

**St John's and St Katharine's
WEEKLY EXTRA
Monday 15th June 2020**



Brontë waterfalls and bridge, West Yorkshire

***A fine and subtle spirit dwells
In every little flower,
Each one its own sweet feeling breathes
With more or less of power.
There is a silent eloquence
In every wild bluebell
That fills my softened heart with bliss
That words could never tell.***

Anne Brontë



Photo: Christine Holland

Happy Birthday to Susannah Essex this week

Care for the Earth as God's body

With thanks to Simon Keyes for sharing this thought by Sallie McFague with us.

As St Augustine puts it, sin is 'being curved in upon oneself' rather than being open to God. In our ecological age, we now see that being open to God means being open to the other creatures upon whom we depend and who depend upon us. We do not meet God only in Jesus of Nazareth, because God is also incarnate in our world as the universal Christ.

To love God by loving God's world has meant different things to different people in different times. For us it is epitomised by climate change, the central crisis of the twenty-first century. Put simply, climate change is the result of too many human beings using too much energy and taking up too much space on the planet. Through excessive energy use and its accompanying greenhouse-gas emissions, we are changing the planet's climate in ways that will make it uninhabitable for ourselves and many other species.

This is a strange 'crisis' to face: it does not have the immediacy of a war or plague or tsunami. Rather, it has to do with how we live on a daily basis – the food we eat, the transportation we use, the luxuries and long-distance air travel we permit ourselves. We are not being called to fight an enemy; rather, the enemy is the very ordinary life we ourselves are leading. Yet, for all its presumed innocence, this way of life lived by prosperous people around the world is both unjust to those who cannot attain this lifestyle and destructive of the very planet that supports us all.

What, then, would be an appropriate ethic for twenty-first-century people and especially for well-off, religious people? One of the distinguishing characteristics of many religions is some form of self-emptying. Often it takes the form of ego-lessness, the attempt to open the self so that God can enter. In the Christian tradition, *kenosis* or self-emptying is seen as constitutive of God's being in creation, the incarnation, and the cross. In creation, God limits the divine self, pulling in, so to speak, to allow space for others to exist. In the incarnation, as Paul writes in Philippians 2:7, God 'emptied the divine self, taking the form of a slave', and in the cross God gives of the divine self without limit. Likewise, one understanding of

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Christian discipleship is as a 'cruciform' life, imitating the self-giving of Christ for others.

Could we live and move and have our being in the universal Christ, participating in the insight and power of God incarnate in the world as we deal with the basics of existence – space and energy – so we can live in radical interdependence with all other creatures? We are not alone as we face this challenge—the universal Christ is in, with, and for the world as we struggle to deal with climate change.

Excerpted from Sallie McFague, 'The Universal Christ and Climate Change' & 'The Universal Christ', *Oneing*, vol. 7, no. 1 (Spring 2019).

Poem for the week

Planted in the love of the Father



Planted in the love of the Father
You can grow, dear one,
You can grow.
Watered by the spring of the Spirit
His fruit you'll show,
His fruit you'll show.
And when the sun scorches,
And the thorns threaten,
And the storms around life's garden blow -
Your roots will hold,
And hold secure,
Because you're planted in the love of the Father.



Daphne Kitching

Anniversaries in 2020: 17th January

200th ANNIVERSARY OF THE BIRTH OF ANNE BRONTË

This week Angela Pater helps us to remember one of the key anniversaries in 2020. Many thanks, Angela.



Anne Brontë was the youngest of six children, born 200 years ago in Yorkshire. The family soon moved to Haworth, where her Irish father was curate. Her mother died in 1821, and her elder sisters Maria, Elizabeth, Charlotte and Emily were sent to school. The elder two died and the others returned home, brought up by their aunt Branwell. Home life was full of music and stories about their imaginary land of Gondal. In 1835 Anne went away to school at Roe Head, Mirfield, where Charlotte taught.

After two years Anne suffered a serious illness and a religious crisis. The Revd James La Trobe of the Moravian Church provided spiritual support, but Anne soon returned home.

Like many respectable women of little financial means, Anne became a governess: in 1839 to a family in Mirfield, in 1840 to Revd Edmund Robinson's family near York, both unhappy experiences. Anne's brother Branwell was later engaged as tutor to the Robinsons' son but became involved with the boy's mother, and was dismissed in 1845. Anne had already resigned. Her poems were published with those of her sisters as *Currer, Ellis and Acton Bell*. *Agnes Grey* was published in 1847, drawing on her experiences, about which Charlotte once remarked: 'none but those who had been in the position of governess could ever realise the dark side of "respectable" human nature'. *The Tenant of Wildfell Hall* was published in 1848 to poor reviews: a woman who abandons her alcoholic husband to protect her son and become independent was not a suitable role model for potential 'lady-readers'.

Anne loved Scarborough and died there aged 29 in May 1849. She is buried in the churchyard of St Mary's church, high on the cliffs. This and the famous Brontë Parsonage Museum in Haworth are well worth a visit.

WILDLIFE IN LOCKDOWN – the birds and the bees

Thank you to Lois, Pam, Jane and Chris for sending in these photos ...



