

The Wardens' Wire

ISSUE 51 MARCH 23 – APRIL 5, 2025

THURSDAYS DURING LENT Join us for a light supper of soup and buns, and perhaps a treat, then stay for the 7 pm Service of Compline BCP 744 ...

Sunday March 23 LENT 3

- 8.30 am St Mary's the Virgin Independent service
- 10.30 am Morning Prayer ST GEORGES
- 2.00 pm Hoi Thanh Tin Lanh service
- 5 pm ESL Café - Conversation group

Mon. Mar 24

- 12.30 – 2.30 pm Friendship Circle
- 7 pm On line Prayer meeting
- 7.30-9 pm Hamilton Schola Cantorum practice

Tues March 25

- 7 pm Reformation History on zoom

Wed. March 26

- 1.30-3 pm Bible Study

Thurs March 27

- 5.30 -7.30 pm Soup followed by Compline Service

Fri. March 28

- 6 pm Park Group AA
- 6-7.30 pm Church hall booked for speaker with Hamilton Right to Life

Sat March 29

- 9am-5pm church booked for day American Orthodox annual meeting

Sun. March 30 LENT 4

- 8.30- 9.30 am St Mary the Virgin Independent service
- 10.30 am St George's MORNING PRAYER
- 2 pm Hoi Thanh Tin Lanh service

Mon. March 31

- 12.30-2.30 pm Friendship Circle
- 7 pm On line Prayer meeting
- 7.30-9 pm Hamilton Schola Cantorum practice

Tues. April 1

- 7-8 pm Reformation History with Tom on Zoom

Wed. April 2

- 1.30-3 pm Bible Study

Thurs. April 3

- 5.30-7.30 pm Soup, buns followed by COMPLINE SERVICE

Fri April 4

- 6 pm – 9 pm Park Group AA

Sun April 6 LENT 5 PASSION SUNDAY

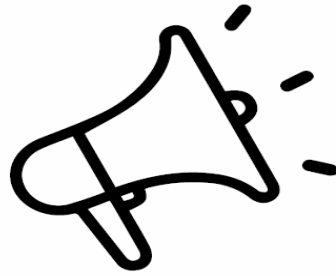
- 10.30 AM HOLY COMMUNION

I love the evening Service of Compline above all others. It ties the day up with reassurance of things that never change. It is peaceful and calming. Advent and Lent are so tied together that they cannot be separated. They depend upon one another to tell the whole story as God designed it to be understood. But there feels a difference. The Christmas story, despite the fact that we know the newly arrived infant was going to be sacrificed for our sakes, was still a baby and who doesn't love a baby? Babies make us happy. He was sleeping there in the straw unaware of the life ahead as The Chosen One. Angels sang and Kings came to worship this little boy. And now we add tinsel and gifts and Christmas trees and shopping frenzy to the occasion and have lost much in the translation. Christmas is a happy religious occasion. Feasting and family and friends and fun. Then along comes Lent followed by Easter where Heaven meets earth with a walloping bang and greets each of us right where our hearts live. There is no hiding it away in a gift box, no singing fun Carols, just facing the facts that God's Son took our part. There's no fooling around when it comes to this season. But there is hope. So much hope.

If there is no darkness there is no light. We'd never know the difference if we only had one or the other. There would be no meaning in either of them. The Bible is full of references to both which is in part why it's so beautiful. The hymns and readings of this past week at Compline used words like Illumination, bright, light.

I'm holding them close. - Judy

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History of Reformation

We continue to meet on Tuesday evenings on Zoom between 7-8:00 with Tom and his wonderful series of lectures regarding the various players in the History of the Protestant Reformation. It's a deep look into the mechanics of how it all worked throughout Europe and the events that led to the schism. You'd be so welcome to join in. Speak to Tom for the zoom link.

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ON LINE PRAYER MEETING MONDAY EVENINGS

You are most welcome to join Christiana and Tom for the online prayer meetings on Mondays at 7 pm. Speak to Tom if you'd like to be included. This is the perfect way to pray with and understand one another and our new friend Christiana who appreciates our love and prayerful support. Contact Christiana (christianaoluwatobi9@gmail.com) or Tom (thomppower@gmail.com) for more information and for the zoom link.

