND THE DEANERY:



BOOK REVIEW: THE FAIREST OF DREAMS BY MICHAEL MITTON

The story picks up from where *The Face of the Deep* ends. Douglas Romer has returned to Dingle, Ireland, and continues to be on sick leave following his breakdown. He is stronger following the transforming experience of Gethsemane, and yet is haunted by the fact that the killer of his wife may be turning his sights on Douglas. Once again he teams up with his friend, Dorchadas, the retired angel, and with other friends he has made in Dingle. He also encounters some other characters who, until now, he only knew as figures from the past. As the story progresses, Douglas becomes increasingly aware of the force of dark powers bearing down upon him. How will he and his friends resist their destructive force?

DATES FOR THE DIARY

STAND UP TO RACISM / MIDLANDS TUC CONFERENCE

Saturday 3rd October 11am - 1pm



www.facebook.com/events/1232852533745892

This is an important conference for anyone wanting to build the anti-racist movement in the Midlands so do come along. Register on Eventbrite as soon as you can. There are some fantastic speakers and workshops to attend.

www.eventbrite.co.uk/e/midlands-anti-racist-summit-tickets-118811806311

Please help build the fight against racism by taking part in any or all of the above. We look forward to seeing you soon.

UNIVERSITIES OF SANCTUARY CONFERENCE

13th and 14th October



<https://www.eventbrite.co.uk/e/universities-of-sanctuary-2020-conference-tickets-119729705773>

 **Eventbrite**

[Universities of Sanctuary 2020 Conference](#)

The annual UoS conference is an opportunity for the network to come together, share best practice and learn from each other.

NEW! DIOCESE OF DERBY LEARNING GOES ONLINE

This autumn, explore the huge variety of free learning opportunities that are now available as online events. The main focus will be on mental health and wellbeing, as Bishop Libby encourages us as a Diocese to think intentionally about our own, other people, and wider society's mental health and wellbeing.

In addition to this, there will be webinars on Talking about Your Faith, online Churchwarden training and Leading Intercessions, with other events being added all the time.

All the events can be booked via Eventbrite or the Diocesan training page 'Learning in Faith' <https://derby.anglican.org/en/training/learning-in-faith.html>

You can find resources for creative prayer ideas, information to support children's wellbeing and links to Christian meditation videos on this page.

There is also a free mini module on 'Sustaining Spiritual Health in Isolation' available here: <https://www.discipleship-training.org/>

ONLINE EVENTS – ADDITIONAL TO THOSE LISTED ON PAGE 10

Occasional Offices and Mission: Baptisms -24th September at 7pm

Poetry for Health - 29th September at 7.30pm

Talking Faith for Ordinary People -webinar - 3rd October at 10am

Loneliness Matters – 10th October at 2pm

Love Redeems Suffering, 'An Overview of the Church's Ministry of Healing' – 12th October at 2pm

Churchwarden Training – Buildings -13th October at 2pm

Leading Intercessions – 14th October at 7pm

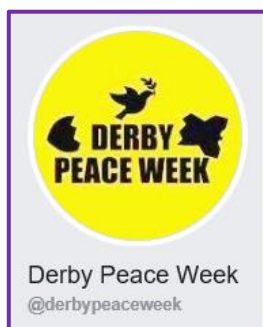
Renew Wellbeing – Setting up Shared Spaces where it's ok not to be ok - 2nd November at 2.30pm

The Largest Untapped Mission Field -Turning Rhetoric into Reality -10th November at 10.30am

Interconnected -Mental, Physical and Spiritual Health in a Disabling Society -11th November at 2pm

DERBY PEACE WEEK: 19th-28th SEPTEMBER

See Facebook group https://www.facebook.com/pg/derbypeaceweek/events/?ref=page_internal



Videos to watch :

- Hubbub The (Not So) Quiet Revolution of Kindness: www.youtube.com/watch?v=VFkiZn7e390
- From there to here. Film about refugees by Derby Refugee Solidarity and Sue Allanson <https://youtu.be/MNzYC08etjo>
- Listen to DJ Suki's show on Radio Free Matlock about refugees <https://www.mixcloud.com/radiofreematlock/dj-su-ki-refugee-week-special-episode-1/>

AND FINALLY: THE BACK PAGE

RECIPES FROM HILDEGARD OF BINGEN: BRINGERS OF JOY!

We remembered Hildegard in our Church of England Calendar recently.

In the mid-12th century, St. Hildegard recognised the health benefits of many herbs and spices and shared a basic recipe for biscuits or cookies that are commonly called "Hildegardplätzchen" (Hildegard's Cookies). Today we might call them "Joy Cookies" as she says they lift any melancholia, open your heart, and bring you a sense of cheerfulness and joy.

She made many contributions to the field of holistic health and wellness. The wisdom that she shared about natural healing, nutrition, and healthy living was a seed planted that now flourishes within the field of natural medicine.



HILDEGARDPLÄTZCHEN

These cookies are helpful to sooth the nerves and reduce their ageing process. They also stimulate the intelligence and create a cheerful heart and countenance. They are known to be beneficial to distracted school children. (So says the website!

<https://divineyoudivine.blogspot.com/p/hildegards-recipes.html>)

<p>Ingredients:</p> <ul style="list-style-type: none"> 1 1/2 cups of butter 3 cups of brown sugar 1/2 teaspoonful of salt 2 eggs - well beaten 4 teaspoonfuls of baking powder 6 cups of flour (preferably spelt) 2 1/2 teaspoonfuls of cinnamon 2 1/4 teaspoonfuls of nutmeg 1/2 teaspoonful of cloves 1 cup of ground or chopped almonds (optional) 	<p>Method:</p> <p>Cream the butter and sugar until it is light and fluffy. Add the eggs.</p> <p>Combine and sift the dry ingredients and then add them to the creamed mixture.</p> <p>Knead on a floured surface.</p> <p>EITHER Shape the knead into rolls, wrap them in waxed paper and chill them thoroughly. Once the rolls are firm, cut them in thin slices.</p> <p>OR into small balls onto a baking sheet, and flatten.</p> <p>Bake the cookies at 190C / 375F.</p> <p><i>Please, eat three to five cookies a day!</i></p>
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SPELT FLOUR BANANA BREAD

<p>Ingredients:</p> <ul style="list-style-type: none"> ½ cup butter, softened ½ cup brown sugar 1 egg, beaten 1 cup spelt flour (if possible) ½ tsp salt 1 tsp baking soda 2-3 ripe bananas, mashed ½ cup chopped almonds 	<p>Method:</p> <p>Preheat oven to 350 degrees. Cream butter and sugar until smooth. Add egg and blend well. Add all dry ingredients mix gently. When smooth, stir in the bananas and nuts until evenly mixed.</p> <p>Bake in two well-greased 3x5 inch loaf pans or in one 5x9 inch loaf pan for 1 hour or until toothpick comes out clean. Allow spelt flour banana bread to cool for 10 minutes.</p>
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