



Sunday 14th August 2022

Ninth Sunday after Trinity

Three great Musical Afternoons coming up soon. Including tea and cake at the 'Tea for Two' concert and a cream tea at the Jim Causley concert . A real treat! (More Details can be found in the Beacon Magazine)

Sunday 14th August 'Tea for Two' concert - St Andrew's, Ipplepen
3:00pm by Marilyn Ellis and Tom Morris
(Please note that tickets will be available on the door for £5 each)

Saturday 3rd September Concert with Rosa Rebecka and Sta*x Youth Choir St Andrew's, Ipplepen
4:30pm

Sunday 11th September Jim Causley "Cream Tea Concert" St Mary the Virgin, Denbury
2:30pm Award winning Folk Musician

Devon Historic Churches Trust Bank Holiday Cream Tea in Denbury: 3-5pm 29th August at Church Cottage, Denbury.

Devon Historic Churches Trust Cream Tea on Saturday 10th September at 2.30pm in St. Andrew's Church Hall. Proceeds to DHCT and St. Andrew's Church.

Concert with Rosa Rebecka and and Sta*x St Youth Choir, St Andrew's Ipplepen on Saturday 3rd September at 4.30pm. Donations towards The Deaf Academy, Exmouth, on the door.

Heatree Christian Activity Centre on Dartmoor, near Manaton, has kindly offered a week's holiday to Ukrainian families living in the Teignbridge council area from 20 to 24 August.

Volunteers are needed to be on the catering team, helping hosting and to provide pastoral support and prayer. She is also looking for someone to organise and lead a creative 'forest school' style outdoor act of worship on the Sunday. Email or phone Rev'd Vanessa Pestridge (v@pestridge.com or 01392 833701) Some of the costs have already been raised but If you would like to support a family you can donate on

<https://www.stewardship.org.uk/pages/HeatreeUkrainianRefugeeHoliday>

Readings	This week	Next week
Readings for this Sunday:		
1st Reading	Jeremiah 23:23-29	Isaiah 58:9b-end
Psalm	82	103:1-8
2nd Reading	Hebrews 11:29-12:2	Hebrews 12:18-End
Gospel	Luke 12:49-56	Luke 13:10-17

Readings for the week ahead:

Mon	15 th	Luke 1:46-55	Thurs	18 th	Matt 22:1-14
Tue	16 th	Matt 19:23-End	Fri	19 th	Matt 22:34-40
Wed	17 th	Matt 20:1-16	Sat	20 th	Matt 23:1-12

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

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Today - Sunday 14th August

9.30 am	Holy Communion	- St Mary the Virgin, Denbury
11.00 am	Holy Communion - with Children's Activities	- Ss Peter and Paul, Broadhempston
11.00 am	Celtic Morning Prayer	- St Andrew's, Ipplepen
3.00 pm	'Tea for Two' Concert By Marilyn Ellis and Tom Morris	- St Andrew's, Ipplepen

Morning Prayer

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

Tuesday	9.15 am	- St Andrew's Ipplepen
Wednesday	9.15 am	- Online Via Zoom (for the zoom password email rev.andrewdown@gmail.com)
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

All our churches are open for private prayer and reflection throughout the week from approximately 9am to 5pm each day.

Mid-Week

Rev'd Andrew Down - Day off on Mondays.

Rev'd Andrew Down on annual leave from Wed 17th August. Back on Sunday 28th August.

Monday	3pm-5pm	T-Pot	- Church Cottage, Denbury
Tuesday	10.15 am	Holy Communion	- St Andrew's, Ipplepen
	2.00 pm	Funeral and Burial Service of Patricia Clarke	- St Andrew's, Ipplepen
Wednesday	7.30 pm	Bellringing Practice	- St Andrew's, Ipplepen
Thursday	10.15 am	Holy Communion	- St Mary the Virgin, Denbury
	4.30 pm	Sta*x Youth Choir Practice	- St Andrew's, Ipplepen

Next Sunday 21st August 2022 – Tenth Sunday after Trinity

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

Points for Prayer. For the Bishops as they return from the Lambeth Conference. At this time of severe lack of rain with parched lands and very low river levels we pray for farming communities and others who depend on the land for their livelihoods.

In Memory: Ann Toler, Eric Wakeham, Michael Dow, Pamela Langworthy, Cynthia Griffiths, Barbara Bradburn, Mr Shepherd and Patricia Clarke.

The August/September edition of the Beacon Magazine is available from any of the Mission Community Churches.



Reflection by Steve Sheldon

Jeremiah 23:23-29
Luke 12:49-56
Sunday 14th August 2022

Jeremiah in **23:23-29** challenges the prejudices of those who claim to be speaking in the name of God, but who are lying and seemingly unafraid of the consequences of those lies. Those who spoke from the deceit of their hearts, rather than the truth of God, were seeking favour with those in authority, with those who ran the country; they spoke what would flatter power and boost their own status. And Jerusalem was destroyed anyway, its population taken into exile. Those false prophets' dreams were only dreams and like so much straw.