... taken on walks and in gardens in and around Frome.

The bees are bumblebees – there are 25 different species in the UK.



Update on the Bishop's Palace swans ...

This is a photo of mother Grace and her six remaining cygnets swimming in the moat at the Bishop's Palace in Wells on 4th June.



REFUGEE WEEK: 15th–21st June 2020

Last week's St John's School Newsletter flagged up that this is Refugee Week – a UK-wide festival celebrating the contributions, creativity and resilience of refugees. Founded in 1998, Refugee Week aims to bring about positive encounters between communities, helping them to connect and learn from each other through a programme of arts, cultural and educational events including exhibitions, films and museum tours, football tournaments, public talks and activities in schools. This year, their theme is 'Imagine', and the idea is to help people imagine what it would be like to live in exile or to leave a family behind, or what our town might look like to someone walking its streets for the first time. Google 'Refugee week'.

As part of that, Swindon City of Sanctuary is offering free downloadable activities for young people who want to celebrate being part of a community made up of people with different pasts and to help them to 'imagine' our shared future.

To download, Google 'Swindon City of Sanctuary' and click on 'Imagine Colouring Book'.

Places we love to visit

'The Wonders of Cities and the Marvels of Travelling': Dubai Part 2

Moving along the Arabian Gulf, we come to the iconic **Burj Al Arab** (one of the few 7 -star hotels in the world and shaped like an Arabian dhow sailing out to sea). Built on an island with strictly monitored access, some of its best photo opportunities are via boat trips on the canals of the adjacent **Madinet Jumeirah**, an upmarket souk built to resemble ancient Arabia – and a must for those who want a sedate bazaar rather than the hustle, bustle, noise, fevered sales pitch, haggling and bargains of the real thing.

The Mall of Emirates (needless to say, the largest in the world) comes next and contains a real snow ski centre. A little further along the coast is the Palm Jumeirah –one of three artificial palm-shaped archipelagos created by land reclamation into the Arabian Gulf. It is home to many holiday apartments and villas with the Atlantis Palm complex (including a major waterpark and aquarium) at its farthest point. However, it has only one spine road connecting it to the mainland – so beware heavy traffic!

Next comes our favourite place to stay if we have extended family with us and our son's apartment can't take us all – the **Dubai Marina**, which runs parallel and close to the Gulf and is the largest man-made marina in the world. Its waterfront is home to hundreds of yachts, dhows and water taxis. It also includes a 7 km long pedestrian walkway, a zip wire over the marina, SkyDive centre and lots of shops, bars and eateries. The sheer variety of sights and sounds in the day and the shimmering of lights on the water at night make it a lovely place to walk.

On the waterfront is the Cayan (or Infinity) Tower – RHS on this photo – which twists 90° from its base to its roof. The first time our 3-year-old granddaughter saw it (after we'd repaired a few things at her home), she asked granddad if he could straighten it up!



Travelling further inland, the tourist attractions continue – theme parks, gardens, sports complexes, Oli-Oli – the most incredible interactive play museum for children; desert safaris. These last take you into the natural sand and scrub terrain of the UAE.



Dubai was not much bigger than Frome until 1966 when the explosion in building began – and Dubai grew to the 2.8 million population it is today. The environment suffered: a decade ago, Dubai had one of the largest ecological footprints of any city in the world. By 2050 it wants to have the smallest, and **Sustainable City** is part of that. Completed in 2019, it is not on the usual tourist track, but it makes for a fascinating visit – it recycles its water and waste in the central bio-domes and produces more energy than it consumes.

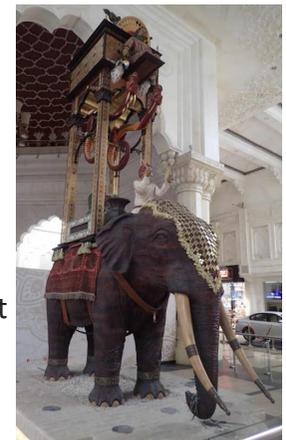


The royal family who have overseen these massive changes is famous for its love of falconry and horses, and both are well catered for here. **Meydan Races** are not just a great afternoon or evening out but inexpensive too. You can actually get in for free, but its worth the extra (currently) AED20 (approx £4.50) for General Admission. Betting is not allowed in this Muslim country – but you do get a free race card so you can cheer on your choices – just fill it in for a chance to win.



Dubai, for many, is associated with gigantic shopping malls – and that brings us to our favourite for retail therapy: **Ibn Battuta Mall**.

