

Thank you to all those who are working so hard to organise opportunities for fellowship and meeting be it in our worship and prayer, study courses or social and fundraising events. All these opportunities are very much appreciated and valued.

The Living in Love and Faith Course at St Andrew's Church, Ipplepen, commenced on Wednesday 3rd November at 1.30pm to 3pm. It will continue to be held weekly until Wednesday 1st December. For more information about the course: <https://www.churchofengland.org/resources/living-love-and-faith> If you would like to have a conversation about this course, please call Hillarie on (01803) 812197 or Sheila on (01803) 814227.

Mission Community Eucharist for St Andrews Day, Tuesday 30th November 7pm St Andrews Ipplepen. Guest preacher Sarah Nichols Chaplin at Channings Wood Prison and newly licensed Reader in the Beacon Parishes. We look forward to welcoming Sarah in her new ministry as a Reader.

Books and Bric-a-brac wanted for the St Andrew's Christmas Fair taking place on Saturday 4th December at St Andrew's Church. If you have any items that you would like to be collected then please contact Vanessa on (01803) 812812.

Coffee Mates takes place in Denbury on the second Wednesday of each month, 10.30-12 noon at Church Cottage, Denbury. All men welcome to join us on Wednesday 8th December.

Devon film maker, Alex Leger made a short film showing the visible impact to small island communities of rising sea levels caused by climate change on the Solomon Islands in the Pacific. Watch this on this link <https://vimeo.com/643865569>

Why Living in Love and Faith Matters to Me: A Churchwarden's Point of View Gillian Parker is the former Chief Constable of Bedfordshire Police. She lives on Dartmoor and is churchwarden of St Mary's church in Holne. In the first of our series of articles about Living in Love and Faith, she shares her thoughts about why it is important for churches and individuals to engage with the Church of England's current discernment process around relationships, sexuality and gender. <https://www.churchofengland.org/resources/living-love-and-faith> <https://exeter.anglican.org/why-living-in-love-and-faith-matters-to-me-a-churchwardens-point-of-view/>

Readings	This week	Next week
Readings for this Sunday:		
1st Reading	Daniel 12:1-3	Daniel 7:9-10, 13-14
Psalm	16	93
2nd Reading	Hebrews 10:11-25	Revelation 1:4b-8
Gospel	Mark 13:1-8	John 18:33-37

Readings for the week ahead:

Mon 15 th	Luke 18:35-End	Thurs 18 th	Luke 19:41-44
Tue 16 th	Luke 19:1-10	Fri 19 th	Luke 19:45-End
Wed 17 th	Luke 19:11-28	Sat 20 th	Luke 20:27-40

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

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Weekly Notices

Beacon Parishes Mission Community of Ipplepen with Torbryan, Denbury, Broadhempston and Woodland

Sunday 14th November 2021

Remembrance Sunday

Today's Sunday Services

9.30 am	Holy Communion	- St Mary the Virgin, Denbury
10.15 am	Churches Together – Village Service	- St Andrew's, Ipplepen and then at the Ipplepen War Memorial
10.55 am	Family Communion	- Ss Peter & Paul, Broadhempston
2.00 pm	Wedding Meeting	- St Mary the Virgin, Denbury

Morning Prayer

This week morning prayer will be said at the following times:

Tuesday	9.00 am	- St John the Baptist, Woodland
Wednesday	9.15 am	- Ss Peter and Paul, Broadhempston
Thursday	9.15 am	- St Mary the Virgin, Denbury
Friday	9.15 am	- Ss Peter and Paul, Broadhempston
(A time of silent prayer and meditation)		

Reflection

Our churches are open for private prayer and reflection throughout the week at the following times:

St Peter & St Paul's, Broadhempston	9am to 4pm	Daily
St Andrew's, Ipplepen	9am to 5pm	Daily
St Mary the Virgin, Denbury	10am to 5pm	Daily
St John the Baptist, Woodland	9am to 5pm	Daily

Mid-Week

Rev'd Andrew Down's Day Off on Mondays each week.

Monday	3pm-5pm	T-Pot (Every Monday - All Welcome!)- Church Cottage, Denbury
Tuesday	10.15 am	Holy Communion - St Andrew's, Ipplepen
Wednesday	1.30 pm	Living in Love and Faith Course - St Andrew's, Ipplepen
	7.30 pm	Bellringing Practice - St Andrew's, Ipplepen
Thursday	10.15 am	Holy Communion - St Mary the Virgin, Denbury
Saturday	7.15pm	The Exmouth Shanty Men - Ipplepen Village Hall

Next Sunday 21st November – Sunday Next to Advent/Christ the King

9.30 am	Holy Communion	- St John the Baptist, Woodland
11.00 am	Holy Communion	- St Andrew's, Ipplepen

Points for Prayer. Thomas Newton and Olivia O'Keeffe married in St Andrew's Church, Ipplepen on Friday 12th November. Staff and residents of our residential and nursing homes and those who receive communion in their homes.

In Memory. Margaret 'Peggy' James, Edward 'Ted' Wonnacott, Moira Van Den Bergh, Cynthia Floyd and Muriel Hall.

