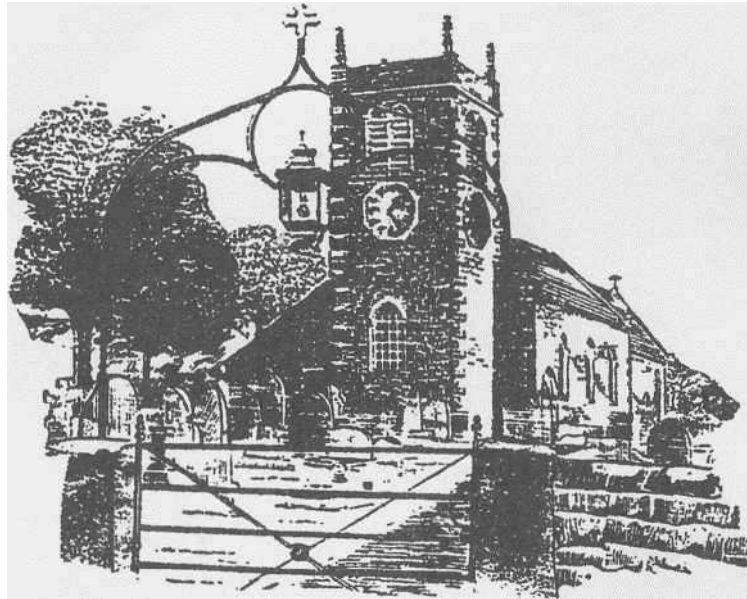


St. Peter Addingham

SOURCE



A place of Christian Worship in three millennia

ST. PETER'S PARISH CHURCH, ADDINGHAM

Church Street, Addingham, West Yorkshire LS29 0QS

Website: www.stpetersaddingham.org.uk

RECTOR: The Revd. Mark Cannon 01943 831382
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CHURCH WARDEN: Mrs Penny Crisfield 01756 770203

DEPUTY WARDEN: Mrs Judith Idle 01943 830508

PARISH ADMINISTRATOR: Mrs Jill Cooke 01943 830108
Jillc.stpeters@gmail.com

WORSHIP

SUNDAY

8.00 am Holy Communion (said)
10.00 am Parish Communion

These are currently our normal, scheduled, services but they are subject to our monitoring and any changes in Coronavirus restrictions and guidance. Please check weekly notice sheets and the St Peter's website.

If you wish to attend any service you must contact Ian Batty via email Ian.Batty@hotmail.com or call him on 01943 830039, ideally, by 4pm on the preceding Friday.

BAPTISMS, WEDDINGS and FUNERALS

Please call 01943 831382

Letter from the Rector

October 2021

The Light of the World

On Tuesday evening as the PCC meeting ends, and, as other church members are wafted away in their limos, I decide to walk back in the dark. It is always a shock after light-filled summer evenings, to return from work without light, and it is a cloudy, black, moonless night. I set off across the Church Field heading for the bridge and Low Mill Lane, whistling some jaunty hip-hop anthem in the dark. I stumble across a path, and set myself right. Not a soul to be seen. Suddenly, behind me, I hear a large thump, but I can see nothing. All the hairs on the back of my neck stand up and wave about. "What", I ask myself in terror, "What was that?" I stop and turn but in the inky blackness nothing stirs. I turn and head for the bridge.

In my mind, I imagine a ruthless enemy, only feet behind me, or some escaped leopard padding smoothly behind sighting its supper. My pace quickens but in the dark silence, my fears rise. Is The Thing waiting until I reach the very top of the steps before leaping and dragging me down and down? I dare not turn as I make the safety of Low Mill Lane, except, thanks to Bradford Met, a street lamp is out, and I have switched the mobile torch off just in case the remorseless beast uses it to guide its diabolic claws.

One minute later and I am behind a mug and a slice.....and what on earth was I worried about? Death by escaped leopard has not increased very much recently, but, in the dark, Mrs Goggin's tortoiseshell tom could have been a killer. Day by day I walk across the peaceful meadow assailed by nothing more scary than a bouncy Labrador, but in the dark nameless fears are never far away. In the dark we know we are alone, and we know that it is a scary world.

I think we are still primitives seeking fire for security, seeking comfort in numbers and comfortable only when we can see past dark shadows. This is why one of Jesus's popular descriptions of Himself is as the Light of the World.

