

# Derby City Deanery NEWSLETTER

December 2017 /#009



Derby City Deanery  
*Rooted in Prayer,  
Serving Derby,  
Sharing the Gospel*

## From the Area Dean, Revd Canon Dr Simon Taylor:

Dear friends,

One of the marks of our Deanery strapline, indeed the foundation of it, is that we are Rooted in Prayer. So I am glad to commend this issue of the Deanery Newsletter with an emphasis on prayer, and articles that speak of mediation, a Rule of Life, and resources to help us to pray. Prayer is the lifeblood of Christian mission, and the heart of Christian life.



Prayer together and prayer alone is one of the key features of what it means to be a Christian. As we enter the season of Advent, and begin to prepare ourselves to celebrate God coming to live among us in Jesus, perhaps we can each attend to our prayer. If we each were able to take one step that deepened our prayer lives, and draws us nearer to God then the impact on our churches and our city would be tangible.

Please continue to pray for one another in the Deanery and for me. I continue to pray for you.

With my prayers and best wishes for a blessed Advent, a joyful Christmas and a peaceful New Year.

***PS - Bishop Jan is coming to address a special gathering of the Deanery Synod plus others (Wardens, Readers and anyone interested) on 24th January 2018 at St Alkmund's Church. Do please make every effort to be there and to take part what Bishop Jan brings to us. Thank you.***

*This bi-monthly newsletter comes from Derby City Deanery – the group of Anglican parishes which fall within the city boundary – and is for sharing around churches and communities. Please see the back page for details of future publications, deadlines, etc.*

Area Dean: Revd Canon Dr Simon Taylor [simon.taylor@derby.anglican.org](mailto:simon.taylor@derby.anglican.org)

Deanery Administrator: Ms Jo Simister [jo.simister@derby.anglican.org](mailto:jo.simister@derby.anglican.org)

## DEANERY NOTICES:

### NOTIFICATION OF THE NEXT DEANERY SYNOD:

The next Deanery Synod will take place on Wednesday 24<sup>th</sup> January at St Alkmunds, 40 Kedleston Rd, DE22 1GU. Papers will be sent out about three weeks before.

For representatives not on email, papers will be sent to clergy and the PCC Secretary, Parish Administrator or other contact, so it might be wise to alert them that you will need a print-out.

### PARISH GIVING SCHEME

In October, David Meredith and David Mundy, the two Diocesan Parish Resource Officers, launched the Parish Giving Scheme in the Diocese through three events (Buxton, Chesterfield, and Derby) hosted by Bishop Jan and led by colleagues from the national church. Although there was a good representation of parishes at the events they are aware of a number of parishes that were not represented.

They would like to offer every Deanery the opportunity to have a smaller, local event so that as many parishes as possible are informed about the Parish Giving Scheme. These local events could be between mid-January and mid-March 2018. Jo will be arranging a meeting and if you have particular preferences about suitable days/times/dates, please contact her on [jo.simister@derby.anglican.org](mailto:jo.simister@derby.anglican.org).

### STRATEGIC BUILDINGS REVIEW

Please continue to liaise with Jo for this process: [jo.simister@derby.anglican.org](mailto:jo.simister@derby.anglican.org).

### SEASONAL RESOURCES FOR CHILDREN

From Sarah Brown ([sarah.brown@derby.anglican.org](mailto:sarah.brown@derby.anglican.org)):

Christmas is fast approaching and you can now download my new pack of children's activities called, "A Question of Christmas" at <http://derby.anglican.org/education/children-2/2-resources-available-to-you/>. You could use a couple of the activities in a Sunday session or it would work well as a Christmas themed morning or afternoon activity maybe giving Mum or Dad a chance to do some Christmas shopping! Last year's "Christmas Constructions" is still on the site too, so take your pick!



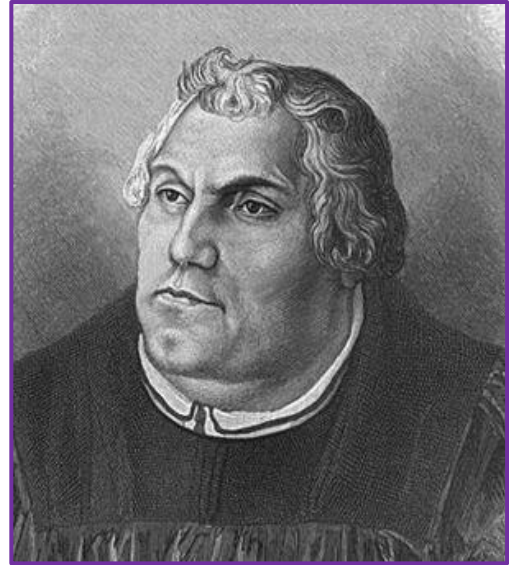
## LUTHER'S LEGACY:

*Sermon preached in Derby Cathedral by the Revd Canon Dr Charlotte Methuen\* on 5<sup>th</sup> November 2017.*

### Micah 3.5-end; Matthew 24.1-14

May I speak in the name of God, who creates, redeems and sustains us.

