

Parish Newsletter

Benefice of Veryan with Ruan Lanihorne

August 2020

The parishes of **VERYAN** and
RUAN LANIHORNE

Priest-in-Charge:
Vacancy

VERYAN
(St Symphorian) Parish Church
Churchwardens

Mr David Elliott
Boswague, Tregony [501230]
& Vacancy

Hon. Secretary
Mrs Sarah Rundle
Trevarten Cottage
Veryan Green
[500950]

Treasurer
Mr Roger Kirkpatrick
[treasurervychurch@outlook.com]

Organist
Mrs Joyce Goldie
[501565]

PORTLOE
(All Saints) United Church
Church Steward

Mr Tounce Guy
Pengelly Farm
West Portholland [501471]

Hon. Secretary
Mrs Jeanne Hitchings
End Cottage, Portloe [501114]

Hon. Treasurer
Mrs Joyce Gilbert
Porthjulyan
Pendower Road
Veryan [501365]

RUAN LANIHORNE
(St Rumon) Parish Church
Churchwardens

Mrs Pat Farr
Lambourne Barn
Ruan Highlanes [501599]
Mr David Hughes
Castle Towers
Ruan Lanihorne [501855]

Hon. Secretary
Mrs Pat Farr [501599]

Hon. Treasurer
Mrs Pat Farr [501599]

VERYAN 100 CLUB
June winner Shelagh Kester

Information on the Club from
Sarah Rundle
500950

Readings for August

Although our regular pattern of Sunday worship is not yet back to normal we thought that readers might like to know the readings for each Sunday. Details of services for this month are below.

2 August Trinity 8

Genesis 32, 22-31; psalm 17, 1-7; Romans 9, 1-5;
Matthew 14, 13-21

9 August Trinity 9

Genesis 37, 1-4 & 12-28; psalm 105, 1-6 & 16-22;
Romans 10, 5-15; Matthew 14, 22-33

16 August Trinity 10

Genesis 45, 1-15; psalm 133; Romans 11, 1, 2a, 29-32;
Matthew 15, 21-28

23 August Trinity 11

Exodus 1, v 8, to 2, v 10; psalm 124; Romans 12, 1-8; Matthew 16, 13-20

30 August Trinity 12

Exodus 3, 1-15; psalm 105, 1-6, 23-26, & 45b; Romans 12, 9-21;
Matthew 16, 21-28

6 September Trinity 13

Exodus 12, 1-14; psalm 114; Romans 13, 8-14; Matthew 18, 15-20

We receive regular bulletins from the Diocese explaining the way in which church services may currently be held, observing necessary physical distances, plenty of hand-sanitising, no singing or chanting, no shaking hands at the Peace; additionally names and contact numbers of those attending need to be noted and retained for 21 days.

Where it is not possible to maintain the required 2 metre distance from each other MASKS SHOULD BE WORN.

In spite of all this we hope that our congregations will feel able to return to these 'modified' forms of worship: we look forward to seeing you!

Many thanks to Fr Doug for once again taking our services

Church services in our benefice in August

2 August

9.30 am Holy Communion [BCP] Ruan Lanihorne

9 August

11 am Eucharist [CW] Veryan

16 August

9.30 am Matins [BCP] Ruan Lanihorne

23 August

11 am Eucharist [CW] Veryan

30 August

A new style of worship?

Well, it seemed to work reasonably well at Veryan after a good deal of head-scratching over the many pages of 'guidance' from government and Diocese (sometimes hard to work out which was 'guidance' and which was 'mandatory'). Fortunately our church is large enough to hold a reasonable congregation even when 'socially distant'.

We measured the required spacing with a suitably long bamboo and had we not temporarily misplaced the chalk we would have marked the floor of the nave from font to altar. We worked out a one-way system [up the main aisle, back via the screen door and Lady chapel] and with a couple of us at strategic points to remind people where and when to go to the altar rail it seemed to work pretty well.