It may be you have seen William Holman Hunt's Victorian painting of Christ, the Light of the World. In this fabulous painting Jesus stands in a dark wood in front of a door. He holds a lantern in His hand.

He knocks and waits, but the door is locked and the only handle is inside. Jesus waits for us to open up and let Him in, He cannot force an entry. Jesus is painted in the act of turning from the door, there has been no answer, and the darkness is falling. Christ brings and offers light in the darkness; light by which fear can be driven away, light by which we can see others more clearly, and light by which we can illuminate our own lives and banish the darkness within.

I am comforted by the thought that the Light of the World conquers the darkness and reveals reality. I think I am confident and secure but a loud thump and five minutes of darkness show me that I cannot trust myself. I need His light.



The Community and Congregational Survey

Well, thank you all who completed the surveys. We had more than 200 questionnaires returned from the community and more than a hundred from the congregation. Three of us have now read them all, relying on a team of volunteers to transcribe the written words.

We will produce a summary and take that to the Church Council soon. Then, the whole survey will be made freely available for the village and beyond. It makes for interesting reading, and I am very grateful for the thought and care which has gone into your answers.

We are setting up five groups to each look at a section and area of interest, such as, Church Field and Hall, Young People and Services and each group will come up with a plan on what we can implement as a result of your comments.

Volunteers are welcome to help us on these groups. I think we should be able to have an idea of future direction by the end of the year, and, again, we will share this.

Once again, thanks for your contributions.

Harvest Festival

This year our Harvest is on Sunday, 10th October with an outdoors Family Service on the Church Field attended by a coffee van and much cake will also be eaten. All are welcome to join us as we give thanks for the harvest, and for a few more steps back to normal life. Some details, such as music are still to be sorted out but even if I have to bring my comb and paper we will be singing!

More details on Facebook and our Website soon and also in the poster reproduced on page 8. If you haven't been back to Church since all this began, then 10am on Sunday 10th October is a good opportunity to meet in safety.

Last November, just as the second lockdown was imposed, I started my new job here and I collected a splendid cake that was popped straight into the freezer. I'd be delighted if you came and shared it with me.

Rev. Mark Cannon

Prayers for Sudan - October 2021

3/10/21; Pray for stability in the political and security situations in Sudan so that the hoped for economic recovery and growth may go ahead. The poorest people are hit hardest by inflation, particularly increases in food prices. Poor nutrition is leaving people more susceptible to cholera and seasonal fevers as well as Covid.

10/10/21: Pray for Bishop Abdu and ministers and Christian groups in Port Sudan Diocese. Give thanks for building works they have been able to carry out and pray that they may be able to complete them. Inflation means that churches throughout Sudan struggle to fund work and pay salaries.

17/10/21: Pray for the work Bishop Ismail is leading in El Obeid Diocese and that the recent health conference, with teaching about Covid and HIV, will lead to better health throughout the region. Give thanks for the input and teaching from government officials and pray for the continuation of this work and cooperation.

24/10/21 Pray for Dean Daniel Musa and all who work and minister at All Saints Cathedral, Khartoum. Pray for the different congregations who worship there.

Editor's note: thank you to Pat Laycock for forwarding these prayers

Anne's Musings

#Cosmos.inc

Each year I grow some Cosmos as they are attractive to bees, hoverflies and butterflies. They also flower for a long period, right into autumn, and last a good time as a cut flower. What not to like? I plant them with perennials and with other annuals to give lots of colour and variety.



Photos A. Hodgson

That is until this year.

This year started off well, all the seeds germinated and grew well. I planted them throughout the garden. Some bushed out and flowered but others grew, and grew and are still growing. Now they are taller than me and resemble small trees. If they represented a business, "#Cosmos.inc", by now my profits would be so high I would be planning a trip into space.



Although they are tall there are no flowers as all they want to do is expand. They are not feeding the insects and not providing any uplifting colour. They are business expansion Cosmos. They have grown at the cost of the other smaller plants now shaded out so they can't flower and are gradually wilting.

So #Cosmos.inc is doing very well but at the expense of smaller varieties. It's not alone. The news tells us of instances where the larger you are the easier it is to shade out smaller competitors. So how do we fit in? I think #Cosmos.inc is likely to go bust very soon, once I get my gardening gloves on, and then the smaller plants can show me what they can do and the insects will be fed. Can that apply to non-corporate individuals like us? Let's look at this in another way.