It is themed on the travels by land and sea of Ibn Battuta – a 14th century Muslim Berber Moroccan scholar and explorer. The decor reflects places on his travels – Andalusia, China, Egypt, India, Persia and Tunisia – and showcases medieval means of navigation and travel. He started out as a 21-year-old pilgrim in 1325 and kept going for the next 30 years. Near the end of his life, he dictated an account of his journeys – *A Gift to Those Who Contemplate the Wonders of Cities and the Marvels of Travelling* – which inspired the title for this series! **Elaine Gilbert**



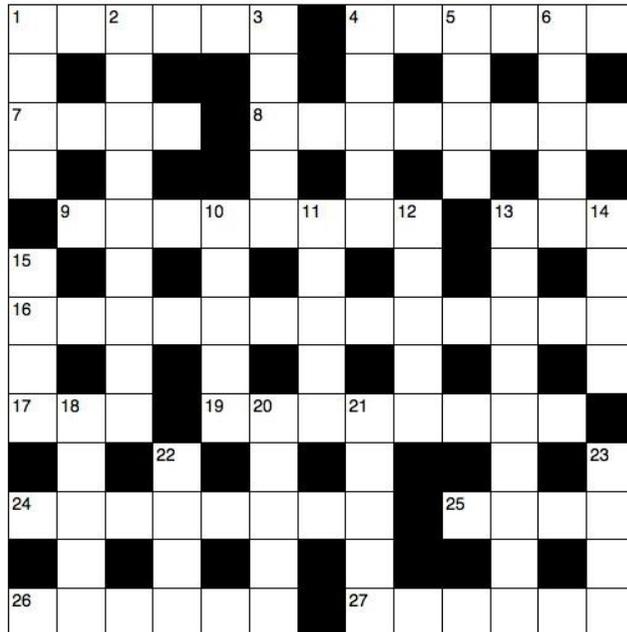
CROSSWORD

Across

- 1 'If you love those who love you, what — is that to you?' (Luke 6:32) (6)
- 4 'They threw the ship's — overboard' (Acts 27:19) (6)
- 7 The first murderer (Genesis 4:8) (4)
- 8 He was the head Levite in charge of the singing when the ark of God was brought back to Jerusalem (1 Chronicles 15:22) (8)
- 9 Samson was noted for this (Judges 16:6) (8)
- 13 Solicit money or food from passers by (Acts 3:2) (3)
- 16 What William Booth's Christian Mission became in 1878 (9,4)
- 17 Alliance of Religions and Conservation (1,1,1)
- 19 'I will praise your name for ever and ever. — — I will praise you' (Psalm 145:1-2) (5,3)
- 24 Simon had (anag.) (8)
- 25 Desperate (Deuteronomy 28:48) (4)
- 26 Elisha witnessed the boy he was seeking to resuscitate do this seven times before opening his eyes (2 Kings 4:35) (6)
- 27 The belly and thighs of the statue in Nebuchadnezzar's dream were made of this (Daniel 2:32) (6)

Down

- 1 'Before the — crows, you will disown me three times' (Matthew 26:75) (4)
- 2 Relating to the books of the Bible between Acts and Revelation (9)
- 3 'They have — the Lord out of the tomb, and we don't know where they have put him!' (John 20:2) (5)
- 4 Belief (5)
- 5 'Take the following fine spices: ... 250 shekels of fragrant — ' (Exodus 30:23) (4)
- 6 'Do not — Jerusalem, but wait for the gift' (Acts 1:4) (5)
- 10 A seer (anag.) (5)



- 11 'Even there your hand will — me' (Psalm 139:10) (5)
- 12 The wild variety was part of John the Baptist's diet (Mark 1:6) (5)
- 13 A non-Greek speaker who was looked down on by civilized people (Colossians 3:11) (9)
- 14 Famous 1950s musical whose characters included members of
- 16 Across, — and Dolls (4)
- 15 The province from which Paul wrote to the Corinthians (1 Corinthians 16:19) (4)
- 18 'He was standing in the gateway with a linen cord and a measuring — — his hand' (Ezekiel 40:3) (3,2)
- 20 'Today, if you hear his — , do not harden your hearts as you did in the rebellion' (Hebrews 3:15) (5)
- 21 The Jericho prostitute who hid two Israelite spies on the roof of her house (Hebrews 11:31) (5)
- 22 'And now these three remain: faith, — and love. But the greatest of these is love' (1 Corinthians 13:13) (4)
- 23 'God has numbered the days of your reign and brought it to an end' (Daniel 5:26) (4)

This week's SUDOKU

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BIBLE PLACES AND REFERENCES – ANSWERS

1. Jerusalem to Jericho 2. Kingdom of Jordan 3. Abraham (or Abram)
4. Damascus 5. Moab 6. Bethany 7. Gaza 8. Malta 9. Israel 10. Egypt
11. Ephesians, Galatians 12. Bethlehem 13. In The Garden of Gethsemane 14. Medes and Elamites 15. Lebanon
16. **Bethel** – House of God. A Holy City 10 miles north of Jerusalem much referenced in the OT. **Bethesda** – a healing pool in Jerusalem, referenced in John 5. **Salem** – the Holy City, Jerusalem.
- Tabernacl** – the portable earthly dwelling place of God referenced in Exodus.
- Ebenezer** – A stone set by Samuel to remember the defeat of the Philistines at Mizpah (1 Sam 7)
17. The other chapel in the village, with the letters **MC** above the door. was the Methodist Chapel. It was Calvinistic ('Methodau Calvinog') which for many years was the main grouping of Methodists in Wales, as distinct from England where the main grouping was Wesleyan.

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