



**Sunday 1<sup>st</sup> November 2020**

**All Saints' Day / All Souls**

## Notices

**Services: Mental Health and Morning Prayer during November STARTS THIS WEEK:** The effects of mental health are huge and given these challenging times we are living in with coronavirus, it is more important than ever that we take steps to support good mental health. To this end during Morning Prayer in November we are going to be using some mental health reflections written by Professor Chris Cook and accompanied by 'have a go habits' developed by Ruth Rice. These have been produced by the Church of England and can be found at

<https://www.churchofengland.org/faith-action/mental-health-resources/supporting-good-mental-health>

**Community: Christmas box appeal 2020:** Everyone loves to receive a present at Christmas but for many vulnerable children and families in South east Europe Christmas serves as a reminder of isolation and poverty. We are joining the Foundation for Social Change and Inclusion 2020 shoe box appeal. **Leaflets available now.** A service for collecting the boxes will be held on 11<sup>th</sup> November 5pm at St Andrews, Ipplepen

**Meetings:** We look forward to the first PCC meetings please remember them in your prayers.

**In memory:** We continue to pray for Margret Lake and Monica Triggol and their families and friends

**Coronavirus:** We continue to wear masks, social distance and wash and sanitise hands.

**Diocese/Deanery:** The New Grow Courses are designed to help individuals grow in their calling to serve the church community. The series includes pastoral care, leading worship, children's work, administration small group leadership and more. **See our website for details**

**For prayer:** That the church may bear the fruit of the Spirit; that the world may hear the word of God; that the saints on earth may be inspired by the saints in glory

**The Beacon:** We welcome articles for the Beacon. The deadline for the next issue is Nov 15<sup>th</sup>.

**Notice sheet:** Do take a notice sheet for anyone who is not able to gather for worship today. If you would like to receive the notice by email each week, please let the office know

## Weekly Morning Prayer

Mon	9.00am	- Woodland
Tues	9.00am	- Ipplepen
Wed	9.00am	- Broadhempston
Thurs	9.00am	- Denbury

## Services and Diary Dates

Sun 1 <sup>st</sup> Nov	ALL SAINTS / All SOULS	
	9.30am	Holy Communion - Denbury
	11am	Holy Communion - Ipplepen
	6pm	All Souls Service - Ipplepen
Tues 3 <sup>rd</sup>	10.00am	Holy Communion - Ipplepen
Wed 4 <sup>th</sup>	7pm	PCC - Broadhempston
Thur 5 <sup>th</sup>	10.00am	Holy Communion - Denbury
Sun 8 <sup>th</sup> Nov	REMEMBRANCE SUNDAY	
	9.30am	Holy Communion - Woodland
		Remembrance Service - Denbury
	10.45am	Remembrance Service - Broadhempston
		Remembrance Service - Ipplepen
Mon 9 <sup>th</sup>	7pm	PCC - Ipplepen
Tues 10 <sup>th</sup>	10.00am	Holy Communion - Ipplepen
Wed 11 <sup>th</sup>	5pm	Shoobox Service - Ipplepen
Thurs 12 <sup>th</sup>	10.00am	Holy Communion - Denbury

## Readings

		This week	Next week
<b>Readings for this Sunday:</b>	First Reading	Revelation 7.9-17	Amos 5.18-24
	Psalm	34.1-10	70
	Second Reading	1 John 3.1-3	Thess. 4.13-18
	Gospel	Matthew 5:1-12	Matthew 25:1-3

<b>Readings for the week ahead:</b>			
Mon	2 <sup>nd</sup>	John 5:19-25	
Tue	3 <sup>rd</sup>	Luke 14:15-24	
Wed	4 <sup>th</sup>	Luke 14.25-33	
Thurs	5 <sup>th</sup>	Luke 15.1-10	
Fri	6 <sup>th</sup>	Luke 16.1-8	
Sat	7 <sup>th</sup>	Luke 16.9-15	

They can also be viewed/downloaded from <https://bible.oremus.org/>

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## Andrew's Thoughts

As we remember our loved ones who have gone before us a thought for All Souls from St Benedict's Prayer Book:

'We seem to give them back to you O God who gave them to us. Yet as you did not lose them in giving, so do we not lose them be their return. Not as the world gives, do you give, O Lover of souls. What you give you do not take away, for what is yours is ours also if we are yours. And life is eternal and love is immortal, and death is only an horizon, and an horizon is nothing save the limit of our sight. Lift us up, strong Son of God, that we may see further; cleanse our eyes that we may see more clearly; draw us close to yourself that we may know ourselves to be nearer to our loved ones who are with you. And while you prepare a place for us, prepare us also for that happy place, that where you are we may also be for evermore'.

