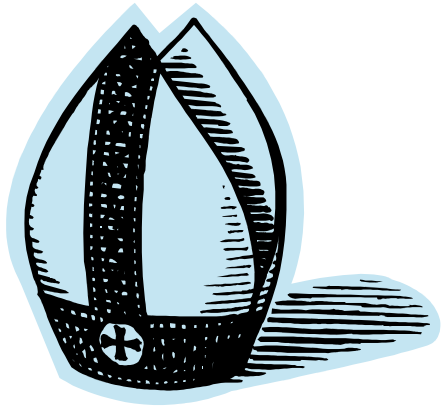


# ***Parish Magazine of St Giles' & St Margaret's, Oxford***



***June 2006***

***Free***

## **The United Benefice of *St Giles and SS Philip & James with St Margaret***

<http://www.st-giles-church.org>

<http://www.parishes.oxford.anglican.org/oxford-stmargaret/>

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The parish magazine aims to provide an opportunity for us to exchange ideas and to share our experience of the Christian life. Publication date is intended to be the last Sunday of the preceding month, so copy should be sent before the previous Wednesday. Please send the editor articles, drawings, book reviews, parish news. The editor is especially grateful for material which has no particular sell-by date and for copy sent on disk.

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*Dear Friends,*

*June 2006*

At the beginning of this month Bishop Richard will be 70 and therefore will retire from being the Bishop of Oxford. He has had a long and distinguished record as a leader of the Church of England and we thought it would be appropriate to mark his retirement in this edition of the magazine with some reflections on his time as Bishop of Oxford. In the past few months, there have been many occasions at which tributes have been given on Bishop Richard's contribution to the life of the Diocese. In March, a tribute was given to the Diocesan Synod which was introduced by myself and ended with a song from Benjamin Thompson. The scripts of those two parts of the presentation are reproduced below.

### **Tribute at Diocesan Synod, 4<sup>th</sup> March 2006**

Nineteen years ago I met Bishop Richard for the first time at my "Bishop's Interview" just prior to being ordained deacon. As I approached the time for the interview, I was somewhat apprehensive, I hoped that I would be allowed to go forward to ordination now that I had completed the academic part of my training but I didn't take anything for granted. What I discovered in that interview was that I had nothing to fear for our new Bishop had a bias for giving permission to people to develop their ministry in whatever way they sensed that God was calling them.

My second and third meetings with Bishop Richard came in quick succession when he came to visit the parish of Wantage, to which I was attached. I remember that I was deacon at the Eucharist and that I was amazed by what I saw during the reading of the Epistle. Why? Because it was obvious that Bishop Richard was writing the notes for his sermon! As someone newly ordained, who sweated hours over a sermon, seeing this happen alerted me to another characteristic of our then new Bishop – he was used to being able to think quickly under pressure.

After the service, there was a reception in the Vicarage garden to give people a chance to meet Bishop Richard and here my third discovery was to be made. I had expected the Bishop to be out-going and perhaps an over-bearing character. To my surprise he was shy and retiring and he waited for others to talk with him. He wasn't going to impose himself on others....

If only I had realised it at the time, those three scenes gave me some important clues to the way Bishop Richard's ministry would develop over his time with us in this Diocese. There are many people who will look back on this time and see that they too owe much to the way that Bishop Richard has created a culture which has allowed people to develop and the Church try new things in the name of Christ.

**A Life in the Day of Bishop Richard - Song by Benjamin Thompson**  
(Tune: *Rising early in the morning, The Gondoliers, Gilbert & Sullivan*)

Rising early in the morn, we pray for church, for world, for all,  
Then our personage adorn in brightest mauve episcop-al;  
We proceed without delay to the business of the day.

Listen to the latest news and hurry off to give our views,  
At the BBC reflect 'Thought for the Day'.  
Encapsulate the church's line upon the issues of the time,  
Ethics isn't such a fashionable way.