It's been quite a week. Liturgically we have been celebrating All Saints and All Souls which mark the transition into the final four weeks of the church's year, the kingdom season, the time before Advent, a season of remembering the dead and reflecting on judgement and the end of the world. But this year that transition has had a particular flavour because we have also been marking 500 years since Martin Luther sent his 95



<https://robinwoodchurch.files.wordpress.com/2010/07/martin-luther1.jpg>

theses against indulgences to the Archbishop of Mainz – his own Archbishop – and sparked off an enquiry into his theological position which led to the Reformation, which in turn brought about the church landscape of difference confessions and denominations that we are familiar with today.

The establishment of those confessions and denominations was in part a recognition that Luther's theology – and he theology of Zwingli in Zürich, Calvin in Geneva, and many other Reformers of that period – had caught aspects of the truth of the gospel which the authorities in Rome were finding it difficult or even impossible to acknowledge. But it was also a painful process, a process of defining people in terms of truth and falsehood, and of judgements as to who was preaching the true gospel.

We have just heard Micah's words read in which he warns about the kind of society in which he finds himself:

"Its rulers give judgement for a bribe, its priests teach for a price, its prophets give oracles for money; yet they lean upon the Lord and say, 'Surely the Lord is with us! No harm shall come upon us.'"

Luther's complaint in the 95 theses was precisely that the church was offering forgiveness for money. His first thesis picked up on the biblical text which introduced our confession this morning: 'Jesus began to proclaim, "Repent, for the kingdom of heaven has come near"' (Matthew 4:17). Luther's response was to affirm: 'When our Lord and Master, Jesus Christ, said "Repent", He called for the entire life of believers to be one of penitence.' That is, people were to amend their lives, not pay for remission of penance. And his comment in a later lecture on this passage hints that he saw his own experience reflected in it: "It causes us to see what sort of listeners the prophets had: very wicked people who nevertheless wanted to support this wickedness of theirs with a kind of sanctity."<sup>1</sup> The problem was, of course, that Luther's opponents did not see it this way; they rather believed that he was claiming to be "filled with the spirit of the Lord, with justice and might," but was in reality a false prophet, coming in Christ's name, but leading many astray, as Matthew's gospel warns.

Down the centuries since the Reformation, this mutual rejection – even vilification – has led to conflict and disagreement, strife and even violence as different groups emerging from the

<sup>1</sup> LW 18, 234.

Reformation battled over the truth. The English Reformation, particularly under Elizabeth, sought not to take sides on some of the questions that were dividing Protestants, and the Reformation of the English church avoided some of the more stringent aspects of Reformed theology. But England – Britain – was not immune from these conflicts. We meet this morning on 5 November, Guy Fawkes Day, not marked in the church, very much still a community event, which commemorates a Catholic plot against James VI and I in 1605. The seventeenth century witnessed bitter civil war between groups with different religious allegiances, and some of those differences have continued into living memory, in Northern Ireland, or in sectarian allegiance or even violence in Glasgow or Liverpool. The Catholic-Protestant divide that emerged from the Reformation could be divisive, dangerous, violent. There were always, alongside this conflict, people who sought to live with one another in tolerance of difference. But the rhetoric was often of conflict and opposition.

Against that history, it has been even more remarkable to see the extent to which the marking of the Reformation jubilee this year has been done ecumenically. In 1999, the Roman Catholic church and the Lutheran World Federation signed a Joint Declaration on the Doctrine of Justification. In it, they proclaimed:

Together we confess: By grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works.<sup>2</sup>

The doctrine that split the Catholics and the churches of the Reformation in the sixteenth century was recognised to be no longer a stumbling block in their relationship. In 2006, the World Methodist Council signed, and in 2017 so did the World Communion of Reformed Churches.

Anglicans, Catholics and Lutherans never formally disagreed on the doctrine of justification, so the Anglican Communion chose not to sign the Joint Declaration, but to affirm its substance. That decision at the 2016 Anglican Consultative Council was marked and celebrated this past Tuesday – on 31 October 2017 – at a wonderful service in Westminster Abbey. I have been very privileged to be a part of that.

The Reformation, then, laid the foundations for the church landscape we know today. And that is a landscape which reflects – and represents – considerable disunity amongst Christians. This is a disunity which doubtless represents a failure of the church, since the Reformation, at the Reformation, but also before, as the Western and the Eastern Church split in the eleventh century over their understanding of the relationship between the Holy Spirit, the Son and the Father, or still earlier as the church fractured in the Trinitarian controversies. These divisions are painful. In 1920, reeling from the aftermath of the First World War, and with a strong sense that the churches must act to prevent another such atrocity, the Lambeth Conference of Anglican Bishops issued an impassioned call for church unity: "An Appeal to All Christian People". They spoke of the sin of fractured unity: "... self-will, ambition, and lack of charity ... together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom."

And, they pointed out, people cannot hear the gospel because of these divisions:

"The faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fullness of the life of Christ."

