



WELCOME to the tenth issue of *Across the Parish* for the two-and-a-half months from mid-February to the end of April 2018, taking in Lent and Easter, the major Festival of the Christian calendar.

An important theme in this issue is Moving Mountains. It occurs in several pieces; there is a timetable of local events for the Moving Mountains weekend of 8 to 11 March, and we are fortunate to be able to include an article by Reverend Richard Teal, Chair of the Cumbria Methodist District.

Women's World Day of Prayer takes place this year on Friday 2 March, a few days before International Women's Day. Our joint ecumenical service is at St Mary's Gosforth at 7.00pm.

Our first article reports that the Church Hall has been sold and will now be converted into a family home. This good news means that our vision for the future of St Cuthbert's as a community centre as well as a place of worship is closer to becoming a reality.

St Cuthbert's Improvements & Community Centre

It is now over 5 years since the Parochial Church Council of St Cuthbert's resolved to sell the Church Hall and, with the proceeds, replace the functionality of the Hall in the Church by:

- moving the font to the front of the Church
- installing toilets and a kitchenette in the rear of the south aisle area.
- replacing 2/3 of the pews with chairs to enable a large part of the floor-space to be adaptable for a variety of functions including hire for Community functions (screened off from the remaining front permanent worship area).

For a time, replacement of the crumbling South Aisle Roof had to take precedence. Then, having advertised the Hall for sale, we had several abortive attempts at a sale. One of the problems was off road parking, the only viable solution being to use the drive down to the lower floor of the Hall. The highways department insisted on a reduction in height of the Clergy House roadside wall which was recently completed.



Tom Jones hands over the keys to Gary and Alison and their children, Adam, Abigail, James and Ruby.

I am pleased to report that everything has now come together and the Hall has been sold to Gary & Alison Parr and family for conversion to a domestic dwelling. Their offer was accepted in April 2017 and they have been very patient whilst various obstacles have been overcome.

Although plans for the Community Facility in the Church have long been drawn and a faculty obtained we are only now (in February 2018) going out to tender for the work as we wanted to be reasonably confident that enough funding was immediately available.

Funds include two legacies, grant funding, fundraising funds and now the proceeds from Sale of the Hall. We can expect the work to go ahead this

year but timing will depend on identifying a suitable period for both the Church and chosen builder.

We still have other work to do including replacement heating (with radiant heaters). The next job after that will be replacing the roof slate-work which is required due to increasing frequency of slates coming loose due to “nail tiredness”. The opportunity will be taken when the slates are replaced to introduce some insulation/draft prevention material.

As you will see from the above, fundraising will need to continue to make St Cuthbert’s a more comfortable and adaptable facility for future use not just as a church but to serve the community. It will offer a large floor area especially for groups and events requiring more space than is available elsewhere.

Tom Jones (PCC Treasurer)



Seatallan Benefice, the Southern Benefice and the South Calder Mission Community

On Sunday 4 February a Celebration was held at St Peter’s Drigg to mark the formation of the Seatallan Benefice and the southern benefice, and the first steps of the Anglican churches in this area towards the South Calder Mission Community which these two benefices form.

The Seatallan Benefice incorporates the newly formed parish of Gosforth and Wasdale, and the parishes of Beckermest, Calderbridge and Seascale. The southern Benefice, as yet unnamed but which may be known as The Western Lake District Churches, comprises the parishes of Eskdale, Drigg, Irton, Waberthwaite, Muncaster, Whicham, Whitbeck, Bootle and Corney.

On 1 November 2017 the Mission and Pastoral Measure to create the new benefices came into effect. There is a Vicar and an Assistant Priest in each

benefice, Reverend John Riley and Reverend Lesley Riley in Seatallan and Reverend Canon Gill Hart and Reverend Angela Overton-Benge in the southern benefice. At the service of celebration the clergy appointed to these newly created positions were licensed to carry out their duties by the Archdeacon of West Cumbria, Venerable Richard Pratt.