Then we see a bunch of would-be ordinands,  
Test vocations, show them they'll be in good hands.  
Then receive with ceremonial and state,  
An interesting eastern arch-prelate.

Then we meet the Senior Staff — it's very serious, not a laugh,  
Area bishops and archdeacons like to have their little say;  
They all talk through the agenda — our achievement's rather slender,  
We agree the church must modernize forthwith without delay.

Get a call from rural team, their priest has vanished in a dream:  
Please find a minister for twenty parishes, we are implored,  
Tell them we've no more resources (like when I was in the Forces),

More lay ministry's the answer in the diocese of Oxford.

Oh! Theologians may wish that a Church-of-England bish-  
op should spend his time in prayer and not be bothered with dischord;  
But the privilege and pleasure that we treasure beyond measure  
Is to try to staff the churches of the diocese of Oxford!

London-bound, sit on some Boards; then attend the House of Lords,  
We start their business with some prayers said loud and clear.  
Discuss the poor state of the nation, and the latest legislation —  
Bio-ethics is just what they like to hear.

Then we sneak off to the National Gallery,  
Contemplate a saint or a Nativity.  
Praps a crucifixion too, and then depart —  
Having satisfied a deep *Passion in Art*.

Going homeward, as a rule visit a Ceevee Prim'ry School,  
Children love a bishop fully-robed right down to purple socks.  
Meet some Jewish delegations — try to foster good relations —  
Then some sceptics who suggest that *God* is right *Outside* their *Box*.

In the evening confirmation at a rural destination  
Sermon penned in (dual-fuel) car for Christians who have just begun;  
Demythologize religion, offer teenagers a vision  
Of a world they can transform; then go home with our duty done.

Oh! Theologians may wish that a 21st-century bish-  
op might not retire at 70 but go on just like a Lord.  
Yet the culminating pleasure we shall treasure beyond measure  
Is to know we've done our duty by the diocese of Oxford!

I hope that these reflections on Bishop Richard's ministry will encourage you to reflect on how his ministry has affected you and caused you to grow spiritually. Our nation owes Bishop Richard a great deal of thanks for the positive contribution he has made in keeping the Christian Gospel as part of our decision making processes.

With love, **Andrew.**

### *A tribute to Bishop Richard on his retirement*

We first met Bishop Richard on becoming churchwardens after the death of Eleanor Wood and Bob Hiorns' appointment as Deanery Lay Chairman. He very soon became a personal friend and he addressed us by our Christian names inviting us to do the same when speaking to him. Unlike several of his predecessors, Richard was a modest and approachable Bishop even though he was far better known nationally than many of them. We feel we were very privileged to have been Bishop's Officers and to have escorted him on formal parish occasions. We enjoyed his sermons and especially noted his love of poetry, particularly Gerard Manley Hopkins; he nearly always found a reference to a poet new to some of us.

Besides this, we were very much aware that he lived in North Oxford and he made frequent informal visits to St Giles Church, particularly when we held our Art exhibitions. His visits on these occasions showed his willingness to share his knowledge of Christian art by participating in our Thursday lunchtime talks. He took very seriously his care of the Deaneries of Cowley and Oxford not only for Confirmations but on other occasions such as in 1993 to mark the showing of the Methodist Collection of Christian Art.

We really got to know him well during the interregnum after John Morrison-Wells went back up north. At that time the PCC had just finished revising the text of our combined Matins and Holy Communion service and had recommended its adoption. Since we had no vicar and following advice from the Rural Dean we wrote to Richard seeking his approval to adopt the new text and we were very pleased when he authorized us to experiment for twelve months, in the expectation that a new vicar would be appointed before that time had elapsed. His letter to us started by thanking us for consulting him! He also urged us not to use the text as a test of eligibility for candidates applying for the incumbency. He was a valued member of the appointment committee for our vicar and gave us sound advice but left the patron and four churchwardens to agree on our choice from among the candidates.

Oxford has been privileged to have a Bishop who has involved the Church in social affairs and international concerns who, besides addressing the nation in his familiar Friday morning broadcasts, has regularly addressed the House of Lords on many contemporary issues.

