

M O R P E T H
PATHWAYS

A FORUM FOR CHURCH & COMMUNITY

FREE ISSUE

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The Whitsun Editorial

Hello and welcome to the Whitsun Edition of Pathways magazine. I hope we have provided a rich tapestry of articles and I wish to thank all those who have contributed to the content this month. Additionally, as ever, we are grateful to Collingwood School, both for printing the magazine and for the wide selection and style of artwork that their students have provided.



The death of Pope Francis has drawn our attention to the softer attributes of success in our world, those of gentleness, tolerance, love and peace. Pope Francis followed in the tradition of St Francis of Assisi (from whence he took his papal name). Franciscans are known for their love and respect of the environment and all sentient creatures who live in it including, of course, people, especially the poor and disadvantaged. Franciscans believe that our purpose for living on earth is for a mutual giving to each other, and that would be between peoples and between animals, and demonstrate how we could live successfully in relationship with the environment and with all living creatures with whom we share the planet. Pope Francis died as he had lived, giving and giving and giving again, right up to the moment he died. Indeed, he was a man of true compassion. You can read extracts from his last sermon on Easter Sunday within these pages.

So it is with particular interest this month that we are drawn to the expression of compassion in our society. Rev Susan White, in her article 'Food and Faith', draws our attention to the plight of animals that are 'factory farmed' in order to provide affordable meat for our plates. Susan is a vegan, that is, someone who doesn't eat anything that involves the exploitation of animals, so that means eggs and dairy products as well as slaughtered meat, including chicken and fish. A

true vegan also avoids wearing clothes that are sourced from animals, ie leather and wool and do not buy health or beauty products that have been sourced or tested on animals.

Susan refers to how a Christian can evaluate their faith in relation to the meat and dairy industry. She asks us to consider biblical teaching on stewardship, compassion and the



dignity of all creatures, and then apply these principles to the practices and conditions in which farmed animals are expected to live. The Christian imperative should be to reflect God's love in how we care for creation, animals and our neighbour. As a vegan myself I concluded that I could not condone the wanton cruelty and misery inflicted on animals in factory farms, and in the face of the overwhelming and deep-rooted practice of cruelty the only way I can stand firm with the principles of compassion was to not eat anything that involved the exploitation of sentient creatures. Following a life of imprisonment and torture these poor creatures often endure long journeys in filthy crowded conditions before they are slaughtered. Can one person make a difference? Susan White cites compelling statistics that says we can, so do read her article and consider how you could help.

The outworkings of compassion are littered elsewhere in this issue among many of its articles. Liz Scott-Tatum reminds us once again in 'Christian Aid' how children and adults are struggling to survive as they are forced to endure constant bombing and slaughter in war-torn areas of our world. Quite simply, their children starve. We in the west can surely show our compassion and help in any way we can, giving, supporting, baking. Pat Fuller's article on Hiroshima Day is surely a timely reminder of what can happen should the present wars escalate. Ray Hethrington, our three month visiting cleric, writes on how he was drawn to the ministry and the compassion he feels for those struggling in their daily lives.

So as we remember Pope Francis and the legacy he has gifted to humanity, perhaps could we also think of the example of the life of St Francis. The following 'Peace Prayer of St Francis' (although not written by him) could be considered a blue print for the word, 'compassion' and is a wonderful example of how we could seek to develop a more compassionate attitude to our neighbour.

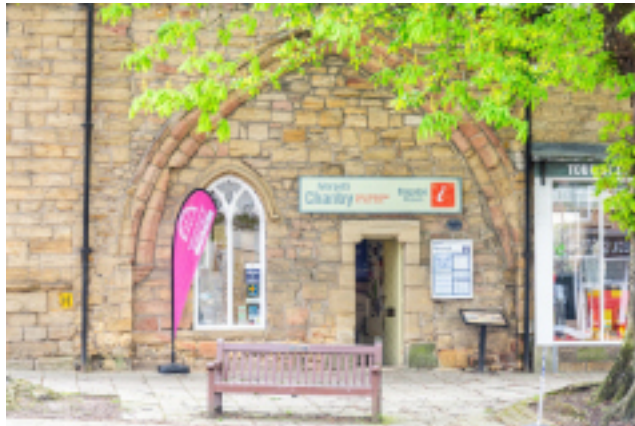
Lyndsey Phillips - Ed.