The South Calder Mission Community is an ecumenical grouping which has been gradually working towards establishing its identity for the last eighteen months. It will evolve in the months and years to come as its members, clergy and laity, increasingly work together and support each other across the area. Cumbria aims to become the first ecumenical county and other current ecumenical initiatives, God for All and Moving Mountains, will rely on Mission Communities to take them from their launches forward into the future.



From the Rectory

“I lift up my eyes to the hills. From whence does my help come?
My help comes from the Lord, who made heaven and earth.
The lord is your keeper; the Lord is your shade on your right hand.
The lord will keep you from all evil; he will keep your life.
The Lord will keep your going out and your coming in from this time forth
and for evermore.”

Psalm 121: 1, 2, 5, 7, 8.

I often think that Psalm 121 is a very appropriate psalm for those of us who are privileged to live in this part of the world. Like the writer of this psalm we can constantly “Lift up our eyes to the hills.” We can look at the beauty of God’s creation around us. These hills can be either inviting or intimidating depending on the weather conditions outwardly and on our own inward feelings and emotions as well.

But in Psalm 121 the writer lifts up his eyes not just to the hills which speak of beauty and strength; he looked up higher than the hills to God, the great and powerful God who had created and formed them. He looked up in faith to God and realized that as he faced the ups and downs, the joys and sorrows, the pleasures and pains of life he needed God to be with him and alongside him as his helper and his keeper. Then he consciously and deliberately placed himself in God's hands and into his care. We too can follow the Psalmist's example. Just like a child giving something very special or precious to mum and dad or another trusted adult and saying, "Please look after this. Please keep this safe for me." So, we can entrust ourselves to God's care and keeping as our loving heavenly Father.

This lovely psalm is one of a series of psalms running from Psalm 120 to 133 which are entitled 'Songs of Ascent'. They were recited by pilgrims going up to worship at Jerusalem. This brings us neatly to the 'Moving Mountains Mission' from 8 – 11 March. Over the weekend we will be welcoming a small team who will work with us across the Mission Community to do various events and activities, all of them giving us the opportunity to invite family and friends who do not come to church to come and discover more about the Christian faith. Please pray for the team, for all our folk who are involved with the hands-on organising of the events and for the people who come, that it will be a time when everybody can discover more of the great creator God who invites us all to place our hands in His. If this mission is going to be successful it needs not only our prayers but also our action. Please read the 'Mission Prayer Update', to discover the full programme and to consider which events you might attend and bring a friend. Copies of this month's update can be found at the back of church. The months of February and March are shaping up to be busy, it is my prayer for us all, that the busyness we embrace will enrich us spiritually and emotionally and not become a burden to be endured.

With prayerful greetings and good wishes

Reverend John G. Riley

Lent Course 2018

Once again, we will be holding a Lent Study Course on the Thursday evenings during Lent (except on Thursday 8th March which co-incides with the start of the 'Moving Mountains Mission'. This year we will be following a course written by Liz Baddaley of 'Embrace – the Middle East', one of the missionary societies that is supported by St Mary's, Gosforth.

The course is entitled 'Making All Things New'. A letter of information about it says:

“Each session revisits a beloved Bible passage to illustrate how it brings to life God's passion for bringing about new beginnings; it then shares stories of Embrace's partners and individuals in the Middle East who are working together to make things new in powerfully redemptive ways.”

There is a study guide available priced £1.

The meetings will take place in St Mary's Room Gosforth on Thursdays 15, 22 February and 1, 15, 22 March at 7.30pm.

Please come and join us so that we can learn together and encourage one another as we seek to be faithful and committed followers of Jesus.