We need to work to overcome our differences, so that, as Matthew writes, "this good news of the

---

<sup>2</sup> JDDJ 15:

[http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/documents/rc\\_pc\\_chrstuni\\_doc\\_31101999\\_cath-luth-joint-declaration\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/documents/rc_pc_chrstuni_doc_31101999_cath-luth-joint-declaration_en.html).



kingdom will be proclaimed throughout the world, as a testimony to all the nations.” The Church of North India, with which this diocese has an important link and whose representative is here today, arose in direct response to this recognition. The Joint Declaration and the way in which other world communions have associated themselves is a sign that we are better able to do that than we once were. How can we preach the gospel together?

And yet the bishops in 1920 also recognised the multiplicity of gifts in the different confessions, “standing for rich elements of truth, liberty and life which might otherwise have been obscured or neglected...” Five hundred years after the beginning of a process which led to considerable disunity, I would want to affirm, with those bishops a century ago, and with many ecumenists since, that each of the Christian churches has gifts which we need to recognise in each other and receive from each other.

Some years ago I came across a text which I have lost and have not been able to find again. It offered a vision of unity and I have come up with my own version which goes like this:

“When the church is one, it will have the hymns of the Methodists, the liturgical sense of the Anglicans, the prayer of Roman Catholics, the local rootedness of the Baptists, the spirit of the charismatics, the social care of the Salvation Army, the theological education of the Reformed, the preaching of the Lutherans... .”

We could argue about which gifts we bring to the table. But the point is clear: we have gifts to offer one another, to receive from one another. And many of those gifts are rooted in the way in which its history in and with the Reformation and its legacy shaped each individual church.

And so, in this week of the Reformation anniversary, at the cusp of the church year, let us pray for unity:

*Heavenly Father,  
you have called us in the Body of your Son Jesus Christ  
to continue his work of reconciliation  
and reveal you to the world:  
forgive us the sins which tear us apart;  
give us grace to recognise each other's gifts,  
and us courage to overcome our fears  
and to seek that unity which is your gift and your will.<sup>3</sup> Amen.*

The sermon text can be found at <https://cmethuen.wordpress.com/2017/11/05/4-before-advent-a-5-november-2017/> along with many other fascinating pieces, including another on Luther and the Reformation at <https://cmethuen.wordpress.com/2017/10/29/reformation-anniversary-service-29-october-2017/>

*\*Revd Canon Dr Charlotte Methuen is Lecturer in Church History in the School of Critical Studies (Theology and Religious Studies), University of Glasgow and Associate Member of the Faculty of Theology, University of Oxford*

---

<sup>3</sup> Church of England, ‘Collect for Unity’, amended.

## DEEPENING FAITH PRACTICE:

### DAILY PRAYER & BIBLE READING AIDS

From the earliest days of Christianity, Christians have gathered at regular times each day and night to read the Bible, praise God and pray for the world, whether solitary or in community. Here are four suggestions – please share your inspirations (send to [jo.simister@derby.anglican.org](mailto:jo.simister@derby.anglican.org) by 5<sup>th</sup> January to catch the next issue.)

**Daily Prayer** is the latest app in a range of official Church of England apps developed with Aimer Media, links to which can be found at <http://aimermedia.com/client/church-of-england/>.

**Pray as you go** is a daily prayer session, designed to go with you wherever you go, to help you pray whenever you find time, but particularly whilst travelling to and from work, study, etc. It is a framework for your own prayer, lasting between ten and thirteen minutes. It combines music, scripture and some questions for reflection. <https://pray-as-you-go.org/about/>.

**#GodWithUs** is this year's Christmas social media campaign with a range of resources, to download from <https://www.churchofengland.org/media-centre/christmas-2017-godwithus.aspx>. Or simply text 'GodWithUs' to 88802 to receive devotional texts over Christmas.

**Bible in one year** is a popular resource from the founder of Alpha, with daily emails: <https://www.bibleinoneyear.org/>

### FAITH IN ACTION

**Serve the City** based at **St Peters in the City** are looking for volunteers to help pack vegetables on Thurs 21 Dec, and pack and deliver the hampers on Fri 22 Dec (both dates for any amount of time between 9.00-4.00). Also, if you know of families who would benefit from receiving a box, you and members of your congregation can sponsor a box for £30 (or half a box). Please email [paul@stpetersderby.org.uk](mailto:paul@stpetersderby.org.uk) or [anita@stpetersderby.org.uk](mailto:anita@stpetersderby.org.uk).