Don't forget - Exmouth Shanty Men - Ipplepen Village Hall this coming Saturday 20th November. Doors 7.15am and some wonderful song from 8pm to 10pm. Licensed Bar and raffle. Profits in aid of St Andrew's church. Tickets are £8 available from Trevor Ashford 07860 134154 or trevorashford321@gmail.com



Reflection by Steve Sheldon

**Remembrance Sunday
Third Sunday before Advent
Sunday 14th November 2021**

Remembrance Sunday 2021: 'The Book'

It was on a Monday evening in the town San Salvador that he took the fatal bullet all because he loved the poor. [Garth Hewitt]

That is from a song about the murder of Archbishop Oscar Romero 40 years ago. His assassination was part of a violent civil war. As ever, those in power struggled with those who would like to be in power, while people who would never have any power suffered the most. But throughout this proxy war between America and the Soviet Union, the people strove to maintain their support for one another and their confidence in a better future. As a response to Romero's shooting, a delegation from the British churches visited El Salvador.

They were taken to the cathedral's Human Rights office and shown 'The Book'.

Throughout the war there were death squads, organised by the landowners and the army, who went out in jeeps with darkened windows to look for school, church and community leaders. They would kidnap, torture and murder them, dumping their mutilated bodies far away from their homes.

When a corpse was reported by the local people, workers from the Human Rights office would go out and photograph the body. These pictures were collected together and pasted in 'The Book'.

When families of the 'disappeared' failed to find their loved ones nearby, they would come to the cathedral office and turn the pages of 'The Book' hoping to find out what had happened to their brother, sister, father, mother, husband, wife, son, daughter, friend. The British delegation looked at 'The Book' and quite understandably wept. The Dean of St Paul's cathedral said upon his return, 'It was as if we had put our fingers and our hands into the wounds of Christ.'

Many find it difficult to believe that the love of God can ever overcome hatred and injustice unless we see the evidence. This evidence is presented to us in the lives of poor communities who have suffered great repression, and yet still find the courage and Hope to continue working for justice. We are challenged to transfer their faith into our own situations, where often the greatest problem is the 'disappearance of Hope.'

It seems to be the dilemma of human civilisation that it cannot exist without structural systemic violence; there is the everlasting problem of implementing truly just policies in a flawed and violent world.

The earliest Christians at first decided to live as Jesus had taught them: kindly, supportively and generously, creating an alternative to the structural violence of Roman imperial rule and self-serving policies of the Jewish aristocracy. When they celebrated the Lord's Supper, rich and poor would sit at the same table and share the same food.

Christianity was not a private affair between the individual and God: people derived their faith in Jesus from the experience of living together in a close-knit, minority community that challenged the unequal distribution of wealth and power in stratified Roman society. Living in this way gave Christians intimations of new possibilities in humanity as epitomised by Jesus. It was in the welcoming of a stranger, reading scriptures together, and sharing a meal together that the pilgrims on the Emmaus Road came to recognise the risen Jesus.

Paul wrote about the wiping away of social divisions and distinctions. He wrote that *'there must be no competition among you, no conceit; but everybody is to be self-effacing. Consider the other person to be better than yourself, so that nobody thinks of their own interests first.'* Christians were cultivating the ideals of reverence and selflessness that countered the aggressive self-assertion of the warrior aristocracy which dominated their societies.

However, within a generation the church in Jerusalem with all of its high ideals was destroyed by Rome along with everything else in the city. Ever since, the Church has had an uneasy relationship with power and authority. There has been a succession of attempts to break away from the violence inherent in our human cultures. Mediaeval monasteries were often oases of peace amid the violence of European empire building.

St Francis was a Christian hero who was so disturbed by the Church's participation in structural violence that he renounced his wealth and dedicated his life to serving the poor, sharing in their poverty. Predictably much of the good he created was co-opted by the power structures to keep a tight control on this poverty movement which threatened the social order.

Peaceful alternative groups have often been short-lived, led by weird outcasts from society, angry and frustrated at perceived injustice and violence, being nearly powerless to do anything about it. The Diggers and Levellers were soon disposed of in the 17th century. The Kibbutz movement in Israel was a success for a while, but today is just another commercial enterprise. Hippy communes in the 1960s would all fail as the alpha males would eventually over-ride any notion of collective decision-making.

How and why do these things always go so wrong?

When we confront the violence of our time, we can harden our hearts to the global pain and deprivations that make us feel uncomfortable, depressed, frustrated and ultimately powerless to help. But if we ignore these distressing facts of modern life, we lose the best part of our humanity. *Religion at its best builds a sense of global community, cultivates a reverence for all of God's creation and makes us take some responsibility for the suffering we see in the world.* [Karen Armstrong]

Life is cheap for torturers, hostage-takers, death squads, and we collude in that cheapness when we affect not to see, or do not want to know.

Sometimes we have to look at The Book and weep. We need to put our hands in the wounds of Christ, and believe in the possibility of Hope, determined to know the truth about the torturers, hostage-takers and death squads... and ourselves when we condone evil in the world. We need to look into the face of Christ, and then see Christ in the faces of other people; we need to see Christ even in the faces of those who hold life so cheaply, and those who make their accommodation with evil.

Christ's resurrection means change; Christ's resurrection gives us the Hope that things can change for the better, even if it means we become apart from the prevailing culture of mainstream society. In practicing the Peace which the Risen Christ gave to his disciples, we need to bear witness to God's conquering love, justice and truth. That's the point of Religion, of Christianity, of the Church, and it's your job too, to give Hope to others and show them the Way.