The St Cuthbert's Team

Vicar: Reverend John Riley tel: 25499

Assistant Priest: Reverend Lesley Riley tel: 25499

Parish Associate: Reverend Jonathan Falkner tel: 21852

Lay Reader: Dorothy Chatterley tel: 28379

Lay Reader: Sheila Falkner tel: 21852

Lay Reader: Brian Pateman tel: 28131

Lay Worship Leader: Jim Geering tel: 27380

Pastoral Outreach Minister: Peter Holburt tel: 21584

Organist: Dorothy Chatterley tel: 28379

Church Wardens: Jim Geering tel: 27380

and Joyce Roberts tel: 28655

PCC Treasurer: Tom Jones tel: 28938PCC

Secretary, Messy Church contact, Safeguarding Officer:

Mary Waterhouse tel: 27641



Christmas Tree Festival December 2017

The Christmas Tree Festival took place at St Cuthbert's in December over the weekend 15, 16 and 17 December. I hope many of you reading this were able to visit and enjoy this array of decorated trees.

Twenty three organisations took part, decorating trees on the theme of Children's Books. Each group had the opportunity to promote their organisation and the charity for which they were collecting. Groups contributed raffle prizes and offered help with refreshments. It was a tremendous community effort!

Everyone visiting would recognise characters with which they were familiar - and who will forget Winnie the Pooh stuck in one tree! Many visitors commented on the inventiveness and skill of the tree decorators which resulted in such a magnificent display.

Informal carol singing on the Saturday evening was enjoyed by quite a crowd in this lovely setting.

The total raised for the organisations' chosen charities was in excess of £360.

The total raised from the raffle and refreshments was £491.92 of which half went to CLIC Sargent and the other half divided between St Cuthbert's and the Methodist Church.

Thanks are due to all the organisations and visitors for making the event such a success.

Mary Waterhouse

Join us for our Lent Lunches



Every Tuesday during Lent from 12 noon;

20 February in the Methodist Hall

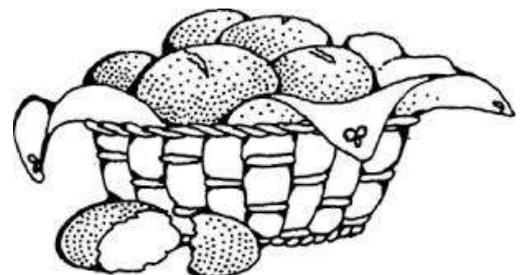
27 February in the Methodist Hall

6 March in St Joseph's Hall

13 March in the Methodist Hall

20 March in the Methodist Hall

Donations will be given to Christian charities relieving poverty at home and overseas.