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Perhaps you're sick of my neighbourhood stories, but that's where we all live, right? In some kind of small society?

And maybe you're fed up with my stories of my neighbour Sadie The Bernese Mountain Dog. She comes to me for a bit of a cuddle behind her ears and she's one of my best fans, or at least I'm one of hers. And I've told you about how she liked my Christmas window music.

I've been playing Faure's Requiem out the window for Lent as I told you last issue. And I thought that Sadie would love it, but she looked straight in the window at me and crossed the road to the neighbour's.

I changed the music to Rod Stewart's version of "I Only Have Eyes For You." It didn't work. She looked at me with her huge brown eyes and moved on where she gets regular attention from other neighbours.

That dog really knows how to work the room. She should run for office. – Judy

REMINDER; FOOD SHARE...

The yellow bags on the pew in the hall are to be taken home with the intent of contributing to the food drive for Crossfire. Let's fill all the bags and fill the pew, giving the people in need in West Hamilton and downtown some Easter cheer. Bags will be collected on Easter Sunday and taken to Crossfire shortly after that. Thanks Jo-Anne for again organizing this neighbourly venture. Alison

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WHY GOD MADE FRIENDS contributed by Janet M

*God, in His wisdom, made a friend
Someone on whom we can depend
A loyal friend who'd understand
And always lend a helping hand.*

*He felt we'd need somebody who
Could comfort us when we feel blue
Whose special warmth and happy smile
Would make us feel that life's worthwhile.*

*Someone with whom to take a walk
To share a book or have a talk
Who'd chat for hours on the phone
Or sense our need to be alone.*

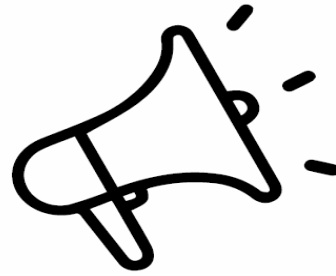
*In short, God made a friend to be
Someone we're always glad to see
There's little else that God can send
That means as much as one good friend.*

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SAVE THE DATE

A SPRING THING Sat.MAY 3RD 1- 3 pm

Join us for an afternoon of lunch, poetry, and music celebrating SPRINGhosted by the Friendship Circle, we'll spend a couple of hours enjoying each others' company.... If you have a favourite poem or short story all about Spring you would like to share, please bring it along, or even a photograph or picture of something that makes us so happy to be free to enjoy God's gifts to us.



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Janet M thought this little ditty would delight you ...

Six little black kittens lived under a shed
Each morning and evening they had to be fed
Six little white bowls with sweet milk running over
Were placed in a row on a bed of sweet clover
To tell which was which was indeed a great bother
They all looked alike and were just like their mother
They were Blackie, and Muff, and Pompom and Jerry,
and dear Roley-Poley and Little Blackberry.
Just which one was which and which one the other,
no-one ever knew , not even their mother
So the children agreed that their joys would double
to each own them all and have no further trouble”
Meow-meow-meow.

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Going down the rabbit hole of the Internet.....wondering about traditions for Passion Sunday I found that the people of Northern England eat Carlin peaswhat are Carlin peas you ask ?here’s your answer:

Carlin peas, also known as carling, are small, hard brown peas, first recorded during Elizabethan times. It has been suggested that the name "Carlin" comes from "Carling Sunday" or "Care Sunday" after the population of Newcastle were saved from starvation in a siege of 1327 when a ship arrived from Norway with a cargo of these peas on that day. They are classed as a heritage or heirloom variety, often referred to as the medieval mushy pea. They can be grown in the same way as sweet peas. The plants grow to about six feet high, with white and purple flowers. The pods fill with small brown peas which can be used fresh, or dried. Carlin peas are used to prepare a dish made in the NE England and parts of Cumbria.. They are a traditional staple of Carlin Sunday (Passion Sunday). Carlin peas are boiled until tender, then fried briefly with butter or dripping. Salt is not added during cooking, as it is thought to stop the cooking process. They are then seasoned with vinegar and black pepper or sometimes rum and brown sugar. They may be eaten hot or cold.