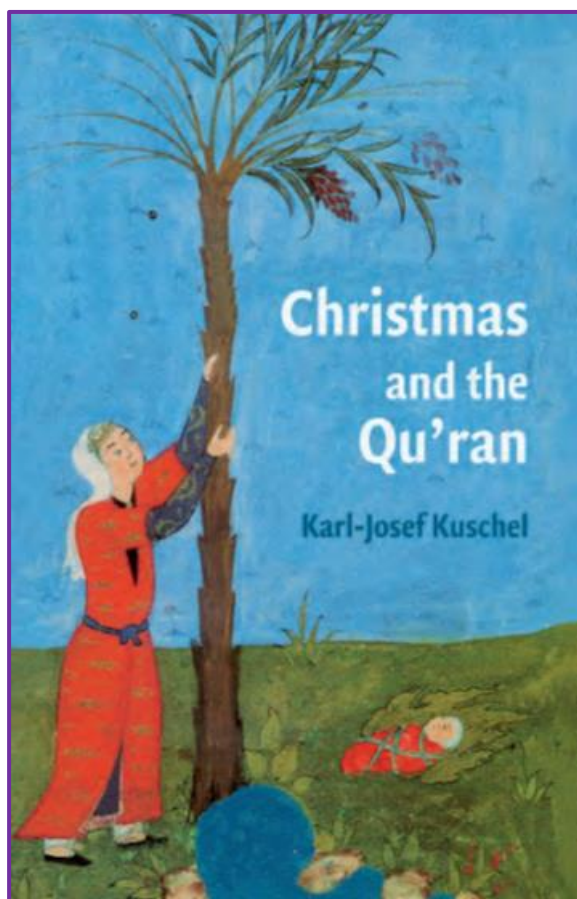
**The Hope Centre in Derby** ([www.hopecentraderby.co.uk](http://www.hopecentraderby.co.uk)) supports people in crisis including young people, the elderly, low-income families, children, single parents, refugees and asylum seekers of all faiths and ethnic backgrounds living in poverty. One of their projects provides clothing for the vulnerable people who are referred to them by other mainstream support agencies. The centre receives tremendous support in the form of clothing donations, but they often run short of particular items and sizes (such as **small male trousers and shoes**).

**Women's Work Derbyshire** (<http://www.womens-work.org.uk/what-we-do.php>) is a National Award Winning Charity, founded in 2003, with an aim to improve the health and wellbeing of disadvantaged and vulnerable women. Services are targeted at women who have complex and multifaceted needs, including those affected by drug and alcohol misuse, women offenders, women exploited through prostitution and those fleeing domestic abuse. Can anyone help with gifts of **scarves, gloves, pocket diaries, chocolates, jewellery, toiletry sets or biscuits** for the ladies at Xmas? Donations to the Women's Work offices (The Villa, 30 Charnwood Street, Derby, DE1 2GU) by 15 December 2017.

## NEW BOOKS

### Christmas and the Qu'ran

*"The depiction of Jesus and indeed of Mary in the Qur'an is a subject of great importance for a more intelligent dialogue between Islam and the Christian tradition. Too many people know little or nothing about it, and it is a pleasure to welcome the English translation of this book from a seasoned and creative scholar."*  
(Rowan Williams)



#### Christmas and the Qu-ran

by Karl-Josef Kuschel,

translated by Simon Pare,

£30: To pre-order the book please contact  
[edoardo@gingkolibrary.com](mailto:edoardo@gingkolibrary.com)

The familiar and heart-warming story of Christmas is one of hope, encapsulated by the birth of the infant Jesus. It is also a story which unites two faiths which have so often been at odds with one another. The accounts of the Nativity given by the Evangelists Luke and Matthew find their parallels in surahs 3 and 19 of Qur'an which take up of the Annunciation to Maria, the Incarnation from the Holy Spirit and the Nativity – reason enough to investigate these parallel narratives further. From this starting point, Karl-Josef Kuschel begins to look for Christmas in the Qur'an, a challenge for both Christians and Muslims to engage in a deeper dialogue about the fundamental questions of their faiths. By going back to basics, the holy Word, this detailed analysis of the original texts in both the New Testament and the Qur'an is both revealing and thought provoking.

*Karl-Josef Kuschel is Professor Emeritus of Catholic Theology at the University of Tübingen, Germany. He taught the theology of culture and inter-religious dialogue and was the Deputy Director of Institute of Ecumenical and Inter-Religious Studies.*

### Holy Living: The Christian Tradition for Today by Rowan Williams *(widely available)*

Apart from being a scholar and theologian, Rowan Williams has also demonstrated a rare gift for speaking and writing plainly and clearly about essentials of the Christian faith. In the chapters of this book he writes with profound perception about the life of holiness to which we are called. The range of Williams' frame of reference is astonishing - he brings poets and theologians to his aid, he writes about the Rule of St Benedict, the Bible, Icons, contemplation, St Teresa of Avila and even R. D. Laing.

He concludes with two chapters on the injunction 'Know Thyself' in a Christian context. Throughout, Williams points out that holiness is a state of being - it is he writes 'completely undemonstrative and lacking any system of expertise. It can never be dissected and analysed.'

## PRAYER AND MEDITATION

*Jo Simister writes:*

When I said, in a parish setting, that I was going to include an article on Meditation in this newsletter, one of my companions gave a sharp intake of breath. I hope it was surprise and not suspicion!

What marks meditation and contemplation as different from relaxation and musing?

Their intentionality.

Relaxation is about thinking pleasant thoughts, being comfortable, altering moods..... and falling asleep is ok...

In meditation, the mind is still engaged, gently tuning in to God.

We do not all pray the same way, nor do we meditate the same way. Some need to be still, some need to move; some like quiet, others like sound....