Email: Linsi@lnznwills.com

*Make me an instrument of your peace.
Where there is hatred let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.*

*Let me seek to serve rather than to be served:
For it is giving that we shall receive,
In pardoning that we are pardoned,
In loving that we find love and
In dying the we are born to eternal life.*

Morpeth Chantry



Morpeth Chantry, a Grade I listed building, was built around 1300 and was dedicated to All Saints. As such, it is the third oldest building in the parish behind Newminster Abbey (1138) and St Mary's Church (earlier thirteenth century). It is contiguous with the medieval development of Morpeth on the north

bank of the River Wansbeck. Although a rare medieval bridge chapel survivor in England, its companion medieval bridge was destroyed in the 1830s. Chantry chapels were mostly built during the fourteenth and fifteenth centuries. In these ecclesiastical institutions, prayers were said for the souls of the founders and benefactors of the bridge. They also provided a place for travellers and pilgrims to attend mass and pray for a safe passage. Although sometimes built on land at the end of the bridge, as in Morpeth, bridge chapels were often built into the bridge structure itself. In some instances, the priest would be responsible for collecting tolls from bridge users.

Originally, the Chantry would have had a simple rectangular plan. An arcaded nave



Blocked up lancet window and doorway on the north (Bridge Street) side of the Chantry



Window at street level on the Bridge Street side of the Chantry – much of the original depth of this opening will be hidden beneath street level. The window is modern having been added in 2009. Originally, this would have been the north doorway

with a north aisle was added later in the mid-thirteenth century (and possibly a southern equivalent by the fourteenth century). However, this arrangement was altered again when the aisle was removed in favour of north and south transepts to give the Chantry a cruciform (cross-shaped) plan in the late fourteenth or early fifteenth century. Architectural evidence of the north transept's existence may be seen in the north wall of the nave, now the main entrance to the tourist information centre, where the front door and windows are set inside a much larger gothic (pointed) arch.

During the reign of King Edward VI, the Chantry was closed in 1547 by the Chantry Act, dissolving chantries and religious guilds. The Chantry assets were acquired by the Crown. Only five years later, Edward VI granted a charter for the creation of a free grammar school in the Chantry. To this day, an annual service is held (currently in St James's Church) to commemorate the founding of the King Edward VI School in 1552. William Turner (c.1508–1568), a son of Morpeth and famous botanist, was educated at the Chantry in the early 1500s. A plaque on the west front of the building honours Turner.

A chapel of ease was created on the south elevation in 1738 at which time the transepts were demolished, and the Chantry acquired the form we all know and love today. The Georgian works greatly altered the appearance of the Chantry. For example, at the east end of the original building, one can clearly see that the windows are set within a much larger gothic arch. Presumably, this was deliberately done to make a match with the then newly built southern extension. Less than a hundred years later, when Thomas Telford designed the new Wansbeck crossing to the east of the Chantry (1829–32), the ground level of Bridge Street had to be greatly raised to move passengers onto the new bridge deck. A curiosity arising from this is that a window appearing at street level on the north side of the building would



The east end of the Chantry next to the Telford Bridge: the 1738 south extension is to the left, while the original east end of the chapel (chancel) is to the right. Note how the windows on the right-hand side are set within a much larger gothic (pointed) arch. The current windows are Georgian in character to match the south extension. The gothic arch itself could be a modification as the chancel would likely have had lancet windows such as the blocked lancet around the corner on the north side of the building

originally have been a doorway. The new bridge works also necessitated the demolition of various domestic buildings which had extended northwards from the chapel, as evidenced by the wide pavement.

Owing to the poor condition of the building, Rector Grey had the building closed in 1842 and services ceased to be continued in the chapel of ease. Undoubtedly, this coincided with Grey's plans for a new town church, which would become the aforementioned St James's Church, the foundation stone of which was laid two years later (1844), before opening for Christian worship in 1846. The grammar school moved first to Newgate Street to what is now the Conservative Club, and then to new premises in Cottingwood Lane in 1858, taking with it the bell from the Chantry belfry. Once vacated by the school, the chantry had various owners and functions including the Corporation Hall (1864–69), various shops (1870–73), Charles Stoker butchers (1882–91), Thomas Fail butchers (1891–early 1900s), and C. A. Thew refreshment rooms in the early twentieth century. A ladies' public toilet



The Chantry in the early 1900s showing shops and Thew's Refreshment Rooms (Morpeth Antiquarian Society Collection)

was housed in the west end until 1965 when Morpeth Antiquarian Society took on the space for a small local history museum, the first exhibition highlighting the seven craft guilds of Morpeth.