*Dennis Shaw & Margaret Williamson*

### *Bishop Richard: a churchwarden's perspective*

I was one of the churchwardens at St Margaret's when Bishop Richard succeeded Bishop Patrick in 1987. This was not long after the formation of the United Benefice of St Giles' and St Margaret's, and as wardens we were still engaged in a long and tedious wrangle about staffing levels, parsonage houses, and so on. Most of this "conversation" was with the Archdeacon and his officers, but I do remember a meeting of all four wardens and the Bishop, with our then Vicar John Gawne-Cain, in the Bishop's house in Linton Road. Bishop Richard was courteous and friendly and clearly took a pastoral interest in the parishes. I can't even remember what the particular "issue" (as we didn't used to say in those days) was, so merciful is the passing of time, but it was quite clear that Bishop Richard was no more in a position to give ground than we were. That said, he was entirely straightforward, open, and sympathetic. We did (in my view) end up with a united benefice that is viable and that works, and for this we must in part be grateful to Bishop Richard for his pastoral care.

The other occasions when churchwardens spend time with bishops are when the incumbency falls vacant and a new incumbent is sought. Bishop Richard and I, along with six or seven others representing the parishes, the diocese, and our patrons St John's College, went through this process twice for the United Benefice, the "outcomes" being first John Morrison-Wells, then Andrew Bunch. I thought we were extremely well served (and I do mean "served" in the full Christian sense in which we are all called to serve one another), both times, by

both our patrons and the Bishop. We know from Trollope that on these occasions the Bishop always has a hidden agenda. The great thing about Bishop Richard's hidden agendas was that they weren't hidden at all. He did have views about what type of person, and indeed what actual person would be best for the Benefice, and he expressed his views quite openly, but he was equally insistent that he would not wish to impose his will on the parishes even if he could, and that the parish representatives were to make the call. His understanding of character is shrewd and profound, and he was on occasion very funny, but never unkindly.

Churchwardens are officers of the Bishop, but they don't have to agree with him all the time. I didn't always agree with Bishop Richard but I am a great admirer. As a worshipper I particularly appreciate his eloquent and distinctive sermons, with their intellectual depth and frequent references to literature and the arts. I think we've been very fortunate in our Bishop and I will miss him.

*David Smith*

## ***Fresh Expressions***

### **Oxford Deanery Synod – 17 May**

At a recent meeting of the Synod we heard a presentation from the Revd Steven Croft, the leader of the Fresh Expressions team.

Fresh Expressions is a joint initiative of the Anglican and Methodist churches, aimed at supporting parishes who are trying to reach out to sections of the community that have previously been ignored or been resistant to receiving the message of Christ. It represents the practical following up of the 2004 report entitled 'A Mission Shaped Church', and was launched by the Archbishops' Council in 2005. The current

initiative is expected to run for five years and is fully supported by the Oxford diocese.

Steven shared some insights into the mood of parishes that he had visited throughout the country. Many felt a commitment to mission, and were united and determined to make progress; there was a general feeling that this was a moment of opportunity that had to be grasped, and a feeling of hope in the future. There were also concerns and anxieties, even in some cases despair at falling attendances and the growing power of secularism in society.

Much had already happened in the year since Fresh Expressions was launched. The website ([www.freshexpressions.org.uk](http://www.freshexpressions.org.uk)) has nearly five hundred 'stories' from parishes about their initiatives which, Steven calculated, were involving some 25,000 Christians in extending their mission in new ways.

We saw part of a DVD containing several such examples. A second DVD has been produced recently, and these provide useful and inspirational material of Christian communities that have taken an imaginative leap to connect to people with no history of faith or church attendance. One parish had opened a coffee shop in the town centre, which was run normally and attracted a wide clientele, but was openly Christian and visited by church members. Another was holding regular worship meetings with a shared meal for its Asian community, whilst yet another had built an indoor skateboard course to attract teenagers from the streets. A monthly 'messy church' for small children and their mothers seemed to be great fun.