The words of those who would seek the favour of power and wealth are just so much straw compared to the nourishment of the Word of God, which is like a hammer that breaks rocks into pieces. Jeremiah didn't mince words. He couldn't afford to. Change was coming to Israel; the city was destroyed; they had to rethink their relationship with God.

Jesus didn't mince words either [**Luke 12:49-56**]. He came to bear witness to God's truth, not to accommodate himself to the World. He made clear distinctions between those who heard the truth of God and those who heard the lies of the World.

Jeremiah and Jesus both spoke of a fire. This isn't the destructive fire & brimstone of Hades, but a *good* fire like the one that warms us on a cold night, or cooks our food; it is the fire of passion; it is the fire of the Holy Spirit at Pentecost.

We don't need to take too seriously the specific divisions in society Jesus describes, as this is a quotation from the prophet Micah who describes the confusion in the society of *his* day; the confusion between those who listened to the dreamy prophets and those who heeded the Godly prophets, and how this had caused disruptions in society. Micah was looking ahead to the Day of the Lord when the Messiah would come. Jesus by quoting these words was saying: *That time has come; I am the looked for Messiah; listen, I bring you the nourishment of the Word of God, and it will set you alight, it will bring you strength and encouragement to resist the ways of the World; and it will set you apart from those who choose to separate themselves from God.*

Division. The Church, the Body of Christ around the world, is as deeply divided now as it ever has been. And we can feel helpless to do much about it, as secular commentators tear us apart in the media. What is the way forward?

The world is changing; it is changing rapidly, and it's changing extremely. We cannot seriously anticipate what things will be like when my grandchildren are my age. How can we possibly anticipate what kind of legacy we want to leave if we cannot anticipate what the future will be? There are dreams aplenty to choose from; prophecies that arise from the deceit of the heart that would choose to profit in the present, to the detriment of the future. Self-fulfilling prophecies. Jeremiahs. Doomsayers. Pollyannas. What is one to believe?

The real Jeremiah instructed us to listen to the one who is the Word of God, who speaks God's truth faithfully. Jesus, as the Word of God, came to faithfully speak the Word of God, and that Word is eternal and timeless. It speaks to every nation and every generation, regardless of the state of the world. However, my grandchildren's world turns out, the Word of God will be there speaking the truth.

Truth is loving, caring, serving, giving, doing, being in the presence of God, worshipping God however we can, wherever we are, whatever words or forms we choose to use.

Change is coming. Change is now. It's not an option. It's not something we can put off till later, till we know for sure. Jesus said that if we can predict the weather by the signs in the sky, how can we not interpret the present day by the signs we see, by the zeitgeist, the spirit of the time?

The Anglican Church is struggling, it is declining.. In other parts of the world it is holding its own; but growth there is often accompanied by cultural social attitudes with which most of us are uncomfortable. More deceitful dreams and division.

However, there are Anglican parishes, of a kind with which we are more familiar, which are thriving and growing, where abundance has conquered scarcity. Those churches that have grown are those that have recognised, accepted and adapted to change. It's a hard bullet to bite, a painful nettle to grasp; but congregations that have transformed themselves have managed to thrive in our present time. And this makes sense because the essence of Christianity is transformation. Emptiness is transformed into abundance. Darkness is transformed into light. Brokenness is transformed into wholeness. Death is transformed into life. Fear is transformed into love. We are all called by God to be transformed into the likeness of Christ. It's the point of all that we do. Acknowledging the fact of change is different from colluding with those changes in society that go against the Word & Love of God. Change for us isn't about being fashionable or trendy, being up on all the latest styles. It's about honestly listening to the Holy Spirit.

There is a *change* in our climate worldwide. That's not about fashion. In several countries in the world there have been precipitous regime *changes*; changes to which the average residents of those countries must somehow adapt in order to survive. In Jeremiah's time the Jews were taken into exile. That was a fact of *change*. But they didn't collude with that change and become good Babylonians; they became better and stronger Jews. Because the World is changing doesn't mean we must change *in the same way*, but we must change and become better and stronger Christians; which includes breaking down and eliminating distinctions and divisions in the human family.

The divisions in society that Jesus mentions were already there centuries before him. The advent of the Christ merely served to highlight those divisions. The division we must concern ourselves with is the division between those who chase after straw, chaff, dreams, glamour, greed, lust and ego; as opposed to those who are enflamed with passion for the Word of God, for truth, justice, peace, love, and care.

Change in the Church must always be guided and grounded in *that* division and separation; and it will survive.

The question is, do we consciously manage the necessary changes for survival, or does change come in and manage us?