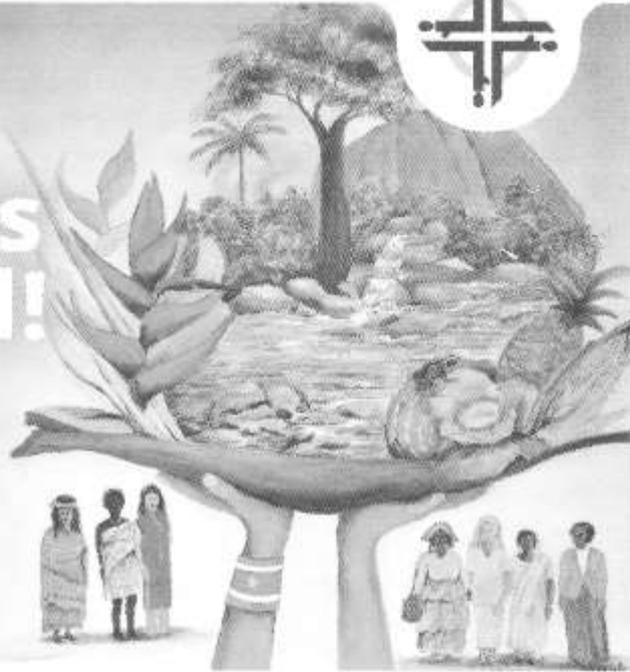


Women's World Day of Prayer



**All God's
Creation is
Very Good!**

**PRAYING FOR SURINAME
A SERVICE FOR EVERYONE**



Friday 2nd March 2018

**In St Mary's Church
Gosforth**

At 7pm

with Phoenix Praise

www.wwdp.org.uk

Registered Charity Number 253242



in **SEASCALE & DISTRICT**

Churches Together in Seascale and District

Northern Prayerhouse November 2017

In the autumn of 2016 all Churches Together groups in Cumbria were invited by Churches Together in Cumbria to join with other church groups in North-West England in a new event, Northern Prayerhouse. The theme was “Poverty” the aim was to collect “baskets” of prayers from congregations who would pray for the ending of poverty and who would then come together for a service using the collected prayers. The prayers would then be circulated to other groups, creating a larger united congregation praying for the same purpose.

CTiS&D was very successful in bringing together prayers from large numbers of children from Gosforth School and members of all our congregations and the service was very well attended and proved to be a moving and unusual event. We received baskets of prayers from other groups, mainly from Lancashire, (few Cumbrian groups took part) and our prayers were circulated to them.

When we learned in September last year that the event was to be repeated we were glad to take part again. Once more we had a magnificent response from Gosforth School; the children were readily sympathetic to children less fortunate than themselves, and their prayers were essentially the highlights of our collection. We held our service at St Joseph’s Church, Seascale on 23 November and again a good sized congregation joined in prayer, reflection and song, with the musical accompaniment of the Reverend Jonathan Falkner and Sheila Falkner.

Our prayers were circulated by Northern Prayerhouse, although this year there seemed to be less reciprocal response. Whether this was due to a failure in the communication system or whether the event was less well supported generally we have no way of knowing.

However it is clear from everything we hear and read that the crisis of poverty is still very much with us and we shall continue to hold services from time to time which may be in a different context but which will be devoted to praying for those in poverty.

Churches Together Week of Prayer for Christian Unity 18 to 25 January.

As I write this at the end of a busy week I look back with pleasure at the prayer services I attended in our local churches. It was well worth the effort of getting myself organised so that I could be at the host church by 9.30 each morning

As ever, all our local denominations took the opportunity to meet together and offer prayers for Christians all around the world. Each event was different in style, often based on the order for morning prayer in the host church, using material from Churches Together in Britain and Ireland.

This year the theme was That All May Be Free and used the premise that praying for the unity of the Church means that we must recognise not only of the brokenness of Christian relationships and how injustice in the world affects Christian communities and hinders our participation in God's mission.

Most of the material was produced by the churches in the Caribbean where there are 1.4 Million Christians across a vast geographical spread of island and mainland territories. They represent a rich and diverse tapestry of ethnic, linguistic and religious traditions.

The prayers for the week were set in the context of God's work in ending slavery and His mission to unite us as Christians in ending injustice. This seems very relevant to today's world where we hear of instances of slavery in our own country and lives and families torn apart by poverty and need.

The themes for each day were;

Day 1 welcoming the stranger

Our Christian faith compels us to welcome the stranger in our midst. We remember how God restores the dignity of God's people. Christians should inform society of the duty to welcome refugees and displaced persons.

Day 2 Resisting modern slavery

Human trafficking is modern day slavery. How should this be challenged and ended? A united Christian voice is essential and unless Christians act together, modern day slavery will be too strong to resist.

Day 3 upholding human dignity

Our image of a slave is often of someone wearing iron chains and being forced to work against their will. But there are other forms of enslavement where the chains may be less visible. As Christians we are called to uphold human dignity, recognize God's gifts and to work against the things that damage dignity and God's gift.

Day 4 Overcoming violence

Christian discipleship lived out in the world cannot avoid the reality of violence. Churches, called into unity and called to be part of God's mission in the world, are called to discern the Gospel of hope. This is a Gospel that can be proclaimed to those who live with the consequences of gang warfare, domestic violence or the fear of violence.

