



# NEWSLETTER

Sunday 12 July - Trinity 5



Isaiah 55.10-13; Romans 8.1-11; Matthew 13.1-9, 18-23

## Online Benefice Service this Sunday



A service of worship on the theme of The Parable of the Sower will be shared on the St Nicks YouTube channel [www.youtube.com/channel/UC\\_10sXmB7N5CKsD60\\_eRXjg](http://www.youtube.com/channel/UC_10sXmB7N5CKsD60_eRXjg).

## Dial-a-service 899433

If you are not able to access the Benefice Sunday services via the internet, then it is now possible to dial in and to listen to the service at any time during the week. It's the cost of a local call and very simple to do. Put the kettle on, find a comfy chair, and dial 899433.

You will first hear a recorded voice with an American accent welcoming you to the service, then be asked to wait a moment. There might be a bit of a pause as the service recording uploads (15-20 seconds), so don't worry.



## The Breath - a reflection from Revd Peter Moorhouse

"I can't breathe." Those are the terrible and tragic words of George Floyd as a policeman knelt on his neck for eight and a half minutes in the city of Minneapolis, as a result of which he died. This short sentence is now the slogan of the Black Lives Matter movement. (See Fr Nick's reflection on this in July's Grapevine [stnicholasdunnington.org.uk/news/july-20-grapevine/](http://stnicholasdunnington.org.uk/news/july-20-grapevine/).) The same words, "I can't breathe" could equally apply to those suffering from COVID-19. The virus attacks the lungs and some sufferers may need to be ventilated in order to breathe. It must be a very frightening experience. Sadly many have died.

We cannot live without breathing. Being able to breathe is so important that the first aid advice of St John's Ambulance, when trying to resuscitate someone, is "check their airway and listen for their breathing", even before you check for any bleeding or other injuries. Being very short of breath quickly leads to death. Breath means life. Lack of it means death.

"I can't breathe" may also have another meaning. It is sometimes used to describe poor relationships with another person, often someone close to us. It expresses a feeling of being overwhelmed by the other, claustrophobia, a need for space, perhaps a need for freedom.

However, breath has an ancient religious significance. In the Bible 'breath' is equated with the Spirit of God. In the creation story in Genesis we are told that



"the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being." (Genesis 2.7). The account of the gift of the Holy Spirit to the disciples in the New Testament has two versions, one in Acts and the other in John's Gospel. In John's version the Holy Spirit is given when Jesus appears in the upper room after the resurrection. He then breathes on the disciples: 'Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'" (John 20.21-23).

This act of breathing onto a person forms part of the baptism service in some

Christian churches, such as the Orthodox Church, and was at one time part of the Roman Catholic service. It is part of an ancient tradition which included a form of exorcism before baptism. Breathing on the child, or adult, was thought to infuse the candidate with the Holy Spirit and so drive out evil spirits.

'The Breath' is also a vital part of the prayer of silence, sometimes called meditation or contemplation. Focussing on your breathing is essential in order to still the mind. It helps you focus on the present moment and being in the presence of God. Paying attention to the breath takes you into an inner silence, forgetting self and your surroundings, and eventually overcoming distracting thoughts. This is often accompanied by the repeated use of a mantra, a single short word of prayerful significance, such as 'God' or 'love'. In time even the mantra and your breathing may be forgotten as you sink into the silence and simply 'be'. Your breathing may significantly slow down as you relax. It is this form of prayer that we practise in the Christian Meditation Group.

Just as 'The Breath' is necessary for physical life, so for some of us it is necessary for a fuller prayer life, and an understanding of the work of God, both in the present moment in our own lives and in Christian and Jewish history.

Peter Moorhouse



If you need help/support but don't know who your local Community Support Group volunteers are, please email [covid19eastYork@gmail.com](mailto:covid19eastYork@gmail.com), or call Rev Nick Bird on 01904 489349 and we will link you up.

## Benefice Churches

### opening times for private prayer

<b>Holtby</b>	Thursdays 10am - 1pm, Sundays 1pm - 4pm
<b>Stockton</b>	Wednesdays 1pm - 4pm, Sundays 1pm - 4pm
<b>Warthill</b>	Thursdays 1- 4pm, Sundays 1- 4pm
<b>Dunnington</b>	Thursdays 10am - 12pm, Sundays 3pm - 5pm

## Dunnington Methodist Church

Many of you will have noticed the government has begun relaxing the lockdown rules to allow Churches to open. There are many considerations to be made for congregations and communities before making plans as there will still be significant limitations on what is allowed. We still await more information.