Steven emphasised that Fresh Expressions was not a substitute for, or a dilution of, traditional modes of worship and mission, but sought to extend Christ's call to love our neighbour to the different and sometime difficult people who were not normally seen in church and drawing them in through styles of communication that made sense to them. Our faith is not just for Sundays, and we need to think across boundaries and barriers to those who have a spiritual hunger but lack the means by which to satisfy it. In the longer term, through participation, new

communities may be brought into discipleship and contribute to evolving patterns of worship and the future life of the church.

‘Mission is finding out what God is doing and joining in’.

*John Clements*

### *St Giles’ goes West*

The sun shone brightly that morning – and we were glad of it. *Via* Burford and Cheltenham, we were aiming for Deerhurst. In the middle of nowhere it took some finding although within 5 miles of Tewkesbury. But the countryside was wonderful - cowslips abundant, all but a few trees in leaf and those still bare sporting huge green balls of mistletoe. The Severn snaked invisibly through the adjacent meadow its presence revealed by the tips of blue sails. Those Saxons had found a wonderful site for establishing a centre of Christianity some 1300 years ago. Their legacy remains – the tower, reminiscent of St Michael at the Northgate, some massive walls and herringbone work, the surprising and unique triangular window openings. There’s the Saxon font of which the bowl was long ‘borrowed’ by a local farm, the Deerhurst Angel overlooking the neighbouring farmyard and catching the mid-day sun while, within the doorway, the carving of the Virgin is still awaiting the imminent birth of her Son. A further Saxon doorway some way up the tower seems puzzling but would have opened onto a balcony where relics would have been displayed. Future generations adapted what they found and gave us fine Tudor windows in the S aisle and perpendicular in the clerestory. The post-reformation arrangement of the chancel with communion table at the E end and seating round 3 sides survives too. Then there are the personal touches – the Cassey brasses featuring her faithful dog, Terri, and the Strickland arms topped by a turkey commemorating the family member who brought the first turkeys back from America. Outside, the churchyard is still used and is well tended and as we moved the short distance to Odda’s Chapel, which for many

years had been heavily disguised as a farm building, the flower ladies continued with their arrangements for 2 weddings later in the week.

Home made food in the Refectory at Gloucester Cathedral revived us prior to the guided tour there. It lasted 2 hours but one was quite free to drop out at any point if overcome by terrain, lack of stamina, the ear-splitting organ practice or one’s own preferences. Further evidence of Saxon Christianity was pointed out. As Saxons had re-used Roman stone at Deerhurst so the Normans had recycled Saxon capitals in Gloucester’s crypt. As at Winchester, water levels are taken seriously the concern here being the falling level due to a new drainage system in the city. Back ‘upstairs’ one marvels at the mid C14 glass of the huge E (Crecy) window. But there are later ones too - Christopher Whall’s ‘Arts & Crafts’ windows in the Lady Chapel, and Tom Denny’s recent, blue window of doubting Thomas. After many an interesting column, arch, roof vault, buttress and monument with only a break for prayer on the hour we reached the cloister and regrouped in the refectory before Choral Evensong. The Precentor welcomed us in his opening announcements – ‘visitors from St Giles’ Oxford raising funds for their church roof’. (Did he think we’d brought the milk churn?) It seemed to last no time at all but continued beyond our estimated time of departure.

It became a matter of ‘home, John, and don’t spare the horses’ so the coach was already on the move before we realised we had a lost sheep (or had lost a sheep). She was locked in the cloister. However, I’m assured it won’t happen again – the leader can now count beyond twenty – so where next? It’s thanks to John that we went at all, to Martin for sharing his great enthusiasm and understanding of Deerhurst and to Catherine and Martin for the way in which it related to the lecture series they have arranged for this term. But we also thank those who supported the trip ‘in absentia’ and who will be glad that it did indeed succeed as a fundraiser.