Day 5 Pursuing economic justice

The Church is called to hear the voice of the poor that is often silenced but the disunity of the Church hinders this prophetic voice.

Day 6 God acts for the powerless

The right hand of God always acts for the powerless against the powerful. Christians are therefore called to live across the divisions of the global North and South and affirm our common humanity together.

Day 7 Different families

The protection and nurture of children are important functions for any family. The experience of the holy family fleeing an atrocity, for example, offers one model of family life that demonstrates God's fidelity to us. Life today also poses significant challenges for carers in the protection and nurture of children. As Christians, we are called to be communities where all families are supported and strengthened so that all are safe and may flourish.

Day 8 The call to reconciliation

The Church in its unity is called, like Biblical Israel, to be both a sign and an active agent of reconciliation. The work of reconciliation therefore extends beyond the walls of the church and means that Christians are called to work for reconciliation in the world.

I was lucky enough to attend most of the morning prayer events and I was moved and impressed by the real depth of spiritual feeling among those who attended. I want to finish by using one of the reflections which several people have commented on as a good example of the thought provoking material that was used.

“To have, or not to have, that is the question.

If we have, we have control, the future's in our hands: life's assured.

And as we eat and drink and just enjoy, we boast about our handouts

so we can forget the rest who have not.

Who know no power or control.

And look to just tomorrow as a land unknown.

And yet, when God hands out his justice, brim full barns and sure investments fall and then

we see our greed for what it is.

Then, dare we stand as one and ask, instead how best to be?”

Brian Pateman

The reflections that follow concern the festival of Easter and the weeks leading to it.

Shrove Tuesday 13 February 2018

In Christian traditions *Shrovetide* extended for a varying number of days or weeks before the start of the penitential season of Lent. Shrove Tuesday is the final day of this period and Lent begins on the following day, Ash Wednesday. The word *shrove* is taken from *shriving*, the ritual that Christians would go through of confessing their sins and receiving absolution, being *shriven*. Absolution confers forgiveness and the subsequent relief from the guilt and pain of sin. This tradition is more than a thousand years old.

After being shriven people would commence preparations for Lent. Food which would not stay fresh for the duration of the forty days of fasting until Easter, or which would not be permitted during the fast, would be consumed so it did not go to waste; pancakes, which used up all the eggs and fat and milk, with only flour added, became traditional. The need to use up the fat foods gave rise to the celebrations of *Mardi Gras* (Fat Tuesday) which extended beyond feasting to the music and dancing of *Carnival*, a word which derives from the Latin for “farewell to meat”, *carne vale*.

Ash Wednesday 14 February 2018

This day signals the beginning of Lent, the season of 40 days of reflection and penitence which ends on Easter Day. Ash Wednesday is celebrated in Western Christian churches by a special communion or mass. Many churches include the Imposition of Ashes, when the priest will mark a cross on the foreheads of the congregation with the ashes of the burnt palm crosses from the previous year’s Palm Sunday, which have been blessed. The ashes remind us urgently of our mortality, “Remember that you are dust, and to dust you shall return”, giving us the chance to recall and repent of our past life; tomorrow, next week, next year may be too late. It is unequivocally an invitation, an exhortation, to penitence. But at the same

time taking Holy Communion assures us of the eternal life promised by Jesus and affirmed by us every time we recite the Creed.

There is a Holy Communion service for Ash Wednesday at 10.30am at St Cuthbert's celebrated by Reverend Lesley Riley.

There will be an evening Holy Communion with the Imposition of Ashes at 7pm at St Cuthbert's celebrated by Reverend Robert Bracegirdle.

Lent

Many people "give something up for Lent". I expect that some of you reading this will be planning to do just that this year.

I remember when I was 16 giving up sugar in tea and coffee for lent. For 40 days I looked forward to that first cup of sweetened tea on Easter morning. Like many an eagerly awaited pleasure, it was much better enjoyed in the anticipation than the realisation – it tasted revolting and I haven't taken sugar since.

