

THE RALEIGH MISSION COMMUNITY

OUR VISION: "To know and worship God, to show his love by reaching out into the community and welcoming all into his church."

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In line with GDPR requirements please use BCC if you are sending group emails to keep personal contact details private – your support is appreciated.



Sunday 9th August - Trinity 9 – Proper 14

I will preside at St. Peter's at 10am and Karen will preside at All Saints at 9.30am and St. Michael's at 11am. The lectionary readings are as follows.

Thought for the day

The landscape of lockdown restrictions changes daily, pleasing some and dismaying others.

Thankfully, the Sir Walter Raleigh pub is now open, so we went along to enjoy a slightly surreal pint or two to assess the situation! Currently, the infection rate in Devon is officially only 1 in 100,000 (the lowest by far in Britain) and there have been no coronavirus admissions to the R,D & E hospital for a fortnight now. However, talk about regional solutions to regional contexts remains just talk and whether we like it or not Budleigh Salterton and environs must abide by the same rules that apply in Birmingham, Liverpool or Manchester.

I receive lots of strong views from both sides of the fence which leaves me pretty much in the middle trying to chart an uncertain course. I have a strong libertarian streak running through me, so you can probably guess what my personal views are but as a man "under authority" I'm sure you understand that I must still abide by the collective decisions that emanate from on high. My considered opinion is that....I should have another beer.

We pray for all who are ill: Rosie Smith, David Beagley, John Heavens, Christine, Philip Ringrose, Margaret Scrivenor, Georgia, Ross & Elsa, Hanneke Coates.

Recently Deceased: Marjorie Keogh

Annual Remembrance: Mabel Leyman, Joan Slade, William Snowshall, July Mills, Jim Leonard, Jenny Clemo

HOW CAN THEY BELIEVE IN HIM IF THEY
HAVE NEVER HEARD ABOUT HIM?

AND HOW CAN THEY HEAR

unless someone tells them?

ROMANS 10:14

The Lighter side!: A man's wife died. Sometime after the funeral he was thinking about what to put on her gravestone. He decided to have her name and dates and the simple inscription . . 'She was thine' He ordered the headstone and a few weeks later it was installed. When the man went to see it, he saw that the inscription read . . 'She was thin' The man rushed home and phoned the Mason. "You have made a mistake", he told him. "You have missed off the 'e' " "I'm dreadfully sorry ", said the Mason, "I'll go and put that right first thing in the morning " Later on the next day the man went back to the cemetery. The inscription now read, 'Ee . . . She was thin'



During this crisis, the economic damage has been severe in all sectors including the churches. If you give already by direct debit, that is excellent but for those people who give by envelope or in the plate, please consider giving by bank transfer. Each church in the RMC has independent finances so if you are so inclined these are the details of our three churches:

St. Peter's: Sort code 09-01-28 A/c no. 96051138, All Saints: Sort code 30-94-36

A/c no 00601276, St Michael's Otterton: Sort code 30-94-36 A/c no. 00601500. Thank you so much

Collect: Gracious Father, revive your Church in our day, and make her holy, strong and faithful, for your glory's sake in Jesus Christ our Lord.

First Reading: 1 Kings 19. 9-18

At that place he came to a cave, and spent the night there. Then the word of the Lord came to him, saying, 'What are you doing here, Elijah?' He answered, 'I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.' He said, 'Go out and stand on the mountain before the Lord, for the Lord is about to pass by.' Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, 'What are you doing here, Elijah?' He answered, 'I have been very zealous for the Lord, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away.' Then the Lord said to him, 'Go, return on your way to the wilderness of Damascus; when you arrive, you shall anoint Hazael as king over Aram. Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place. Whoever escapes from the sword of Hazael, Jehu shall kill; and whoever escapes from the sword of Jehu, Elisha shall kill. Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.'

Old Testament theophanies (encounters with God) don't come any more thought provoking or mystical than this. God is not in the earthquake or fire on Mount Horeb (another name for Mount Sinai) but is "heard" in the sound of sheer silence, as the NRSV Bible translates it. Hearing God in the silence has been equated with a person's conscience guiding their actions and also interpreted as meaning that God's purposes will not be achieved by spectacular physical phenomena, but by people quietly carrying out God's will.

Midweek Communion at St. Peter's is re-started this week! Every Wednesday at 9.30am in the Lady Chapel also restarting Morning Prayer & All Saints by zoom 9.30 every Tuesday and in St Michael's Otterton on Thursday @ 9.30 – all welcome.