Jesus says 'Do not let your hearts be troubled. Trust in God still, and trust in me. There are many rooms in my Father's house; if there were not, I should have told you.

**Remembrance Sunday arrangements at Ipplepen:** The commemoration at the War Memorial in the square will commence at 10.45am, and that is where representatives from the village organisations will be. Andrew will be there to lead prayers etc. Alistair Dewhirst is looking after Covid compliance arrangements. A service for our congregation and others will commence in St. Andrew's at the same time of 10.45, under the guidance of Hillarie. Andrew will then arrive after 11 to join us in a short service. Numbers will be limited to about 80 at church - depending on 'bubbles'.



## Reflection by Steve Sheldon

ALL SAINTS' DAY 2020 - Matthew 5:1-12

Years ago Sheila and I rented a flat in Corfu. It had a TV and a DVD player. There was also a selection of DVDs, but the titles were in Greek. Pictures on the boxes gave us a clue as to the subject matter. Most were of sweaty Hollywood macho men doing important warlike things with guns and such. We weren't interested in watching those. One I did recognise from the picture was a French police thriller I had seen at the cinema several years before and, because Sheila hadn't seen it, we had a go.

I thought that the film would be in the original French in which I had seen it, and we would then choose to have English subtitles. There was indeed a large choice of languages available, and I found 'English', selected it and sat back to watch.

The first surprise was that the *spoken* dialogue was **not** in French, but English. The second surprise was that the subtitles and the spoken soundtrack did not match, and neither was in proper 'English', but in 'American'. American is easily discernable from British by its vocabulary, its word choice. So it became obvious that what we were watching was a dubbed version of the French film, intended for release in America.

The dialogue was in very American accents using very rough American jargon and slang. Everybody was an American street gangster, except the main character, who had an outrageous faux French accent, to remind us we were in France, not California.

When I originally saw the film I could hear the French actors' way of speaking, their expressiveness, and get an idea of their character, which I applied to the British-English subtitles I was reading in the cinema. In Greece I *heard* a very different way of speaking and this influenced my understanding of the characters. *It became a different story.* To complicate things, the subtitles I was now *reading* were not a transcription of what was being said by the dubbed actors. It was a proper, formal American. The producers of the subtitles had gone back to the original French and made a different translation than that intended for the spoken overdubbing. Subtle differences in word choices affected how I was to understand the characters on the screen. And neither of the two American versions tallied with my memory of the original French. So, three different versions of the same story.

Translations, word choices, can make a big difference in how we understand the original source material. Centuries ago scholars in the West gained a better understanding of ancient Greek and how to translate it; and they tackled the Greek Bible with energy and enthusiasm, discovering that the Latin version of the Bible that had been the standard for over 1000 years was flawed with obvious translation errors; there were word choices that made a big difference in how we were to understand much of the NT, and this suggested to many that the Latin Bible that had underpinned much of the theology of the Western Church could no longer sustain the authority of that Church. Which is why there was a Reformation in the Latin West and not in the Greek-speaking churches in the East.

Word choice can make a profound difference in how we understand things, so it is important that we understand some of the more important words that we use in church. It can make me seem a bit pedantic, but I'm going to play with two words.

Our Lectionary uses a translation that opts for the comfort of the familiar rather than the clarity of the accurate. 70 years ago Biblical scholars recognised that '*Blessed*' as a translation for the Greek *makarios* is misleading and most translations since 1950 have used the word '*Happy*' which comes with its own set of difficulties.