There are connotations of sackcloth and ashes associated with giving something up for Lent but it seems to me that just to do, or not to do something as a personal sacrifice is to miss the point. It doesn't seem to confer any benefit on anybody. Better perhaps to give up something and put the money saved aside for charitable purposes.

Maybe it is even better to do something different which might be of use to someone else. Or, something which would please my family and friends. Perhaps, I could give up being argumentative!

Perhaps we should try to think more about other people, maybe those with whom we do not see eye to eye, to try to see the world from their point of view.

According to the *Catholic Encyclopedia*, "the real aim of Lent is, above all else, to prepare men for the celebration of the death and Resurrection of Christ...the better the preparation the more effective the celebration will be. One can effectively relive the mystery only with purified mind and heart.

The purpose of Lent is to provide that purification by weaning men from sin and selfishness through self-denial and prayer, by creating in them the desire to do God's will and to make His kingdom come by making it come first of all in their hearts."

Lent is a time to reflect on Christ's final journey to Jerusalem. He knew that he was going to make the supreme sacrifice. One question that arises often on that journey is, "Why did Jesus have to die?"

Anselm, the 11th-century Archbishop of Canterbury said that it was because of God's justice and love. He argued that it would have been an offence against God's honour for human sin to go unpunished. Therefore, because God is just, humanity was indebted to pay for the guilt of sin. But because God is loving, he provided his own son to be the sacrifice that paid that debt of guilt.

Anselm's argument seems particularly well-suited to the Gospel of John, where Jesus is called "the lamb of God" and is killed on the day of the Passover, when the sacrificial lamb was ritually killed as an act of reconciliation.

If we are to keep Lent in a sense true to the tradition of preparation for Jesus' ultimate sacrifice for our salvation what we should be doing is thinking, reflecting and praying that we will do God's will by building his kingdom in our hearts.

Lent is a time to look within ourselves at how we can make a difference, no matter how small, to keep a true Lent.

The idea of "Keeping a true Lent" is not new. It is the title of a poem by Robert Herrick (1591 to 1674). Herrick was one of the Cavalier Poets. Born in London, the son of a goldsmith, who committed suicide in 1592 by jumping out of the fourth floor window of his house.

Robert was apprenticed to his uncle, Sir William Herrick, also a goldsmith but in 1613 he entered St John's College Cambridge graduating BA in 1617

and MA in 1620. He was ordained in 1623 and was appointed by Charles I to the living of Dean Prior in the diocese of Exeter. There he lived a life typical of many rural rectors. He wrote much of his poetry there. In 1647 he fell foul of the Commonwealth parliament and was deprived of his living, returning to London. There he published *Hesperides*, a collection of 1200 poems. Among them were what he called the Noble Numbers, poems with sacred subjects. He was restored to his living in Dean Prior in 1660 by Charles II and remained there until his death in 1674.

One of the Noble Numbers is the poem “To Keep a True Lent” inspired by the following passage from Isaiah. I think that this encapsulates the spirit and true meaning of Lent;

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Isaiah 58:6-7

Brian Pateman

To Keep a True Lent.
Robert Herrick.

Is this a fast, to keep
 The larder lean ?
 And clean
From fat of veals and sheep ?
Is it to quit the dish
 Of flesh, yet still
 To fill
The platter high with fish ?
Is it to fast an hour,
 Or ragg'd to go,
 Or show
A downcast look and sour ?

No ; 'tis a fast to dole
 Thy sheaf of wheat,
 And meat,
Unto the hungry soul.
It is to fast from strife,
 From old debate
 And hate ;
To circumcise thy life.
To show a heart grief-rent ;
 To starve thy sin,
 Not bin ;
And that's to keep thy Lent.