Second Reading: Romans 10. 5-15

Moses writes concerning the righteousness that comes from the law, that 'the person who does these things will live by them.' But the righteousness that comes from faith says, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down) 'or "Who will descend into the abyss?"' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you, on your lips and in your heart' (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved. The scripture says, 'No one who believes in him will be put to shame.' For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. For, 'Everyone who calls on the name of the Lord shall be saved.'

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'

Interpretation of this piece is fraught with difficulties regarding context and meaning. The overall context is clearly on the relationship between Jews and Christians and whether God's promises to the Jews are still extant. What is interesting is that Paul quotes extensively from the Hebrew scriptures (Old testament) without any regard for the original context. He is in a lively dialogue with the writings which is far more akin to Jewish engagement with scripture than with modern Christian interpretation. Within the wider context of Jewish/Christian conundrum Paul stresses that the gospel knows no barriers (verses 12,13) though of course it has first to be preached before it can be believed.

Gospel Reading: Matthew 14. 22-33

Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking towards them on the lake. But when the disciples saw him walking on the lake, they were terrified, saying, 'It is a ghost!' And they cried out in fear. But immediately Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.'

Peter answered him, 'Lord, if it is you, command me to come to you on the water.' He said, 'Come.' So Peter got out of the boat, started walking on the water, and came towards Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, 'Lord, save me!' Jesus immediately reached out his hand and caught him, saying to him, 'You of little faith, why did you doubt?' When they got into the boat, the wind ceased. And those in the boat worshipped him, saying, 'Truly you are the Son of God.'

The deepest meaning of this acted parable is that one who often appears to be absent in the storms of life is yet in truth always present. Peter too can also walk on water all the while he keeps his eyes on Jesus, but the moment he is distracted the "rock" starts to sink like a stone. He is saved from drowning by the strong arm of Jesus. The theological point is obvious, and this episode follows a time when Jesus retreated to a mountain by himself to pray. The juxtaposition of this walking on water story with the feeding of the 5000 has long been a part of church tradition because they recall the twin Exodus themes of the manna in the wilderness and the parting of the red sea, presenting Jesus as the new Moses to a largely Jewish congregation.

BREAKING NEWS Loaves & Fishes:- We were delighted to learn this week that The Reverend Karen Young is taking on Loaves & Fishes! More details to come with the first lunch planned for 9th September 2020. Thank you Karen for your support of this fabulous pastoral event.

St Peter's Budleigh Salterton



Sunday 9 th August 2020	Holy Communion Hymns played during communion: 422- Lead us heavenly Father lead us & 152 Dear Lord & Father of mankind Voluntary: Postlude in D minor - Stanford	10.00
Wednesday 12 th August	Holy Communion	9.30
Sunday 16 th August	Holy Communion	10.00

All Saints, East Budleigh



Sunday 9 th August 2020	Holy Communion	9.30
Tuesday 11 th August	Morning Prayer by Zoom	9.30
Sunday 16 th August	Holy Communion	9.30

St Michaels, Otterton



Sunday 9 th August 2020	Holy Communion	11.00
Thursday 13 th August	Morning Prayer	9.30
Sunday 16 th August	Holy Communion	11.00

The Prayer for Today is by Bishop Richard Harries

Lord you are the deepest wisdom, The deepest truth, The deepest love, Within me.
Lead me in your way



COMPETITION Whose garden is this?

Thank you so much to The Reverend Karen Young who masterminded this fabulous fun quiz and to everyone who entered or supplied a photo. There are some serious gardeners in the RMC!

The answer sheets have been collected in and the winner will be contacted by Karen very soon.

PRIZE: The Reverend Karen will cook you a three course meal with appropriate wine- date and time will need to be decided between KAREN AND WINNER/S

We are aiming to re-open The Peter hall for bookings on 1.9.2020. For booking enquiries or queries about the new rules for your booking/event please contact Fran Mills as above.

For any contributions to the website please email Lucinda on website@rmcommunity.co.uk
You can find this pew sheet and lots of other useful information on the Raleigh Mission Community website, please visit www.raleighmissioncommunity.org.uk The St Peter's Mini Mag is also available on line. If you would like a copy email your address to Gillian- gillian.heathfield@gmail.com It is also available on the website.