Also found – to my surprise – that Passion Sunday is celebrated by only ‘some Anglicans and Lutherans’, having been eliminated from the Roman Catholic liturgy in 1969.

Alison

There is a wish-list on the board this week for the Animal Adoptions of Flamborough, Linda M and Sandra

would be thrilled if you cared to donate to this great organization or want more information.

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Friendship Circle was fun this past week. We had beautiful Irish piano music with thanks to Linda and a birthday cake for Sandra. Thank you James for the cake and Mr. And Mrs. Bentley thank YOU for having Sandra!

Our unusual word of the week was “gleed”. Guesses? It is Old English (used before 1150) from the Indo-European root “gled” (to shine). In the form of the noun “gleed” it refers to a glowing coal and gave us words like, gold, glimmer, glaze, glass and I’m betting that our Jewish friends over a couple of streets at Adas Israel temple would recognize the term gelt, meaning gold, as they give little gifts of Hanukkah gelt, often chocolates wrapped in gold foil.

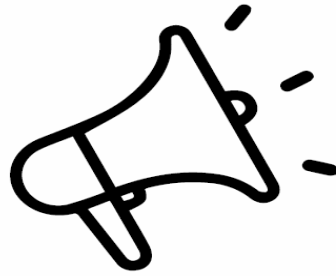
The most important thing we did was that we prayed for Hassan’s safe-keeping and hopefully his arrival to us before long. It’s in God’s hands as is every other little thing in our lives if we allow it be so. *Judy*

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BiblioMPower: Many of us got through the book ‘The Road to Little Dribbling’ but Judy and I wondered what we would talk about it at the review... Turns out there were many funny little stories to recall, and we had a lively discussion at our March meeting..... April brings us TWO BOOKS. You can chose between The Boat People or Victoria and Abdul ...or read them both! Next book club meeting is April 15th. If you wish to read one of the books, they are on the bookshelf in the Fellowship Hall. *Alison*

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Singin’ in the Rain was a delight for the 23 who attended our latest ‘movie and pizza’ event. If we were all a few decades younger we may have been trying out some of those dance movesawhhh the memories! Thanks to Michael & Pam for giving us



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this little bit of pleasure on a cold,windy March afternoon. Alison

More jokes from Thomas L....

Sir Arthur Conan Doyle, the creator of the world famous detective Sherlock Holmes was not above telling tales about himself in which he was the laughing stock:

Here is one of his stories:

As he tells it he was waiting at a taxi stand outside the railway station in Paris. When a taxi pulled up, he put his suitcase in it and got in himself. As he was about to tell the taxi driver where he wanted to go, the drive asked him "Where can I take you, Mr. Doyle?" The puzzled Doyle asked him what made him think that he was Conan Doyle. The driver replied, "This morning's paper had a story about you being on vacation in Marseilles. This is the taxi stand where people who return from Marseilles always come to. Your skin colour tells me you have been on vacation. The ink spot on your right index finger suggests to me that you are a writer. Your clothing is very English and not French. Adding up all those pieces of information I deduce that you are Sir Arthur Conan Doyle.

Mr. Doyle said, "This is truly amazing. You are real life counterpart to my fictional creation Sherlock Holmes"

There is one other thing, the driver said "What is that? Your name is on the front of your suitcase!"