Classic aids to meditation (and prayer and contemplation) include:

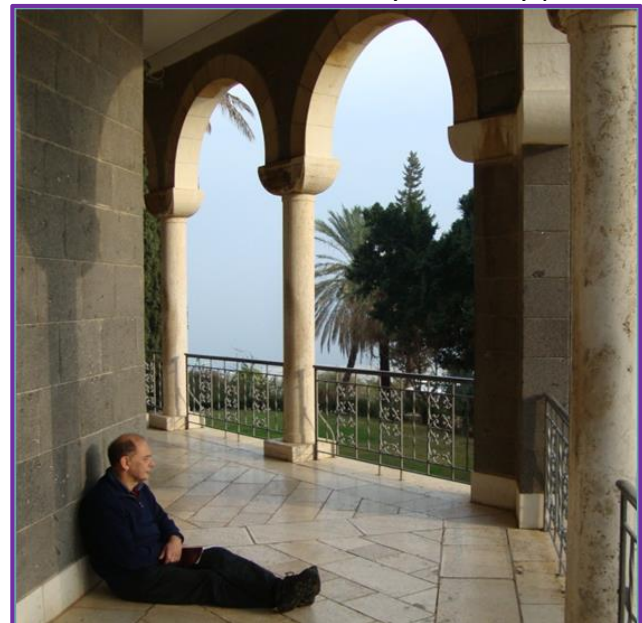
- Beads (e.g. rosaries)
- Repeated phrases (Jesus prayer, mantras such as 'maranatha')
- Visual foci (statues, icons, mandalas, art works, nature)
- Postures (kneeling, hand postures)
- Sensory aids (music, candles, incense)
- Breathing rhythms
- Movement (walking, prostration sequences, rocking, whirling)

The Labyrinth is a prayer and meditation aid. Performing a simple action like walking a pathway helps to prepare ourselves to pray and listen to God.

Labyrinths were a feature of many medieval cathedrals, most famously in Chartres Cathedral in France dating from 1220, although people have been making labyrinths long before this. Unlike a maze there are no dead ends and there is only one path so you cannot get lost.



*Any time, any place....*



*Some need peace*



*[Stbrigit.org]*

*Some need movement*



As you wind your way round, approaching the centre, you gradually offload the pressures of the day. You can also view it as an allegory of your life, sometimes appearing to be close to God, only to be thrown out to the edge suddenly; or perhaps you find yourself walking in sympathy with others, and at other times at a distance from them.

The journey begins. The first stage of the journey is letting go — giving all the details of your life to God. The second stage is receiving whatever God wishes to give you in the centre. The third stage is going back into the world and bringing the light of Christ with you. You can pause at the center to rest in God's presence for as long as you like.



Toussaints Abbey tile maze <http://www.sacred-texts.com/etc/ml/img/fig056.jpg> in article <http://www.sacred-texts.com/etc/ml/ml13.htm>

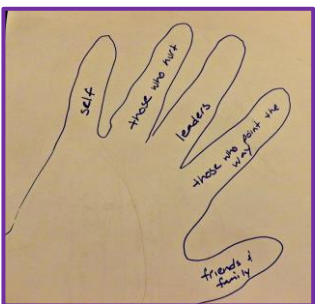


The idea of the hand as containing and expressing divine energy is found in nearly all spiritual traditions.

Our hands receive, transmit and even project energy — they are a vehicle by which we transform creative imaginings into reality.

The five fingers can be used for intercession (prayer for others): thumb (family and friends), index finger for 'those who point the way' (clergy, teachers); middle finger for leaders, weak ring finger for those in need, little finger for ourselves.

Finally, here is a link about using different postures for prayer, with biblical references: <https://iblp.org/questions/what-significance-using-different-postures-prayer>



## DERBY CHRISTIAN MEDITATION GROUP

*Gwen Schaffer, a member of the Derby Christian Meditation Group, writes:*

Sit down, sit still and upright. Close your eyes lightly. Sit relaxed but alert. Silently, interiorly begin to say a single word. We recommend the prayer-phrase 'Maranatha'. Recite it as four syllables of equal length. Listen to it as you say it, gently but continuously. Do not think or imagine anything —

spiritual or otherwise. If thoughts and images come, these are distractions at the time of meditation, so keep returning to simply saying the word. Meditate each morning and evening for between twenty and thirty minutes.

These simple instructions for meditation, or contemplative prayer, come not from the mystic traditions of east Asia, but from the late twentieth century teaching of the Benedictine John Main, who recovered the spiritual practice of the desert monks of the third and fourth centuries to enrich the prayer life of modern Christians.

Based on his study of the Conferences of John Cassian and of New Testament teaching on prayer, John Main began to share the practice of meditation with lay communities in London and then in Montreal in the 1970s. Although he died at the age of 56 in 1982, the Christian meditation movement was already becoming a worldwide ecumenical community, which has been led by an international trust since 1991.

An important characteristic of WCCM, the World Community for Christian Meditation, is that we teach meditation by meditating with people, mainly in local meditation groups. Here teaching and resources are shared, and the central part of each short group meeting is a period of meditation together. There are now many such groups around the world, held in churches, colleges, homes and offices. These groups are free and open to anyone who wants to learn. They support meditators in their individual spiritual discipline and welcome beginners who want to learn.