We can think of our world as God's garden, and we its curators. How we tend it will decide if we nurture or destroy. Do we make choices at the expense of others or do we try to live for the good of all? As Copt 26 begins next month these issues are ones we need to think and pray about as world leaders decide how, or if, they will work together to deal with the problems we humans have created and so try to make our world's future more sustainable.

We are also on a smaller scale part of our community in which there will be those who struggle against the odds to grow and reach their potential. Let's be conscious of those who need our help and be willing to give time and support to those who need us.

Our Church family is like a growing garden and together we can create something others will want to invest in. Not financially, but spiritually, as we share, give and encourage everyone to join us. Aware of the challenges our world faces, as we meet this month for our harvest thanksgiving let's not only give thanks and share all the good gifts we have received, but think how each of us can contribute to a better future for all.

May God's garden bring you joy and blessing this autumn.

Anne Hodgson

The Vavasours

Lockdown presented many of us with a change of life in that instead of wondering how to fit in everything to be done, it became how we can fill the day.

I decided to spend time adding to some work my father started back in the 1960s, looking at the family tree. I added a bit to it, myself, in the 1970s. It proved hard work, much time spent in a library looking at rolls of film made from parish registers or census returns. What joy when one found a bound book of the register and even better if it had an index.

As it happens, Judy Worsnop came across such a book relating to St Peters and had it refurbished. It goes back only to 1612, so the early ones have either been lost or the parish was acting illegally, because Henry VIII passed the Act requiring the keeping of a register and he died in 1547.

I have an ancestor called Thomas Downham, son of Christopher, and it took no time for Judy to find the record of his 1616 baptism at St Peter's for me.

I should add two comments here. Firstly, in these days of equality, I do not stick to male ancestors. This does mean instead of having one ancestor alive in 1066, one would have many times more than the population of the country if near relatives, or even distant relatives, had not married. Secondly, internet websites can save one enormous amounts of time. Not only can one "search" for, example, "Sir Henry Vavasour" into one's computer and you get an answer straight away on many occasions, but many times I have got lucky and found someone else's family tree and suddenly you can go back 150 years at one go.

Then one can confer with the person who prepared it via a mailing system that in fact hides one's name and address so that the respondent does not need to answer or give up his name. One has to be sceptical about some family trees, particularly those researched by Americans, who search and don't think twice of Mr X in Yorkshire marrying Miss Y who lives in Cornwall.

One rather exciting day (am I sad to get excitement at such discoveries?) I found Nicola Vavasour (c 1440-1510) appear down a Huddersfield branch of the Hepworths who lived in Huddersfield throughout the 17th, 18th and 19th centuries but got the wander lust and moved to Bradford in the 20th century, with as it happens 13 of them living in a tiny house in Bowling Back Lane.

Now the Vavasours were the Patrons of St Peter's for many years, so Nicola appearing rang an enormous bell. Peter Simmons, aided by others, has prepared a history of St Peter's which is on our website and this helped because it says that King William II gave the land to the de Romilles family of Skipton and the Percy family, the dominant northern baron, of whom Harry Hotspur was perhaps the best known as he featured in Shakespeare's Richard II and Henry IV part 1. These two families then passed Addingham and Draughton to the Vavasours, presumably under the feudal system, in exchange for their loyalty and service.

I have traced the family back to Sir Maugur Vavasour (1060-1086), irritating in a way, because the chances are quite high that his father was at Hastings in 1066 but this hasn't been proved, as the successful Normans split up England depending on how much The Conqueror thought they had contributed to the Conquest. Presumably, Sir Maugur's father did not do a lot because he only got Addingham! Oh and Draughton.

Moving forward, I discovered one of my ancestors was Sir Henry Vavasour, whose grandson was Leonard Vavasour who was our Rector from 1483 to 1510, as can be checked to our board in the church. And then, I just happened to see that one William Vavasour married Elizabeth Langton (1420 – 1496).

So what, may you ask. However, another look at the Rector's board shows that Leonard's predecessor was one, Thomas Langton who was Rector up to 1483. When he became Rector does not seem to be known. This definitely looks like a bit more nepotism. Oh course, both would not have any sons or daughters, both being Catholic priests sworn to celibacy.