Towards Easter

Some years ago I read an article with the title 'Ten reasons to believe in the Resurrection', that is, in the rising of Jesus from the dead. I can't remember them all, but will come back to a couple of them in a minute. It is not obvious from the way the New Testament is laid out, but most of Paul's letters were written before the four gospels (Matthew, Mark, Luke and John). And it is clear that Paul's main message concerned the death and resurrection of Jesus. He goes on to tell us how we should respond to Jesus: how to receive the new life he offers us, how to live in the light of this, how Christians should live and work together as the Church. But it is the cross which is central to all his teaching.

Now it was natural that people who had become Christians should want to know more about what Jesus said and did **before** his death, and so stories about him started to be collected, leading to the four gospels as we now have them. However, even the gospels devote most attention to the events leading up to the end of Jesus' life. In Mark, the shortest and probably the earliest gospel, one third of the whole gospel deals with the last week of Jesus' life. So as with Paul, the cross is also central to the teaching of the

gospel writers. It is on the cross that Jesus pays the price, bears the pain, of human sin, so that our broken relationship with God the Father can be restored.

Did it really happen? Yes, there is good evidence for the crucifixion of Jesus. Not just the witness of the Church, but in Jewish and Roman records of that time. The Jews and Romans, of course, did not believe that Jesus was the long-awaited Messiah: they simply record that a trouble-maker known as Jesus of Nazareth was executed on the orders of Pontius Pilate. Jesus undoubtedly died, and by that token, must also have lived. The Romans also record that **stories** about the resurrection persisted years later, but that in itself is not actual evidence for the resurrection. So did that really happen?

Here we are on different ground, because room must be left for faith. If it could be shown, without doubt or opposition, that Jesus rose from the dead, people would have no choice but to believe, and God does not force us in that way. However, Christians through the ages have felt that there is enough evidence for the resurrection to **persuade** them to put their faith in Jesus as Lord and Saviour. Which is where books and articles like the one I mentioned at the beginning can help us. So here are two examples:

1. The change which came over the disciples of Jesus.

When Jesus was arrested, his disciples ran away; most of them stayed hidden during the crucifixion and the days following; some of the women disciples came with spices on the Sunday morning to anoint the **dead** body of Jesus – they were not expecting the resurrection. Not long afterwards, the disciples were out on the streets telling people about Jesus, travelling great distances to spread the news, facing beatings, arrest and execution themselves rather than deny their faith. The Christian story, the beginnings of the Christian Church, could not have been a plot by those disheartened men and women after the crucifixion, they would far more likely have slunk away back to their old lives and tried to keep out of trouble. No, they were convinced and they were transformed.

2. The Christian day of worship is Sunday.

All the early disciples of Jesus were Jews, as he was himself. The Jewish Holy Day, the Sabbath, was and still is Saturday (or to be precise, nightfall on Friday to nightfall on Saturday). We read in the gospels that Jesus himself went to the synagogue on the Sabbath 'as was his custom'. What could have happened, so important that they abandoned the Sabbath as their day of worship? The death of Jesus, that was important enough! But that was a Friday. What happened even more dramatic than his death, to make them worship on a Sunday? Only the rising of Jesus from the dead.

As we approach Easter once again, nearly 2,000 years since the first Easter, the hope and offer of new life through the death and resurrection of Jesus is still the central message of the Church.

Reverend Jonathan Falkner



From the Parish Registers October 2017 to January 2018

Baptism

14 October

Emilie Catherine Ellen Sparshott

26 November

Nelly Rose Woodburn

There is one Lord, one faith, one baptism; by the one Spirit we are all baptised into one body. We welcome you into the fellowship of faith.

Baptism Second Anniversary

3 October

Poppy Olivia Wood

15 November

Isla May Mawson

Baptism Third Anniversary

16 November

Rhylee Edward Donaldson

Mylee Skye Moore

May they grow in the faith into which they have been baptised.

Marriage

7 October

Amy Louise Thornton and Martin Ian Rigg

20 December 2017

Morwenna Pengelly and Jamie Spence

Funerals

1 February 2018

Lawrence Todhunter

We give thanks for his life and commend him to God. May the souls of the faithful rest in peace and rise in glory



Pattern of Services

From Wednesday 14 February until Easter Day services will be in St Cuthbert's Church.