When people first hear about meditation, they often say 'I'd like to do that, but I'm far too busy!' In fact, those who practise meditation often find that the other demands on their time begin to fall into shape and that their days are less frantic and more satisfying. Quietening the ego and the constant flow of thoughts and learning to turn one's mind away from oneself towards the Other gradually leads to greater awareness of, and compassion for, other people.

Although meditation is a simple practice, it is not easy, and we are taught not to measure our progress. Above all, we are encouraged not just to read about meditation, but to do it! For this, the support of attending a weekly group is often helpful.

In Derby, a regular Christian meditation group under the auspices of WCCM meets each Monday from 6 to 7pm at the Friends Meeting House, next to Radio Derby in St. Helens Street. Groups also meet in Ashbourne, Belper and Holymoorside in Derbyshire. More information on groups beyond Derby can be obtained from Peter Short, the East Midlands regional coordinator, by emailing him at [petershort03@gmail.com](mailto:petershort03@gmail.com)

### **Some resources**

John Main's manual for meditation 'Word into Silence' is helpful for someone beginning to meditate alone. ISBN 978-1-85311-754-1

Rowan Williams's short book 'Silence and Honey Cakes: the wisdom of the desert' is a good short introduction to the relevance of the desert tradition to modern life. ISBN 978-0-7459-517

Both books may be ordered from the Cathedral bookshop.

The international website is [www.wccm.org](http://www.wccm.org) . It offers regular readings and teachings which can be downloaded, and online access to talks and retreats.

The UK website is [www.christianmeditation.org.uk](http://www.christianmeditation.org.uk) It has information about events in the UK and offers a regular newsletter to download or receive by post.



## THE DERBY JULIAN GROUP

We are an ecumenical group of between 8 - 10 people meeting in a home in central Derby at (usually) 2 week intervals on a Thursday night from 7.30pm. We started meeting many years ago - recognising the importance of a time of stillness and contemplation but also recognising that with all the distractions that are around us it is very difficult to be still and silent alone. The shared silence can be very powerful and helpful.

We have the name 'Julian' because we are linked to The Julian meetings which is a nationwide network of c.300 similar groups. The Julian meetings network has been in existence for 45 years and fosters the teaching and practice of contemplative prayer and meditation in the Christian tradition and encourages people to practise contemplative prayer and meditation in their daily lives through its website, magazines and occasional regional or national events.

We do not teach any specific methods or expect a regular commitment, simply sharing a time of silence with a simple and different focus provided each week by one of the group, sitting in silence for about one hour and then sharing refreshments before we end. A simple but challenging way - to be with God and with each other.

For more information about the Julian Meetings in general please see our website - [www.thejulianmeetings.net](http://www.thejulianmeetings.net) . For more information re. the next date and venue Derby meeting please phone 01332 383301 or contact - [sheana@talktalk.net](mailto:sheana@talktalk.net)



The Parishes of St Edmund, Allestree  
and St Matthew, Darley Abbey



## Wish to appoint an ADMINISTRATOR

to work 15 hours a week (probably 3 hours a morning, but with some room for flexibility), £8.50 per hour, based in the Church Office at St Edmund's Church Hall, King's Croft, Allestree, Derby, DE22 2FN

The work involves dealing with the public; working with the Vicar to organise baptisms, weddings and funerals; keeping the church diary and handling bookings for both church halls; maintaining church websites and social media; preparing noticesheets and Orders of Service; being part of the mission and work of the churches in their communities.

For more details please contact the Reverend Peter Barham  
01332 551404, [revpeterbarham@btinternet.com](mailto:revpeterbarham@btinternet.com)  
Applications close 8 January 2018





## AN INTRODUCTION TO THE THIRD ORDER OF THE SOCIETY OF ST FRANCIS:

*Revd Ally Kay, Associate Priest at St Francis Mackworth, writes:*

The Third Order is a worldwide Anglican Franciscan Religious Order of men and women over the age of 18, lay and ordained, married and single, young and old, and of various ethnic and educational backgrounds. We commit ourselves to leading our lives according to a Rule of Life, while living in our own homes, working in the community and caring for our families. There are about 3000 members worldwide, 2000 of whom are in Europe.

### The Aims of the Order are:

- To make our Lord Jesus Christ known and loved everywhere
- To spread the spirit of love and harmony
- To live simply

### ***What is distinctive about its members?***

Tertiaries, as members are known, desire to be conformed to the image of Jesus Christ, whom we serve through prayer, study and work, after the example of St Francis and St Clare. The keynotes of our lives are humility, love and joy. We are inspired by St. Francis' challenge to the Church to follow closely Jesus' earthly life, to proclaim the gospel and bring justice and peace.

The life of the Order is rooted in Eucharistic worship and personal prayer and we believe that we are called to serve within the Church and in the world, enriched and strengthened by periods of contemplation and retreat. We know of many holy men and women who are not members of a religious order. But for us, this is an important lifestyle and commitment that enables us to keep our most important promise — the one we made at our baptism.

Franciscans seek to worship and serve God in His creation and are therefore pledged to the service of others and to respect for all life. We aim at a simple lifestyle and at self-denial, living in solidarity with the poverty of the world and accepting its claim upon our stewardship.