The Vavasours must have had a difficult time after the Reformation because they were what were called, recusants, that is they did not accept the new rules and remained firm Catholics, which must have made their ties with St Peter's difficult.

The area north of Harrogate seems to have been a hotbed of recusants, perhaps centred at Scotton Hall, the home of one line of the Pulleyn family. Another line lived at Swinsty Hall, which is now the home of Gareth Southgate, the England football manager. Rumours, probably untrue, suggest that Guy Fawkes spent some time there and may even have been radicalised there.

The family seat was Hazlewood Castle, which the Domesday book says belonged to Sir Maugur and they lived there until 1908, with an interesting history. The original castle was burnt down in about 1265 during the Second Barons War. It overlooked the Battle of Towton, which was fought on Palm Sunday 1461 in atrocious conditions and was the bloodiest battle ever fought in England.

The Yorkists beat the Lancastrians' superior force, mainly because the wind was behind them and their arrows reached the Lancastrians but the Lancastrians' arrows did not reach the Yorkist army and the Lancastrians could not see that because the snow was being driven into their eyes. The castle was also a refuge for Catholic priests during Henry VIII's purge.

Ian Hepworth

St Peter's Church Addingham

Let's Celebrate!

HARVEST IN THE FIELD

all age event in St Peter's Church Field
10 – 10.45 am
Sunday 10 October 2021

bring gifts for foodbank

meet the Rector

cuddle Gracie the kid goat

free coffee for first 80

free cake till none left!

Everyone welcome!

www.stpetersaddingham.org.uk

Poverty and Justice

In 2008 the Bible Society published the Poverty and Justice Bible with references to both poverty and justice highlighted. The world's poor suffer most from Biblical poverty and the Bible Society receives many requests for Bibles from those who simply have nothing.

The Society challenges poverty in all its pernicious and virulent forms. Justice flows like a river, Amos 5.24 to which every man woman and child is entitled under God. In this way we recognise the unique value and dignity of every human being. The issue of justice features in Job who provides a profound statement on the subject of theodicy, the justice of God in the light of human suffering. At stake in the suffering of the truly godly is the outcome of the struggle between the great adversary and God with all the encompassing divine purpose in the balance. In the book of Ruth the whole issue is about some women becoming poor and getting justice. To see what God says about poverty and justice is to capture Gods heart. Faith without a commitment to justice for the poor is a sham because it ignores the most explicit of all the social concerns in the scriptures.

The big picture is one of a God of compassion and love, a God who cares about the detail of our lives and longs to see justice in action. Christians stand up for justice, speak out for the powerless and love the unlovely. Poverty and the lack of literacy go hand in hand. The poor and the homeless have difficulty accessing education. God wrote down his commandments for Moses. Proverbs 17.23-26 depicts a strikingly modern society where bribes are commonplace, fines are imposed on innocent parties and corruption is in control, which destroys hope.

Often the Christian leaders of the early church were in prison. Faced with unjust and ungodly laws Christians have chosen the path of civil disobedience. The apostles were tried, abused and beaten. Why? Because they were divinely disobedient in order, in many cases, to uphold their faith in time of huge adversity. In Deuteronomy 24.14-15 and Jeremiah 22.13 we read about family choices; between not purchasing food or else borrowing money in order to eat. In such a passage we have practices that sound very contemporary: just keep wages relatively low and delay paying until someone has to. On cash the Bible is realistic. We need money to live and people need to earn a living; but there is a difference between working for a living and living to work.

Changing the life of the homeless means, in the longer term, looking at employment, security, health etc.. We have to meet peoples physical, mental and spiritual needs. In our own times slavery has officially been abolished, yet unofficially, in many parts of the world people are still enslaved.

The uniqueness of the Bible tells us that the cities of the world are often associated with squalor and poverty and alienation. The Bible says we deserve better: such as the need for a new heaven and a new earth.

This fascinating, highlighted Bible tells how to explore the issues more fully; joining the fight against Bible poverty, to shout loudly for responsible action, to live responsibly, give lavishly, think Biblically, volunteer enthusiastically and pray continually.