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"I, Patrick, A Sinner"

Happy St. Patrick's Day! Who was St. Patrick, and what example does his life and mission have for us

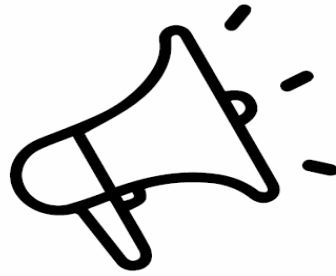
today? First, a few pertinent facts. We know that Patrick was born in the late fourth century in Roman Britain, the son of a deacon, and grandson of a priest. We glean most about him from his *Confession* (access it www.ccel.org), a work he wrote late in life. The *Confession* is not autobiography as we might consider the *Confessions* of St. Augustine (his near contemporary) to be; rather Patrick's is part apologetic, part testimony. It contains a confession of faith, an acknowledgement of sin, and praise of God. From it and from the details of his life, we can learn the following spiritual attributes worthy of note and emulation.

A victim of his age and a direct calling from God

While still a youth Patrick was captured by Irish pirates and brought to Ireland to work as a herdsman. It was during this lonely and isolated activity that, according to what he tells us in the *Confession*: "the Lord opened my mind to an awareness of my unbelief so that ... I might turn with my whole heart to the Lord my God." A period of intense prayer followed, as in time did a vision from God instructing him to escape and make his way across the country where a ship brought him to freedom. Thereafter, it is said that he spent two years at the monastery of Lérins in France where he developed a sense of religious vocation, something that was confirmed when he returned to his family in Britain.

Call to Mission

Back home, in time he had another vision in which he heard "the voice of the Irish" calling him. He interpreted this as God's call to him to return to Ireland and preach the gospel there. By this time he was in his late twenties. He may not have responded to the call immediately, because of resistance from his family, because he had no training for missionary work, and because the idea of mission to pagans outside the Roman Empire was an alien concept at the time. So the circumstances were not auspicious, and overcoming them delayed the assumption of his missionary call. But eventually he did so and in time



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became a bishop. Through all this trial and testing of his call, it is evident from the *Confession* that Patrick placed his entire trust in God. He praises God and gives thanks for God's leading that turned him into an instrument for the conversion of a pagan land. It could not be other than a work of God, for he brought the faith to those whom he had once served as a slave. He was to spend the rest of his life in Ireland in obedience to the call of Christ on his life.

Missionary Method

There were other missionaries in Ireland before Patrick, but he is likely to have ministered to pagans rather than existing Christian communities. He had an itinerant ministry, travelling around the country gaining converts. He relied largely on preaching and teaching. The *Confession* recounts that he baptized "many thousands" and ordained clergy "all over the place." Following on Patrick's pioneering efforts, other missionaries are likely to have followed.

Humility

His humility and obedience were demonstrated by his willingness to exchange his free status as a Roman citizen, to serve God in a hostile country. The *Confession* reveals that Patrick, right through his life, had a sense of his own inadequacy. The opening words to the work are: "I, Patrick, a sinner, the simplest of countrymen, the lowest of all the faithful and utterly contemptible to a great many." He acknowledged his lack of learning but declared that it was God who had raised him up and called him to his task, and that he had no motive for returning to Ireland except to preach the gospel there. The *Confession* includes a frank confession of his worldly and sinful youth.

Orthodoxy

Though Patrick's lack of learning was a drawback, this was more than compensated for by the scriptural foundation of the work. The *Confession* is infused with biblical allusions, especially the epistles of Paul.

Patrick was not a theologian of any stature, but he proclaimed the divinity of Christ, the doctrine of the Trinity, the sinfulness of humanity, and the need for divine grace. All these were orthodox attributes at a time when many in the British church were dabbling in Pelagianism.

Paul as Model

Patrick was inspired by Paul's epistles. He saw his calling to preach the gospel to the pagans in very similar terms to that of the apostle to the gentiles. He saw himself as in similar circumstances as Paul; for example, he was taken captive many times, and he had to face criticisms that recall those directed against Paul at the hands of the Corinthians.

Grace

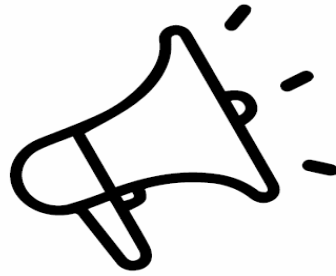
The way he conducted his mission was just as much a manifestation of God's grace and directed by God's will as was his own vocation. He had to justify his Irish mission before his critics in Britain, but he did so on the basis that whatever he achieved was not due to his own work but to the action of divine grace.