Francis himself founded the Third Order for lay people who wished to live according to a Franciscan Rule of Life, without becoming members of the First Order (men and women who live in community under a Franciscan Rule based on the traditional vows of poverty, chastity and obedience, and normally wear a brown habit) or the Second Order (the Community of St Clare, composed of women who feel called by God to an enclosed life of contemplative prayer, coupled with work to be self-supporting).

### ***What do I do to become a Tertiary?***

There are several stages to becoming a Tertiary: as Enquirer, then Postulant, Novice and finally making vows:

#### As a Professed member:

- You will journey with the 'Rule for the Third Order' as set out in the Principles for the rest of your life, together with your personal Rule of Life — but don't worry, you can amend your personal Rule to accommodate changes in your life!
- You will renew your vows annually.
- You will attend a retreat each year, if possible.
- You will meet with other Tertiaries regularly.



### ***What is a personal Rule of Life?***

A personal Rule of Life is a framework for living, written by each Tertiary, with much prayer and discussion with their Spiritual Director and Novice Guardian. The purpose of the Rule is to give practical expression in the particular circumstances of the Tertiary's life to the ways of service – Prayer, Study and Work – and to help the tertiary fulfil the principles of the Order in the spirit of poverty, chastity and obedience. Consideration must be given to the Tertiary's circumstances of life, responsibilities and duties, and to her or his personal gifts. The Rule therefore is a means of spiritual growth, developing our formation as Franciscan Christians. It is dynamic, not static and needs therefore to be regularly reviewed and where necessary revised. This should be done with the help of the Tertiary's Spiritual Director. Above all the Rule should be a help and not a hindrance to following Christ.

### ***More about The Rule of the Third Order***

In our Order a personal Rule contains the following sections:

- |                       |                                   |
|-----------------------|-----------------------------------|
| 1. The Holy Eucharist | 6. Study                          |
| 2. Penitence          | 7. Simplicity                     |
| 3. Personal Prayer    | 8. Place in society; work; family |
| 4. Self-Denial        | 9. Obedience.                     |
| 5. Retreat            |                                   |

If you would like to know more about the Third Order of St Francis please contact Rev'd Alasdair Kay TSSF, Phone 07885858709, email [RevASKay@gmail.com](mailto:RevASKay@gmail.com), Twitter @AlasdairKay on Twitter or feel free to attend one of our meetings at the St Mary's Bridge Chapel

The dates for 2018 are as follows:

7th February 19:30- 21:30 at Bridge Chapel St Colette

18th April 19:30 -21:30 at Bridge Chapel

18 July 19:30 -21:30 at Bridge Chapel St Bonaventure

3rd October 19:30 -21:30 Bridge Chapel Transitus of St Francis

21st November 19:30 -21:30 Bridge Chapel Elizabeth of Hungary

You can find out more about the Third Order at <http://tssf.org.uk/> and you can learn more about this amazing Saint at <https://www.youtube.com/watch?v=TW9NUrFSCP4>

Francis prayed before this crucifix as follows:

*Most high, glorious God:*

*Enlighten the darkness of my heart and give me, Lord,*

*a correct faith, a certain hope,*

*a perfect charity, sense and knowledge,*

*so that I may carry out*

*Your Holy and true command.*

*Amen.*



## Weekend Retreat: The Colour of Light



This will be an opportunity to share in the Community's rhythm of daily worship, prayer and silent meals. Accommodation will be in the Cottage Guest House where there are only 7 bedrooms (6 single, 1 twin) – so places are limited. Sister Pauline Margaret will be giving short reflective talks each morning and evening, and there will be opportunities for individuals to talk with her during the day. Saturday afternoon will be free for rest or quiet activity. (Retreat begins 4pm Friday and ends after Sunday lunch.)

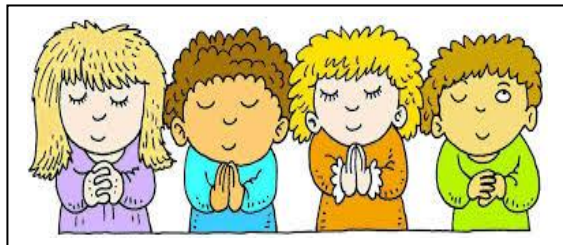
**Friday 9<sup>th</sup> February to Sunday 11<sup>th</sup> February 2018**

Suggested donation for the weekend - £100. £20 deposit payable on booking

## Experiencing Prayer

led by Sister Edith Margaret CHN

**Saturdays 27<sup>th</sup> January and 3<sup>rd</sup> February, 10.30am to 3 pm**



***We all pray in diverse ways. This is an opportunity to learn about and experience different ways of praying to help us in our spiritual life***

This is a 'mini course'. We hope people can attend both days, but it is possible to book in for one.

Suggested donation for each day is £15 (payable on booking).

Hot drinks and biscuits provided – please bring a packed lunch.