*MCW*

## ***St Margaret's churchyard: bad news & good news***

Spring seems to encourage not only fair-weather gardeners but also thieves and vandals to be more active outdoors. In recent years St. Margaret's churchyard has suffered no thefts or vandalism and only occasional evidence of illegal drug-taking. In these respects we are much more fortunate than some parish churchyards in parts of the City centre and east Oxford.

However, on the afternoon of 27<sup>th</sup> April 2006 someone stole a set of plants in pots that I had left for a few hours out of sight by the Vestry to plant later that day. They also stole a lavender out of one the borders, overturned and smashed a large flowerpot and dumped other flowerpots and a sack of gravel outside the Vestry.

This is trivial crime. It will not deter me from continuing to care for the churchyard. And no wrongdoer is beyond the reach of prayer! However, I have reported the theft and criminal damage to Thames Valley Police and noted the crime reference number.

If you are sure that something has been stolen from your garden, please report it *via* Thames Valley Police's non-emergency number. They may not investigate a minor theft but they do need to know what's going on.

***Thames Valley Police non-emergency line ☎(0845) 850 5505***

A fortnight later a thief started using St. Margaret's churchyard as a place to leave stolen bicycles. On or before 14<sup>th</sup> May two unlocked bicycles appeared in mysterious circumstances. On or before 18<sup>th</sup> May a third obviously stolen bicycle appeared, along with a cable lock whose cable had been cut.

I reported the bicycles to Thames Valley Police, who gave me a crime reference number for the incident and sent someone to collect them. Within hours of collecting the cycles, the police had identified the fortunate owners for two of them and given them the good news.

Many of you have complimented me for starting to improve the appearance of the churchyard over the last two years. But I have had help, and much credit belongs to members of both parishes in our Benefice who have kindly given plants that they have either grown in their own gardens or generously bought.

All the *Anemones*, *Geraniums* and *Helleborus* behind the War Memorial are recent gifts. So are the Solomon Seals against the boundary wall overlooking the driveway to the Vestry. The plants that were stolen this April were gifts as well.

If you have plants that you might like to offer to St. Margaret's churchyard please tell me. We need a few more shrubs and perennials, and they will need to be drought resistant as the churchyard is on a gravel bed!

A mixture of early- and late-flowering lavenders would be fragrant and feed more bees. *Lonicera x purpusii* or *Lonicera fragrantissima* might be suitable. They are supposed to bear lots of fragrant white flowers in winter that would be cheerful and might also help support wildlife in those months. I would also welcome any **expert advice**.

There is room to plant two more small ornamental trees to compliment the existing crab-apple and two ornamental cherries. Silva Trees who supplied our lovely new whitebeam can advise what varieties would be suitable. If we do plant new trees the right time to do so will be from November onwards.

Please note that I will be overseas for three and a half weeks, from 5<sup>th</sup> to 29<sup>th</sup> June. Anyone who would like to trim the grass and perhaps do some weeding while I am away in June is welcome to do so!

***Hugh Jaeger***      **☎(01865) 554814**

THURSDAY LUNCHTIME TALKS: TRINITY TERM 2006

<i>Power, Politics or Piety? Forces behind the changing church interior</i>		
27/04/06	<b>Dr Martin Henig</b>	<i>In search of the Church in Roman Britain</i>
04/05/06	<b>Dr John Blair</b>	<i>The Anglo-Saxon church and its liturgical landscapes</i>
11/05/06	<b>Rev Dr Allan Doig</b>	<i>An architectural and liturgical cat's cradle</i>
18/05/06	<b>Dr Andrew Spicer</b>	<i>From the mystery of the Mass to hearing the Word</i>
25/05/06	<b>Dr Ken Fincham</b>	<i>Laud and Laudianism in the 1630s</i>
01/06/06	<b>Dr Andrew Spicer</b>	<i>Commonwealth, Church Building and Iconoclasm</i>
08/06/06	<b>Dr Geoffrey Tyacke</b>	<i>The Anglican church interior, 1660-1800</i>
15/06/06	<b>Speaker and title to be announced</b>	
22/06/06	<b>Dr Marion Campbell</b>	<i>'Iron, cold iron is master of them all': the church as patron of blacksmiths and ironworkers</i>