Richard Thackrah

Macmillan Coffee Morning



I would like to send a big THANK YOU to all those who have sent a donation for the MacMillan Cancer Support appeal. You can see the MacMillan very much appreciated the donations last year.

There is still time to donate this year and if you would like to make a donation please send a cheque payable to 'Macmillan Cancer Support' to Brenda Colley, 65 Branksome Drive, Shipley BD18 4BE I would be so pleased.

Thank you in appreciation

Brenda Colley



Good COP, Bad COP - What is COP26 and Why is it so Important?



In just a few short weeks one of the most important conferences to be held in recent years will take place. The global climate summit, known as COP26, will be held in Glasgow during the first two weeks of November.

The importance and relevance of COP26 cannot be underestimated given the domination of our news headlines, over recent months, by one environmental crisis after another; from extreme heat events and frequent wildfires, to catastrophic floods and biodiversity loss.

Events like these are becoming increasingly commonplace and, as our scientists predicted, are a result of climate change, they are now a reality for us here in Yorkshire, just as much as they are in distant lands. If left unchecked climate change will make life on earth at best far less comfortable and at worst unbearable.

There is however, still time to do something about it, if we can act more swiftly and implement the big global wide changes that are needed to curb fossil fuel emissions and boost nature's recovery.

These summits, known as the UN's Conference of the Parties (COP) are where amendments to the global agreement on climate change are negotiated. The first COP was in Berlin in 1995 when most of the world had yet to register the significance of climate change. Twenty-six years later, COP26, co-hosted by the UK and Italy, will be the most significant since COP21 in Paris in 2015.

What emerged from COP21 is referred to as the Paris Agreement, a landmark in the multilateral climate change process, because for the first time a binding agreement brought all nations into a common cause, to undertake ambitious efforts to combat climate change and adapt to its effects.

The Paris Agreement was a breakthrough because it allowed all nations to make a pledge, or a nationally determined contribution, which if delivered, and this is a crucial point, should start to slow the rate of global warming, with the ultimate aim of limiting the average level of warming to at least 2°C, and ideally to 1.5°C.

These figures don't sound like much, but they are massively significant for two main reasons.

First, they are global annual averages and there will be big variations around the world, with the extremes being much higher and enough to trigger massive disruptions, including making some areas effectively uninhabitable.

Second, the science is clear that 1.5°C of warming is a crucial tipping point. Stay within 1.5°C and we retain control of our future climate but go beyond it and we risk triggering 'run away' climate change. In other words, if we go beyond 1.5°C of warming we lose control of our future, as a range of feedback loops kick-in where warming unlocks natural cycles that then drive further warming. One key natural cycle, there are many, relates to the melting of extensive areas of permafrost which currently contain huge quantities of methane that if released would drive further warming.

Before the Paris Agreement, the world was headed to 4° or 5°C of warming, well into the range of runaway climate change. The pledges made at Paris if they are delivered, should limit warming to around 3°C but this is still well beyond that crucial threshold. But Paris included provision for these commitments, and their delivery, to be reviewed after five years. Glasgow is the Paris-Plus-Five COP, where this review happens, so it is crucial that the commitments are upgraded and each country explains how it will deliver on these carbon cutting promises.

The prospect of accelerating climate breakdown, caused by our fossil fuel emissions into the biosphere, and biodiversity loss, is an unpleasant one to think about.

In its most extreme form, it would mean the end of organised human society. It's not the earth we need to save, it will save itself, but ourselves, from being annihilated, as a result of making earth's climate uninhabitable.

Big changes are needed in humanity's relationship with the earth, our only home. Our ancestors were not capable of affecting 'earth systems', but we are, and right now our fossil fuel greedy societies are doing just that. Times of change can be turbulent and hard for all of us, but pretending climate change will not affect us and delaying action, as we have seen with the Covid pandemic, will lead to harder and more costly decision further down the line.

The good news is we have all the scientific knowledge and technology we need to transition to a thriving carbon neutral economy, powered by renewable energy. All that is needed is the political will to make it happen.

At COP26 we will be looking to our global leaders for clear strategic action, based not on wishful thinking, but on proven pathways to rapidly curb fossil fuel emissions, and boost nature recovery, to be rolled out at scale and at pace.