### **Other events:**

**Quiet Day for Lent**

**Saturday 17<sup>th</sup> February** (Sister Pauline Margaret)

**Quiet day for Passiontide**

**Tuesday 20<sup>th</sup> March** (Sister Rosemary)

Enquiries/ bookings for all events via the Assistant Superior at  
**Convent of the Holy Name, Morley Road, Oakwood, DERBY DE21 4TB**  
Tel - 01332 671716 (ext 6); email [assistantprovincialchn@yahoo.co.uk](mailto:assistantprovincialchn@yahoo.co.uk)

## DATES FOR THE DIARY

Benefice of Pride Park, Wilmorton, Allenton and Shelton Lock  
ST EDMUND'S AND ST OSMUND'S ADVENT RETREAT

### FROM CHRISTMAS TO EASTER - THE SPIRITUALITY OF AGEING

FRIDAY 8TH - SATURDAY 9TH DECEMBER

10.00am - 3.00pm

Venue: St Osmund's Church, London Road, Wilmorton DE24 8UW

You may opt for either or both days

Each day will follow a programme of opening worship,  
guided and personal times of reflection and closing worship

The retreat theme is drawn from a week of memories  
spent with residents in a Methodist Care Home  
and brings together in poetry and prose  
the week before Christmas and the week before Easter  
as holy weeks of waiting and anticipation

Tea, coffee and biscuits will be available through each day  
Please bring your own packed lunch

Please email Revd Trudie Morris: [revtrudie@gmail.com](mailto:revtrudie@gmail.com)  
or phone 01332 704226  
to book a place on either or both days

Parking is available to the rear of the church, with entrance drive to the right  
By Bus - 1, 1A, 4, 4A, Skylink - alight at Ascot Drive Roundabout or Alvaston Park

1992 - 2017

25 Derventio Choir

Supporting  
TREETOPS  
HOSPICE CARE  
where every day counts  
RC S19540

## Singing at Christmas

Songs for All Tastes,  
Traditional, Old and New

At  
St Matthew's Church  
Darley Abbey  
DE22 1EF

Saturday 9<sup>th</sup> December 2017  
7.30pm

Tickets - £6  
Including refreshments

[derventiochoir@hotmail.co.uk](mailto:derventiochoir@hotmail.co.uk)  
[www.derventiochoir.org.uk](http://www.derventiochoir.org.uk)

Foundation  
Derbyshire

Central England Co-operative

### Free Derby City Suicide Awareness Seminars from Rural Action Derbyshire



### Increasing awareness and breaking down barriers

This half-day training seminar is suitable for anyone who wants to improve their understanding of the subject, and would be of particular interest to those whose work may bring them into contact with people at greater risk of suicide and self-harm. The seminars are commissioned by Public Health at Derbyshire County Council and are free to those living or working in Derby City.

- Please note that the places on this course are not for people living and working outside Derbyshire.
- Seminar dates from January 2018 to March 2018; Seminars run from 9.30am to 1.00pm. The next is Friday 26th January 2018 in Derby. Further dates will also be released later in the year.
- For more information and to secure your place on this popular course, visit our booking site at
- [www.eventbrite.co.uk](http://www.eventbrite.co.uk) and search for 'Suicide Awareness Training'.
- Please note if you are unable to attend, and do not cancel at least 48 hours before the event, we may not be able to offer your place to people on the waiting list and unfortunately we may have to charge you for your ticket.
- For any other enquiries, please contact the Suicide Awareness Training Project Officer by emailing
- [c.symonds@ruralactionderbyshire.org.uk](mailto:c.symonds@ruralactionderbyshire.org.uk)



**DATES FOR THE DIARY: (cont)****All Saints Findern**

17th December	3.30pm Carols around the tree, joint with the Methodist Chapel, on the Green, moving to Village Hall 4pm for Carol Service with refreshments.
24th December	4pm Christingle Service
25th December	9.30am Christmas Communion joint with St. Michael's Willington

**St. Michael's Willington**

17th December	6pm Carols by Candlelight
21st December	Joint Carols with The Dragon Willington – beginning with Carols at St. Michaels at 6.15, processing with torches to The Dragon where there will be mulled wine and Carols around the Christmas Tree followed by Hog roast.
24th December	4pm Christingle Service

**Derby City Deanery Synod Plus – with Bishop Jan, open to all**Weds 24<sup>th</sup> January

7 for 7.30pm at St Alkmunds DE22 1GU. Notifications will be sent soon.



**CHRISTMAS AT DERBY CATHEDRAL**

**SING CHRISTMAS CAROL SERVICE**  
Thursday 21st, 12.45 pm  
Informal carol service  
Free to attend, all welcome

**JOURNEY TO BETHLEHEM**  
Thursday 21st, 3.00 pm  
Family friendly interpretation of the Christmas story.  
Children encouraged to come in their nativity costume!  
Free to attend, all welcome

**MIDNIGHT MASS**  
Christmas Eve, 11.30 pm  
Free to attend, all welcome

**CHRISTMAS CATHEDRAL EUCHARIST**  
Christmas Day, 10.45 am  
Special service led by the Rt Revd Dr Alastair Redfern, Bishop of Derby.

***DEADLINE FOR THE NEXT ISSUES:****5 January 2018, available mid January, for all Lent events, Holy Week and Easter.**16 March 2018, available for Easter, covering Easter to Pentecost.***Items to:** [jo.simister@derby.anglican.org](mailto:jo.simister@derby.anglican.org)