Perhaps more famously, the 1738 south extension was

occupied by George Young's aerated water factory, better known as the 'pop factory'. Originally established in 1872, Young moved to the Chantry in the 1880s. A well-known businessman and Morpethian of his generation, Young served on the Borough Council for many years and was twice mayor in 1887–88 and 1901–02. His portrait currently hangs in Morpeth Town Hall as part of the 'Mayors on the stairs' display. In 1887, before Young's first mayoral term, the horse chestnut trees on the Bridge Street side of the building were planted to commemorate the Golden Jubilee of Queen Victoria.



George Young portrait hanging in Morpeth Town Hall as part of the 'Mayors on the Stairs' display (Morpeth Antiquarian Society Collection)

More recently, the Chantry was restored in the 1980s after a rescue campaign kick-started by Morpeth Antiquarian Society. The local museum was joined by the Tourist Information Centre and Northumbrian Craft Centre until the history displays were mothballed in 1997. Today, the upper floor is home to the world-famous bagpipe museum. The refurbished building, including the bagpipe museum, was officially opened by HRH Princess Margaret on 18th July 1987. Prior to being situated in Morpeth



Late nineteenth century George Young stoneware bottle (Peter Tait Collection)

Chantry, the bagpipe collection had been in the custodianship of the Newcastle Society of Antiquaries. It had been curated by William Cocks, an enthusiast from Tyneside, who is credited with reviving the popularity of the Northumbrian Smallpipes and the Border half-long pipes a century ago in the 1920s and 1930s. In 1988, the Bagpipe Museum won 'Highly Commended' in the

prestigious Museum of the Year Awards, losing out to the National Museum of Photography, Film and Television, Bradford.

Christopher Teasdale

The Final Sermon of His Holiness Pope Francis

"Mary Magdalene, seeing that the stone of the tomb had been rolled away, ran to tell Peter and John. After receiving the shocking news, the two disciples also went out and — as the Gospel says — "the two were running together" (Jn 20:4). The main figures of the Easter narratives all ran! On the one hand, "running" could express the concern that the Lord's body had been taken away; but, on the other hand, the haste of Mary Magdalene, Peter and John expresses the desire, the yearning of the heart, the inner attitude of those who set out to search for He, in fact, has risen from the dead and no longer in the tomb. We must look for him elsewhere.

The following sermon was written by Pope Francis and read on his behalf on Easter Sunday, 20th April 2025, in St Peter's Square, Vatican City. He was truly a humble, loving, generous man who gave of himself right up to the day he died. Ed.

Jesus. therefore is

This is the message of Easter: we must look for him elsewhere. Christ is risen, he is alive! He is no longer a prisoner of death, he is no longer wrapped in the shroud, and therefore we cannot confine him to a fairy tale, we cannot make him a hero of the ancient world, or think of him as a statue in a museum! On the contrary, we must look for him and this is why we cannot remain stationary. We must take action, set out to look for him: look for him in life, look for him in the faces of our brothers and sisters, look for him in everyday business, look for him everywhere except in the tomb.

We must look for him without ceasing. Because if he has risen from the dead, then he is present everywhere, he dwells among us, he hides himself and reveals himself even today in the sisters and brothers we meet along the way, in the most ordinary and unpredictable situations of our lives. He is alive and is with us always, shedding the tears of those who suffer and adding to the beauty of life through the small acts of love carried out by each of us.



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For this reason, our Easter faith, which opens us to the encounter with the risen Lord and prepares us to welcome him into our lives, is anything but a complacent settling into some sort of “religious reassurance.” On the contrary, Easter spurs us to action, to run like Mary Magdalene and the disciples; it invites us to have eyes that can “see beyond,” to perceive Jesus, the one who lives, as the God who reveals himself and makes himself present even today, who speaks to us, goes before us, surprises us. Like Mary Magdalene, every day we can experience losing the Lord, but every day we can also run to look for him again, with the certainty that he will allow himself to be found and will fill us with the light of his resurrection.”