Ring any of the stewards if you require any more information, help or a social chat.

The church on the Circuit Prayer Rota for 12th July is Tholthorpe.

Lord of the harvest,  
Plant your word in our hearts,  
Make our lives good soil,

Help us to live in the light of your word,  
To know the freedom that comes from knowing you.  
Make us sowers of your message of good news,  
In facebook post, phone call or text message giving  
encouragement,

In shopping delivery, rainbow picture or gift to a food bank,  
In word, in deed, in prayer,  
That others may hear and see what it meant to know you  
And may see your Church at work in all of us.  
Amen

## Men's clothing urgently required!

Refugee Action York is working with Yorkshire Aid to coordinate donations of urgently needed men's clothing for a group of refugees who will shortly be arriving in York. Clothes should be:



- Men's, all sizes up to 36" waist
- Good condition
- Suitable for everyday wear
- Suitable for summer/autumn
- Washed and packed in plastic bags, preferably labelled according to approximate size

We have several drop-off points across the city, including Fulford, Clifton and Haxby. Please email [info@refugeeactionyork.com](mailto:info@refugeeactionyork.com) or text 07545 060694 for the location of your nearest drop-off point.

We are also collecting donations to buy men's underwear and socks – if you would like to donate towards this, you can give through <https://www.justgiving.com/refugeeactionyork> (please reference your donation as SOCKS)

Packs of cards, chess sets, backgammon, jigsaws for adults, etc are also urgently needed.

## Lectionary Corner

14 July: John Keble, Priest, Tractarian, Poet, 1866

15 July: Swithun, Bishop of Winchester c.862

### John Keble

Father of the eternal Word, in whose encompassing love all things in peace and order move: grant that, as your servant John Keble adored you in all creation, so we may have a humble heart of love for the mysteries of your Church and know your love to be new every morning, in Jesus Christ your Son our Lord. Amen.



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Born in 1792, the son of a priest, John Keble showed early brilliance as a scholar, becoming a fellow of Oriel College, Oxford, at the age of nineteen, a few years before his ordination. He won great praise for his collection of poems. The Christian Year, issued in 1827, and was elected Professor of Poetry in Oxford in 1831. A leader of the Tractarian movement, which protested at the threats to the Church from liberal developments in both politics and theology, he nevertheless did not seek preferment and in 1836 became a parish priest near Winchester, a position he held until his death in 1866. He continued to write scholarly books and was praised for his character and spiritual counsel. Yet he is still best remembered for a sermon he preached in Oxford, considered to be the beginning of the Oxford Movement, delivered on this day in 1833.

Sourced from 'Exciting Holiness'

### Swithun

Almighty God, by whose grace we celebrate again the feast of your servant Swithun: grant that, as he governed with gentleness the people committed to his care, so we, rejoicing in our Christian inheritance, may always seek to build up your Church in unity and love; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen



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Swithun was Bishop of Winchester in the ninth century, though little is known of his life. He was Bishop for ten years and appears to have been the trusted adviser of Egbert, his King in Wessex. He had asked to be buried 'humbly' and not in a great shrine and, when he died on 2 July 862, his request was fulfilled. However, when a new cathedral was being built, Ethelwold, the new Bishop, decided to move Swithun's remains into a shrine in the cathedral, despite dire warnings that to move the bones would bring about terrible storms. He was duly translated on this day in the year 971 and, though many cures were claimed and other miracles observed, it apparently rained for forty days, as forecast. Thus the feast-day of Swithun became synonymous with long, summer storms, rather than as an occasion for celebrating Christian simplicity and holiness.

Sourced from 'Exciting Holiness'

Would you like to receive this newsletter by email? Contact Victoria on [grapevine.rey@gmail.com](mailto:grapevine.rey@gmail.com). It is also available to download from the St Nicholas Church website at [www.stnicholasdunnington.org.uk/news/](http://www.stnicholasdunnington.org.uk/news/)

Next newsletter on **Sunday 19 July**. Items to [grapevine.rey@gmail.com](mailto:grapevine.rey@gmail.com) by **9.00 am on Thursday 16 July**