We decided to sacrifice to 'corvid-use' a couple of dozen service booklets which had been mended with sticky tape and which would have been sent for recycling had we had a chance to check the inventory and sort out 'items for disposal'. The congregation were asked to take these home and bring them back next time they came to a service: at the time of going to print we are simply hoping that this will happen...

It was a great joy to hear our bells again - only three, according to guild instructions, but it did alert the village that there was a service in church - thanks, team, much appreciated.

Music is only allowed as 'quiet' organ playing before and after the service, no hymns, but it was a chance to blow some of the cobwebs out of the pipes!

Many thanks to Fr Doug, and to the members of the PCC who prepared the church and tidied up afterwards - we've done it once and it will be easier next time.

ST RUMON'S CHURCH

The good news is that services will resume at St. Rumon's on the 2nd August with Holy Communion at 9.30am, and Matins on the 16th August, also at 9.30 am.

Things will be a little different as places to sit will be indicated so as to comply with 2m social distancing, and prayer books will be put in these places to be left in situ after the service. A plate to receive collections will be placed on the table by the door. It's all new but I am sure that we will soon get used to doing things differently for the time being.

PF

15 August - 'VJ Day'

On that day in 1945 there was great rejoicing as the final surrender of World War Two was agreed and the war ended. Japan had allied itself with Germany and Italy and had caused unspeakable horrors in its prisoner camps as well as attacking British colonies in Malaya, Singapore and Burma.

Why the surrender? On 6 August an atomic bomb was dropped on the city of Hiroshima; three days later a similar weapon was dropped on Nagasaki.

On 3 September a young war reporter, Wilfred Burchett, was the first to arrive in Hiroshima. He had a portable typewriter and a camera, and recorded what he saw. His report was published on the front page of the Daily Express, with the headline 'The Atomic Plague'.

He described not only the deaths - an estimated 60,000 - and injured - over 100,000 - and the almost complete flattening of every building, but the contamination of the earth, the city's water supply and the very air, and the lasting effects of radiation on many otherwise apparently uninjured: over the next few months an estimated 200,000 died from radiation sickness and malnutrition. In both cities most of the dead were civilians.

Wilfred was questioned by US army officials who refuted everything in his report; his press pass was seized and his camera was stolen. Anything relating to the bombs and their effect was defined as a military secret; the result - the end of the war - was celebrated, but information about the results of radiation was not published and probably not understood.

However, in May 1946 the 'New Yorker' sent a journalist, John Hersey, to Hiroshima to interview survivors. His report was subsequently published by Penguin in the November of that year. It described 'the almost incredible destructive power of this weapon' in terms of human suffering.

I find this episode in our history distressing on several counts. Dad's brother survived the sinking of the 'Repulse' and spent the rest of the war as a prisoner of the Japanese in Kranji and Palembang.

When I lived in London I met Wilfred Burchett's son who became a good friend; he confirmed his father's story; the horror of being the first reporter to see the devastation, and the reaction of the officials who suppressed his reports, had a lifelong influence on him. How can we celebrate such a 'victory' gained at such a cost? Is it not 'man's inhumanity to man' that is the real pity of war?

CRE

VERYAN CHURCH CLOCK is working again! Huge thanks to David T for contacting the 'clock man' who he discovered happened to be at St Just recently - it isn't striking yet but it is keeping good time.

‘Judge not the past...’

...by the standards of the present - one of the first principles of studying and trying to understand history - the surviving evidence of the past of a family, a community, a country.

The recent debate about the rights and wrongs of the demolition of statues of former public figures whose belief and opinions would be unacceptable today suggests that we are losing our knowledge of the past and therefore the understanding of why those beliefs and opinions were held.

Our archbishop suggests that we should ‘review the memorials’ in our parish churches: it strikes me that this smacks of the iconoclasts of the Tudor reformation who destroyed or defaced statues, paintings, carving and stained glass because they were created for a mediaeval Catholic church.

Let’s look at some of Vervan’s memorials and the people who they commemorate; I doubt whether many of us would now share their ideas or political beliefs .