Legacy.

In a ministry of over thirty years, Patrick converted thousands of pagans to Christianity. While one might not subscribe to the outlandish claims of the book by Thomas Cahill, *How the Irish Saved Civilization*, it is clear that a flowering of Christian culture arose in Ireland, that it became an outpost of civilization in the midst of continental barbarism, and that in time it became the centre from which missionaries went out to re-evangelize Britain and Europe.

Patrick's attributes of humility, acceptance of the will of God for his life, ultimate trust in God in all his dealings, awareness of his own sinfulness, a true missionary spirit, an abiding sense of being the recipient of God's grace, cognizance of the "thorn in the flesh" manifested in the criticisms of his superiors, are all instructive for the Christian disciple.

So let us raise a glass to the real St. Patrick, for being the greatest of the missionaries produced by the



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Church in the years when the Roman world was disintegrating. By his work carried out on the fringe of the known world, he was to preserve the light of faith against the darkness of the barbarian West. His model of mission has much to commend it for our own particular "dark ages."

Tom Power

Over the years he collaborated with Sir John Newton and published *The Olney Hymns* in 1779. His good friend Mrs. Unwin died in 1796 leading him to another bout of severe depression. In March 1800 he died from a medical issue. He is buried in St Thomas of Canterbury's chapel in St Nicholas Church, East Dereham, Norfolk, UK.

Alison

Source: *'Then Sings My Soul'*, RJ Morgan & Internet

HONING IN ON HYMNS

THERE IS A FOUNTAIN FILLED WITH BLOOD

W. Cowper 1731-1800

William Cowper (Cooper) was born in Berkhamstead, Herts UK to Rev John and Anne Cowper in 1731. His grandfather Spencer Cowper was an infamous politician of the day.

It is written that William Cooper is 'one of God's gracious gifts to those suffering from depression. Mr Cowper shows us that our emotional struggles often give us heightened sensitivity to the heart of God and to the needs of others'.

He was the fourth child whose three younger siblings died as infants; his mother then died while giving birth to their fifth child. William, then 6, never recovered from this loss. Emotionally frail he was sent to boarding school where for two years he was bullied. From ages 10-18 he had a better experience at Westminster School and developed a love for literature and poetry, studying law. While preparing for his bar exam he experienced severe anxiety, he felt damned and threw away his Bible and attempted suicide. Friends recommended an asylum run by Dr N Cotton, a lover of poetry and committed Christian. His life still contained dark days but at least now had found a spiritual foundation. In 1770 his only brother, John, who had comforted him through many of his 'dark days' died, causing him another deep depression. During this time he penned [There is a Fountain](#).

THERE IS A FOUNTAIN FILLED WITH BLOOD

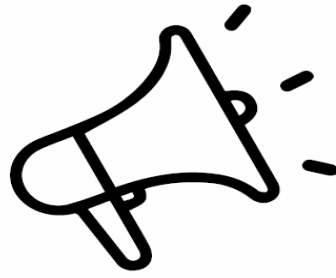
W. Cowper 1772

*There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains:
Lose all their guilty stains,
Lose all their guilty stains;
And sinners, plunged beneath that flood,
Lose all their guilty stains.*

*The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away:
Wash all my sins away,
Wash all my sins away;
And there may I, though vile as he,
Wash all my sins away.*

*Dear dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed ones of God
Be saved, to sin no more:
Be saved, to sin no more,
Be saved, to sin no more;
Till all the ransomed ones of God,
Be saved to sin no more.*

*E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die:
And shall be till I die,
And shall be till I die;
Redeeming love has been my theme,
And shall be till I die.*



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*When this poor lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing Thy power to save:
I'll sing Thy power to save,
I'll sing Thy power to save;
Then in a nobler, sweeter song,
I'll sing Thy power to save.*

JPS/AB51