'Blessed' has a list of at least six different definitions; so our understanding of the teachings of Jesus will vary according to how we understand 'Blessed'. Jesus does not mean holy or sanctified; consecrated or set apart. If he did, a different Greek word would have been used in the original gospels: *eulogetos*. Jesus isn't setting out standards to which one must aspire and attain to *then* receive special praise or protection from God. If we *become* poor in spirit or mournful or hungry or meek, we are not *thenlater* rewarded by God's blessing.

Rather, if we are so filled with love that we become aware of the needs and suffering of others, if we seek to bring about justice and mercy and peace, we are making the Kingdom of God a reality and we are thereby *most fortunate*, we are to be congratulated for having an enviable life, we are the *happiest, most blessed* of people.

'Blessed' can seem too otherworldly, it can suggest an unattainable state of perfection that none of us can hope to aspire; so why bother... leave blessedness to the Holy Joes, I'll just carry on as I am. Word choice can make all the difference. By over-spiritualising a translation, we put Jesus' teaching out of reach of us mere mortals. Blessed is what the saints of old are, not me.

And that's my other word I'm going to get pedantic about: 'Saint'. We are celebrating the Festival of All Saints today, so what does that mean? I found six definitions for Saint; most of the time we probably use the unbiblical one. We think about those officially recognised preeminent, holy, pious and consecrated individuals, real, mythical or fictional, that seem larger than life, and whose stories seem rather impressively awe-inspiring. People most unlike ourselves.

*That* definition of Saint began in times of persecution when certain individuals were held up as models of how all Christians should endure persecution and remain faithful to the end. When persecution stopped, new rules were introduced and our calendar of saints' days began to grow. Over-spiritualising a word has put a simple concept out of reach of most of us. Church jargon has set an unattainable standard. Blessed saints are unreal people, unlike me.

Jesus stood on a hillside and saw a vast crowd of ordinary people, he saw them in all their loveliness, he saw in their common ordinariness a great potential for saintliness.

It is not our superhuman efforts, our extreme separation of ourselves from the world that makes us saints. It is God's grace and love to make the common holy, like the bread and wine at the communion table. Each of you is now a saint of God. Your daily witness and ministry is a vital part of the ministry we all share together as the Body of Christ.

In the New Testament the word 'saint' means nothing more than a baptised member of the Church. Any Christian is a saint. All Christians are saints. That includes the exemplary Christians, the apostles and the martyrs, but it also includes the not so exemplary, the slackers, the backsliders, the capitulators. The Body of Christ encompasses and includes all Christians, past and present. St Francis. Mother Teresa. The Medici Popes, the Spanish Inquisitors, and the Crusaders.

The saints of God includes all those wonderful channels of God's love that we have known in our lives, whose impact on us stands out as bringers of God's grace, who make the Kingdom more real to us.

It includes all the ordinary, vain, narrow minded, ambitious, careless Christians, who number so many that only God can keep track of them.

All Saints Day is for all the saints past, present and future, worthy and unworthy. The Gospel of Jesus Christ is not about looking backward to some Golden Age of heroic saints who have set impossible standards for us; but looking now to the blessings and happiness we already have. We rightly honour and give thanks for the saints of the past, but need to move on, accept our own sainthood, work in the scary world out there to make real the blessings of God's Kingdom.

But it is good to know that when the difficult Christians grieve the heart of God, and sometimes that is you and me, when our sainthood becomes a little uncomfortable, we are not expelled from God's embrace. However difficult, querulous, irritating and doubting we are as followers of Christ, God never ceases to believe in us, and we remain one of his saints, no matter how tarnished.

Today each of us is part of that cloud of witnesses that shines throughout eternity; each one of us is a sinner; each one of us is redeemed and forgiven. Each of us is an imperfect creature, yearning for wholeness. And All Saints Day is all about us. Praise God.

A Sunday School Song, "*I Sing a Song of the Saints of God*" by Lesbia Scott, 1929, final verse

They lived not only in ages past, There are hundreds of thousands still;  
The world is bright with the joyous saints Who love to do Jesus' will.  
You can meet them in school, or in lanes, or at sea, In church, or in trains, or in shops, or at tea,  
For the saints of God are folk just like me, And I mean to be one too.