Admiral Kempe is commemorated for his bravery in accompanying Wolfe in his successful war with France over the ‘ownership’ of Canada; Thomas Trist worked for the East India Company which since the 16th century had plundered, then ruled, a considerable part of India.

I’m certain that I would have serious disagreements with Jeremiah Trist but it doesn’t make me want to demolish the round houses, let alone his memorial in church or his mausoleum in the churchyard. His views were those of his political friends and the Anglican church of his day: and if you ever learnt the Catechism you would know that one of the ‘duties towards my neighbour’ is to ‘do my duty in that state of life unto which it hath pleased God to call me’.

Belief that the structure of society was divinely ordained is enshrined in religious and political thinking over centuries; Shakespeare called it ‘degree, priority and place’; if the divine order were to be disrupted, revolution and mayhem would follow. And haven’t we all sung in our youth

“the rich man in his castle, the poor man at his gate,
God made them high or lowly
And ordered their estate..”

Students of history used to be told to remember the ‘six little friends, who taught me all I knew: their names are what and where and when and how and why and who’.

We need surely to understand the past by asking those ‘six little questions’ of our sources, accept that people of earlier centuries held opinions which we now do not, and learn from the history all around us: but please don’t destroy the evidence! **CRE**

What wonderful news from the Department of Pensions!

Your editor this month has been informed that she will now receive , because of her great age, an extra 25pence a week pension!

On what to spend this sudden wealth?

Suggestions so far have been an apple [smallish], or an ‘own brand’ small tin of baked beans ‘one of your five a day or some extra fibre’ [thanks, Yo!]; sadly it’s not quite enough for a decent lemon for the G&T...

LOW TIDES AT CARNE AUGUST 2020

<i>Sun</i>	<i>Mon</i>	<i>Tues</i>	<i>Wed</i>	<i>Thurs</i>	<i>Fri</i>	<i>Sat</i>
						1 10.49
2 11.48	3 12.38	4 13.23	5 14.02	6 14.36	7 15.06	8 15.32
9 15.56	10 16.03	11 16.57	12 17.51	13 6.29	14 7.51	15 9.06
16 10.09	17 11.06	18 11.59	19 12.47	20 13.36	21 14.19	22 14.59
23 15.38	24 16.19	25 17.04	26 18.00	27 6.35	28 7.53	29 9.34
30 10.46	31 11.39					

Full moon 3rd New moon 19th

***IT LOOKS AS IF THIS STYLE OF NEWSLETTER WILL CONTINUE FOR SOME TIME YET
- NO EVENTS TO ADVERTISE OR REPORT - SHORT CONTRIBUTIONS WELCOME!***

If you would like to make a single donation towards this year's expenses for Veryan church by bank transfer or sending a cheque, please use the form below

If you are accustomed to internet or telephone banking or can ask your bank to arrange a bank transfer and would like to make a donation, details of Veryan church's bank account are:

Bank: Lloyds;

Account number: 00286788 Sort Code: 30-98-76

Please identify the payment as 'donation2020'

If we can claim gift aid on your donation please print, complete and sign the form and scan and email to: sarahrundle456@btinternet.com

Or, if you prefer to pay by cheque, please print, fill in, sign, and send with your cheque to: Sarah Rundle, Trevarthen Cottage, Veryan Green, TR2 5QE



GIFT AID & SINGLE GIFT FORM

THE CHURCH
OF ENGLAND



Surname
Title
Forenames
Address
Postcode
Email*
Telephone*
* we need this information in case we need to contact you

I wish to make a single donation of £.....and either /enclose my cheque payable to PCC of Veryan or/ have arranged a bank transfer *[please delete as applicable]*

Thank you for your support: all your information will be entirely confidential

Declaration for gift aid tax reclaim purposes

I am a UK tax payer and understand that if I pay less Income Tax and /or Capital Gains tax than the amount of Gift Aid claimed on all my donations in that tax year it is my responsibility to pay any difference

Signed _____ date: _____/_____/_____