As an experiment Sunday morning Said Communion services between the beginning of Advent and Easter Day are being held at 8.45 am. The arrangement will be reviewed after Easter.

The 10.00am Sunday service alternates between Anglican and Methodist worship, as does the United Evening Service at 6.30pm.

Sunday Services at St Peter's, Drigg are at 11.00am. On the last Sunday of each month there is a Family Service.

Current information about places and times of services can be found as follows:

- Church notice boards, inside and outside the churches.
- Service sheets issued each Sunday.
- Monthly lists to take away are available in St Cuthbert's and the Methodist churches. These include services at St Peter's, Drigg.
- The Methodist magazine *In Touch*, issued ten times a year.
- St Cuthbert's website: <http://www.seascalestcuthberts.org.uk/>



Moving mountains

Imagine if everyone had the opportunity to discover what God wants for their lives.

Over the last few years, churches across Cumbria have been talking, praying and planning together. The result is God for All. By 2020 every person in Cumbria, of all ages and backgrounds, will have had the opportunity to discover more of God and God's purpose for their lives – so that they will discover more of Jesus and the good news to become followers of Jesus within a Christian community.

To enable this to happen, churches across Cumbria, including the Methodists, the United Reformed Church (URC), Anglican churches and the Salvation Army, have been working together to develop Mission Communities. These will equip the Church to be effective in helping everyone discover more of Jesus, as we share resources (such as ministers and buildings) and look at ways in which we can engage with our local communities.

The Northern Bishops' Mission

As churches in Cumbria were taking this journey, the Archbishop of York and the northern Anglican bishops were working with local dioceses on the Northern Bishops' Mission – weekends of events held across dioceses, with local churches supported by visiting teams, each led by a bishop. It was immediately obvious in Cumbria, given the existing ecumenical commitment to God for All, that other denominations should be invited to take part as well.

The Moving Mountains Mission

Invitations went out to senior leaders in the four partner denominations and the response – from Methodist district chairs, URC moderators and Salvation Army divisional commanders as well as Anglican bishops – was hugely positive. As a result, we are now preparing for our Moving Mountains Mission this coming March (8-11) when we will be joined by nine Methodist district chairs, five URC moderators, one Salvation Army divisional commander and twenty-six Anglican bishops!

Some will be working together, so it means that we will have 34 teams working alongside local churches, to resource and equip them in helping others discover more of Jesus. Already local churches are planning how they can take some of the activities that they currently engage in, and make them more intentionally evangelistic, with a view to sustaining that focus beyond March.

This mission is not a one-off event, however. It is rooted in an existing commitment to outreach, and aims to contribute to an ongoing movement. On a recent Saturday in Egremont the local Methodist church opened its doors to all those who hire its hall and 150 people turned up, with some of them coming back to church the following Sunday. Across Barrow last September, more than a thousand people listened to a number of nationally famous people talk about their faith and the difference that made in their lives. Many weekends in the year the Mountain Pilgrims initiative sees groups of walkers, some with no other church link, taking to the hills and

exploring their faith in the context of God's creation. And every day throughout this last December listeners to all three independent radio stations in Cumbria heard of adverts encouraging them to drop into a church over Christmas to enjoy the carols – and hear the story of Jesus' birth for themselves.

Sharing faith stories

As we continue this journey and prepare for what's ahead, more than a thousand Christians have already shared their faith stories with others this year. And we look forward to the openings that we will have for those stories (and many more) to be told again and again as, together, we make the most of these opportunities to help everyone in Cumbria discover Jesus.

Reverend Richard Teal, Chair of the Cumbria Methodist District

This article is reproduced from *the connexion* (issue 10) the free magazine of the Methodist Church

<http://www.methodist.org.uk/theconnexion/>