It is up to governments of the world to work together to forge these international agreements. Whilst we, as citizens, have a responsibility to remind our government, our political representatives, of the future we want for our beautiful Yorkshire and to show them that we are ready and willing to play our part by embracing carbon action each of our cities, towns and villages.

A good COP would see a global commitment from all countries to stop subsidising fossil fuel industries and the setting in place of an equitable agreement, where the 'carbon polluters' support and finance those nations and areas of the UK where climate change will have the most climate impact. The outcome of a bad COP is not even worth contemplating.

Jemima Parker, Diocesan Environment Officer

Editor's note 1: This is a 'Ready to Print Magazine Article' taken from The Diocese of Leeds' "God's Green Fingers Environment E-news". You can read past copies of the E-news or request that you are added to the distribution list from this link <https://www.leeds.anglican.org/environment>

The Pumpkins in the Corn

Amber and blue, the smoke behind the hill,
Where in the glow fades out the morning star,
Curtains the autumn cornfield, sloped afar,
And strikes an acrid savour on the chill.
The hilltop fence shines saffron o'er the still
Unbending ranks of bunched and bleaching corn,
And every pallid stalk is crisp with morn,
Crisp with the silver autumn morns distil.
Purple the narrowing alleys stretched between
The spectral shocks, a purple harsh and cold,
But spotted, where the gadding pumpkins run,
With bursts of blaze that startle the serene
Like sudden voices,—globes of orange bold,
Elate to mimic the unrisen sun.

Sir Charles George Douglas Roberts (1860-1943)

What's on in October

Please continue registering for services, observing social distancing and mask wearing. There will still be no chalice and communion will be taken to the pews, there will be no coffee in the hall afterwards.



Photo: P Cooke

If the weather is fine, do consider bringing a flask of coffee and enjoying some social time outside after the service. We can now enjoy singing albeit with masks. We will continue to monitor infection rates and make more changes as and when. In the interim, do share your thoughts about the changes you would like to happen next with either Mark or the wardens.

Most services will be live streamed on Facebook and made available afterwards via a vimeo link on the website. If you wish to attend, you must register with Ian Batty well in advance as there are limits on numbers for all services including any that are to be held outdoors.

Sunday 3rd

Trinity 18

08.00 Holy Communion
10:00 Parish Communion

Sunday 10th

Harvest

08.00 Holy Communion
10.00 Harvest on the Church Field with coffee from 9.45. The first 80 cups are free. Booking a space is not required. See the copy of the poster on page 8 for more details. Please bring donations for the Keighley Food Bank
18.00 Harvest Evensong

Sunday 17th

Trinity 20

08.00 Holy Communion
10.00 Parish Communion

Sunday 24th

Last Sunday after Trinity

08.00 Holy Communion
10.00 Parish Communion

Sunday 31st

All Saints' Day

08.00 Holy Communion
10.00 Parish Communion

Please note that the All Souls service will be held on Sunday, 7th November

From the Registers

Funerals

30th September Robert Frederick Harrison

Weekly Email

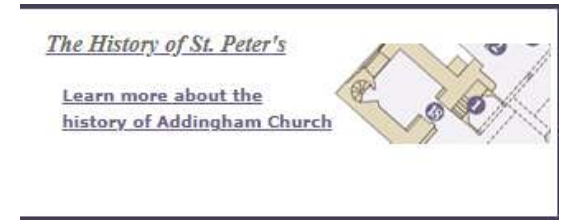
A weekly email is being produced and sent on Wednesday evenings with the latest news and details of planned services. To be added to the distribution list for the email please email jillc.stpeters@gmail.com

St Peter's, Addingham Website

The St Peter's website is being updated daily by Andrew Robinson who is adding interesting and relevant content including; the latest E-news sheets, audio prayers and links to interesting articles, our recorded services and the live streaming of services.



There is a link to The History of St. Peter's that Ian Hepworth referred to his Vavasours article from the home page;



Please view the website www.stpetersaddingham.org.uk

Source is also available to read or download from the St Peter's website.

Contributions to Source

We hope you have enjoyed and been informed by the articles in this edition of Source. The more articles and pieces we have on a wide range of subjects the more interesting the magazine will be to read.

All contributions, on whatever subject, are always welcome and appreciated. Please email copy to PeterSource@Hotmail.co.uk or hand to Peter or Jill Cooke.

The copy date for the November edition is Friday, 22nd October.