Submitted by Pat Fuller



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The Morpeth Gadgy

When I came Morpeth in 1998 to be the minister of St George's United Reformed Church, I thought I may have to conduct myself in a dignified manner. Totally parsonical at all times. Be able to display gravitas* in performing the clerical duties. Once ensconced it quickly became apparent my fears were unfounded. I can do the human bit, relaxed, easy going. Gravitas when its needed, but not in large doses. Fortunately that fitted in with what most of the congregation expected of their minister. And when it

This is a delightful article by Ron Forster, retired minister of St George's Church in Morpeth. A very colourful addition to our local culture and history! Ed.



came to the looking after the church buildings, finances and fabrics, there were people at St George's who had such expertise and knowledge,- more than I had. I was given space and encouragement to be involved in the life of the town and its organisations. I was even elected to the Town Council. Of course, not everyone would agree with my political allegiance.

I retired in 2017. My wife, Shirley and I moved down the A1 to Seaton Burn to offer close at hand support to a vulnerable relative. Sadly within a couple of years our relative died. Meanwhile we had continued our involvement with groups in Morpeth. The town and its people still had a pull for us.



When Revd Julian Sanders had settled in as the new minister I asked if we may return to St George's as members. Julian graciously welcomed us back. In December of last year we moved home back into Morpeth.

In meantime I had continued to be involved with the Morpeth Gathering. For several years I had re-enacted the part of Lord Greystoke returning from the battle of Otterburn in 1388. It meant marching down Newgate Street at the head of the Gathering procession to be greeted by the Morpeth Gadgy, Alex Swailes outside the Town Hall.

The Gadgy is a symbol of the Morpeth Northumbrian Gathering. So who/what is the Gadgy? Well, for a start, the word gadgy is Romany for a man, and his historic connection with Morpeth is thought to date back to around 1388 when as the Town Bailiff, he was recorded as welcoming back Lord Greystoke and what remained of his soldiers, after their defeat by the Scots at Otterburn. There, is, of course, a more romantic story behind the myth of the Morpeth Gadgy as told in a dialect poem by Janet Brown. You may have noticed that two small stone figures stand at the top of the Clock Tower that guards the entrance into Oldgate from Morpeth's Market Place, who are reputedly called Clarence and Cuthbert. The story goes that on the first weekend after Easter, Clarence magically comes to life to 'spiel' – climb – down from his lofty perch, to walk around town to be part of a

pageant welcoming back the good Lord Greystoke. Afterwards, Clarence, 'spiels' back up the tower to resume his vigil alongside his pal Cuthbert. So, when Roland Bibby, the inspiration behind the launch of the Gathering in 1968, decided it needed a figurehead, who better to turn to than Clarence.

Last year at the age of 92, Alex decided it was time to retire as Gadgy, so he appointed (anointed?) me as his successor. It was an honour. Alex was an inspiration, he had a great rapport with people. A great story teller. He touched folk with his cheerful (slightly mischievous looking) smile.

Sadly, Alex died in February this year. I was asked to conduct his funeral service. An honour, but with some trepidation, as I was out of practice and the congregation was one of the largest funerals I had ever conducted. Previously I had appeared on stage with Alex and others in the Morpeth Operatic Society shows. On one occasion I was standing right in front of Alex on the stage (I shouldn't have been there!) blocking him. So Alex kicked my backside. I shared that as part of the eulogy. Not many funeral celebrants can say that the deceased had kicked their backside !!

Morpeth is special and there are lots of special people. Thank you to those who made us welcome in 1997 and thank you to those who welcomed us back home in 2024.

Rev Ron Forster

PS I can just about squeeze into the Gadgy's costume and I wore it on the weekend of 26th April. The Gathering always takes place on the weekend after Easter. As Easter moves from year to year so does the Gathering.