*The talks will be held at  
St Giles' Church, Woodstock Road, Oxford at 12.30 pm*

*Dates for your diary ..... June 2006*

<b>Thursday, 1<sup>st</sup></b> 12.30 pm	<b>Justin, Martyr at Rome, c. 165</b> Lunchtime talk <i>at St Giles'</i> Dr Andrew Spicer: <i>Commonwealth, church building, and iconoclasm</i>
<b>Saturday, 3<sup>rd</sup></b> 3.00 pm	<b>The Martyrs of Uganda, 1885-7 and 1977</b> Wedding <i>at St Giles'</i>
<b>Sunday, 4<sup>th</sup></b>	<b>PENTECOST</b> Final day of Artweeks exhibition <i>at St Giles'</i>
<b>Tuesday, 6<sup>th</sup></b> 1.00 pm	<b>Ini Kopuria, 1945</b> Organ recital in aid of Roof Appeal <i>at St Giles'</i> Lunchtime Bach – Sir Michael Scholar, President of St John's College. Admission £5 at the door.
<b>Thursday, 8<sup>th</sup></b> 12.30 pm	<b>Thomas Ken, Bp of Bath &amp; Wells, 1711</b> Lunchtime Talk <i>at St Giles'</i> Dr Geoffrey Tyacke: <i>The Anglican church interior, 1660-1800</i> Standing Committee <i>at St Giles'</i> Third Annual Peace Walk <i>from Oxford Synagogue to Central Mosque</i>
6.00 pm 6.30 pm	
<b>Sunday, 11<sup>th</sup></b>	<b>TRINITY SUNDAY</b>
<b>Thursday, 15<sup>th</sup></b> 12.30 pm 8.00 pm	<b>Corpus Christi</b> Lunchtime Talk <i>at St Giles'</i> Sung Eucharist <i>at St Margaret's</i>
<b>Saturday, 17<sup>th</sup></b> 10.00-12.00 7.30 pm	<b>Samuel and Henrietta Barnett, 1913 and 1936</b> Organ Club and BIOS <i>at St Giles'</i> Guitar recital in aid of the Roof Appeal <i>at St Giles'</i> – Raymond Burley

**Sunday, 18<sup>th</sup>**

**1<sup>st</sup> SUNDAY AFTER TRINITY**

**Thursday, 22<sup>nd</sup>**

12.30 pm

**Alban, first martyr of Britain, c. 250**

Lunchtime talk *at St Giles'*

Dr Marion Campbell: *'Iron, cold iron, is master of them all': the church as patron of blacksmiths and ironworkers*

**Sunday, 25<sup>th</sup>**

**2<sup>nd</sup> SUNDAY AFTER TRINITY**

Lunch and musical entertainment in aid of St Giles' Roof Appeal *at Green College*

### ***St Giles Annual Parochial Church Meeting – Vicar's Report, 29<sup>th</sup> April 2006***

These days, in the life of the Church of England, one thing seems dominate the agenda ...Mission! How are we going to get people to come to church & believe the Gospel? For ten or twenty years now, we have been wondering how we should reshape the Church and try to make ourselves more attractive to those who don't want to come. Some may think that this is a very sensible approach to tackle the issue.... but, there are others who think it betrays a lack of confidence in the lasting value of the Gospel. For churches like St Giles, the issue of Mission is tackled from a very different perspective, for with a longer sense of vision, they seem able to witness to the Gospel in ways which are less overt and stem from a deeper confidence of belief. Last year presented several different examples of the sort of behaviour I am referring to where St Giles quietly showed its faith by its attitude to life & its problems.