**Gravitas definition
'seriousness and importance of manner, causing feelings of respect and trust in others'*



Legend of the Morpeth Gadgy

Janet Brown

There's a canny old clock tower in the heart of Morpeth town
With two canny little gadgies on its roof.
The thing that makes it special's this – that one of them climbs down
And can walk about unknown to all, yon's truth.
It's the one that they call Clarence who makes the annual trip,
Not the other, Cuddy, (Cuthbert's his real name),
And the reason for his wandering's pretty clear for all to see,
He's indulging in his annual bid for fame.
It's the weekend after Easter when he comes down from his perch
When the Morpeth Gathering's getting into swing,
When the exhibition's open, and the Morris Dancers prance,
When pipers pipe and bold folk singers sing.
A cavalcade trots in with riders dressed in woolly tights
And bright armour made from aluminium foil,
With a lone Northumbrian piper leading to the Market Place,
All the lot sore weary from their fight and toil.
Why, it's all pretend you know, they're pipers making out to be
The great Lord Greystoke making his return
Back to his home in Morpeth with the soldiers he's got left
From their sad defeat by Scots at Otterburn.
And who is there to greet them with a canny turn of phrase
But our Clarence standing there upon the stage.

By! He makes his speech so proudly as he welcomes back the troops
From the battle written large on annal's page.
And when the pageant's over, Clarence climbs back on his roof
And he watches all the goings on below
While he tells his tale to Cuddy, who's been watching it himself,
Though you'd never think that they could talk at all!
So the next time you're in Morpeth just you keep a sharp look-out
For our Clarence – no, you needn't think I'm blethering.
Don't take my word for truth, just watch yon clock tower roof
When you're out supporting Morpeth's Annual Gathering.



Food and Faith

Food is at the heart of our faith. Throughout scripture, meals are moments of connection, whether it's Jesus breaking bread with his disciples, the Israelites gathering manna in the wilderness, or the great feasts and celebrations that mark our Christian calendar. Our connections to food and it being at the very centre of so many of our festivals and celebrations mean we can become very familiar with what we have or use for celebration. But our food choices carry weight far beyond our own tables. They can impact our world, our environments, the very air we breathe. Often it's the most vulnerable people and communities that are paying the price for our food decisions when we think about environmental impact.

This is an insight into the journey travelled by animals before they become meat on our plates. Rev Susan White raises some challenging ethical dilemmas for all who eat meat or dairy, and also asks some penetrating environmental questions, especially in the context of faith. Ed

At my recent talk for The Feast event at St Aidan's Church - Food and Faith, we explored the ways in which our daily choices, especially what we eat, can align more closely with Christian values of compassion, stewardship, and justice. The conversation wasn't about grand, overwhelming changes, but rather the small, meaningful steps that each of us can take to reflect God's love for creation and the sentient beings we share the planet with. While I am an advocate for veganism and the benefits of the choice to be vegan, I understand that small steps can produce big results.

The Bigger Picture

The statistics are staggering. Agriculture, particularly animal farming, is responsible for around 14.5% of global greenhouse gas emissions, second only to the energy production and more than all the world's transport combined. That is every plane, car, lorry and boat on the planet, put together, doesn't produce as much carbon emissions as animals for the food industry. The resources needed to produce animal products are vast: it takes 15,000 litres of water to produce just 1 kg of beef, about the weight of a small cabbage.

Animal meat only contributes to around 18% of our total calorie intake. Meanwhile, over 820 million people worldwide go hungry while vast amounts of grain are grown and fed to livestock.

As Christians, we are called to care for both the earth and its people. Genesis reminds us that creation is a gift, entrusted to us, not for exploitation but for stewardship. Proverbs 12:10 speaks of the righteous caring for the needs of their animals. In the Bible, Daniel refuses to eat like the king but chooses only vegetables and water, demonstrating faithfulness and a commitment to honouring God through his choices (Daniel 1:8-16). This set him apart and led him to better strength and wisdom.

As followers of Christ, we are invited to make choices that reflect God's love; for creation, for animals and for our neighbours, especially those who suffer from hunger and injustice. Perhaps part of our calling in this modern age is to embrace a lifestyle that nurtures both our bodies and the world God has entrusted to us.