The first example that I would like to share with you is that of the Chancel Roof repair, a problem which we knew we would have to face sooner or later. Now we knew we had a lay rector and hence the funding of the roof repairs should be easy but after a while we realised this approach was going to be very difficult. Rather than have one Lay

Rector we have hundreds, if not thousands & hence the problem of recovering the cost of the roof repair from our many lay rectors was impossible. Then we thought that English Heritage might fund the work, being a Grade I listed building. Not so, for we admitted we had a Lay Rector! And then we were notified of the expected cost....more than double what we had anticipated! Now at this stage many would have given up in despair....but St Giles didn't...They realised the task had to be done and we started to address the issues. And as we faced the issues, surprise, surprise...we found life wasn't that bad! Indeed, by working together and being committed to the task...we now realise that the problem can be solved & we CAN pay for the repair of the roof. For me this was a testament to remaining faithful when challenged by adversity even though we couldn't see the way forward – we kept going! This is the value of faith – and is a very valuable message for us to share with others. Who may have little understanding of the value or nature of our faith.

Yes, such an example shows the qualities that are generated by a living faith, but they don't get people to come into church! Well, the second example about the Mission of St Giles did just that....it got people into this church and made them ponder about their communication with God. Yes, I am referring to the Celebration of Angels held here last September, probably one of the most successful exhibitions that we have run for years. When it was planned, we had no idea it could be so successful but we thought that it was an interesting idea that we wanted to explore & share with others. Starting with the poetry evening and with the exhibition going on for a further three weeks people continually came into the church to wonder about angels. We had struck a note that made people want to come in and find out more!

The third example also came in September when this church hosted a visit from Norway. The leaders of the Norwegian church wanted to learn how to work with volunteers. So we shared with them how St Giles runs its affairs and sponsors & enables a whole host of different activities throughout the year. They were surprised and delighted by what they saw. They were amazed by the gentle way we worked with one another, encouraging each other & sharing our gifts. What we were

sharing with them was our vision of what it means to be a community of faith able to work together without any coercion or obligation save that of loving one another & wanting to share God's love with others.

Yes, St Giles does have a different approach and style to the current fads of our age. But what we should never underestimate is the commitment in this place. All of us are privileged to be a part of a community which is drawn together by God's love and it is our calling to make others aware of the reality of His love. It is my belief that the Mission of the Church will be served best if we recognise that these principles are at the heart of our calling to evangelise in our time. The people of our society need to know God's love for themselves and this is most effectively achieved if we live this message in our daily lives & are always ready to share this vision with those whom we meet. Thank you for another year in which you have made St Giles present a very lively witness to what it means to have a living faith in our age.

Michael Blackwell would like to thank those who so generously gave donations in memory of Marilyn.  
The total amounted to £981.82. This sum will be sent to the Marie Curie Fund.

## Weekly Services at St Giles' & St Margaret's

### Sunday

8:00am	Holy Communion	St Margaret
8:00am	Holy Communion	St Giles
10:30am	Parish Eucharist <i>with Sunday School &amp; Crèche</i>	St Margaret
10:30am	Mattins & Holy Communion	St Giles
6:00pm	Evening Prayer	St Margaret
6:30pm	Evensong	St Giles

### Monday

5:30pm	Evening Prayer	St Giles
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### Tuesday

7:00am	Morning Prayer	St Margaret
5:30pm	Evening Prayer	St Giles
7:15pm	Eucharist	St Margaret

### Wednesday

7:00am	Morning Prayer	St Margaret
12:30pm	Eucharist	St Giles
5:30pm	Evening Prayer	St Giles

### Thursday

7:00am	Morning Prayer	St Margaret
8:00am	Iona Liturgy	St Giles
10:00am	Holy Communion	St Margaret
5:30pm	Evening Prayer	St Giles

### Friday

7:00am	Morning Prayer	St Margaret
1:15pm	Taizé Service	St Giles
5:30pm	Evening Prayer	St Giles

### Saturday

9:00am	Morning Prayer	St Giles
5:30pm	Evening Prayer	St Margaret