Small Changes, Big Impact

So, what can we do? The good news is that even small shifts in our choices can make a huge difference. For example:

- Meat-Free Mondays, which is swapping just one meal a week for a plant-based alternative, can reduce our environmental footprint while also opening up new, delicious ways to cook.
- Eating one plant-based meal a day for a year would have the same impact as not driving approximately 3000 miles.
- Waste Less - with a third of food produced globally going to waste, being mindful of what we buy and use can have an impact on our pockets as well as waste.
- If someone goes vegan for a year they are cutting out, just from the food, 73% of carbon footprint. The difference is massive!

My Personal Journey

For me, this has been a gradual path. I didn't wake up one morning and decide to change everything. It was a process of learning, of asking questions, and of realizing that my faith called me to live in a way that honoured both the people and the planet God has provided for us all. It hasn't been about perfection but about intentional choices ones that, over time, have helped me develop my sense of connection to God and the way I care for my body.

Food is more than fuel; it's a powerful way to live out our faith. As we gather around the table, let's consider how we can make choices that reflect God's love, justice, and stewardship, one meal at a time.

At the moment, for lots of people, there is a heavy emphasis on protecting our planet; we can all see the effects of global warming. Animal agriculture is the second highest emitter of emissions in the UK. It might be a challenge to make the connection to mass industrial farming because in the green fields that we see all around us we can also see the amazing wonder of the natural world. But I would like to share some statistics with you.

You might wonder how only person not eating animal product could ever make a difference. You can. Let the statistics speak for themselves.

- If someone goes vegan for a year they are cutting out, just from the food, 73% of carbon footprint.
- Eating one plant-based meal a day for a year would have the same impact as not driving approximately 3000 miles (one plant meal a day is one meal without dairy, eggs, meat or fishmeal). The water savings are around 200,000 gallons annually.
- If you go one step further and have one meat-free day a week for a year you would reduce your environmental impact by 15%.
- If everyone in the UK went plant-based for just one day a week, we would reduce our greenhouse gas emissions by 8.4%, that's 50 million tons, the equivalent of 16 million cars,

That is if you want to only think about your own environmental impact.

Now the hard core stuff

- On the planet, of the sentient creatures, 60% are livestock, 36% are humans and 4% are wild animals .
- From that 60%, our meat only contributes to 18% of our calories. Thus it is incredibly inefficient.
- 300 million cattle are killed a year to feed 8 million people. We know there are people starving across the planet, and in some regions people barely have anything to eat. The Western corporations rip down whole areas of rainforest to grow grain to feed the cattle. When we look around and see our green fields with animals in we need to remember that is not the whole story, because their grain could be coming from thousands of miles away.

And that's just the cattle.

- 1.5 billion pigs are killed annually, and in this country the majority are gassed to death. We have created mass gas chambers to kill animals that have the same level of intelligence as a 3 year old child.

That's only 5% of the total number of land animals because the other 95% is chickens. We don't count fish in number because there are so many that we count them in tons.

Rev Susan White

These pictures are only a few of deeply disturbing images that anyone can access very easily on the web. They portray a horror that is glossed over in the pursuit of economy. The practice of rearing calves for veal is still legal in USA but was banned in Britain in 1990. Since then, the calves of dairy cows are reared in the UK as 'rose' or 'white' veal and are slaughtered between six months and a year old. Pigs have a mental age of three and are delightful, enchanting animals if allowed to thrive. Can you imagine rearing a 3 year old child in such conditions? And having kept chickens myself I can testify to their individual characters and personalities. Ed

This is in Oregon, and each crate has a calf in it, that was taken from their mourning, crying mother, one hour after they were born. Their mother had enough time, to clean up the birth, lick and initially bond with them, before they were taken away to live in these boxes, waiting to die in about six weeks. Here they will stay unable to move to make their "meat" tender until they become veal steaks. At the very least, give up veal. It's a really great start. Do something, anything.



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Plant based Recipes

<https://rainbowplantlife.com/vegan-chilli/>

TVP Chilli

Ingredients

- 3 tablespoons olive oil
 - 1 large yellow onion, diced
 - 6 garlic cloves, chopped finely
 - 2 tablespoons tomato paste
 - 4 tablespoons chilli powder
 - 1 tablespoon ground cumin
 - 1 ½ teaspoons smoked paprika (I added loads more than that)
 - 1 tablespoon oregano
 - ¾ cup (180 mL) dry red wine,
 - 2 cups (480 mL) vegetable broth (I used meat free beef oxa)
 - 1 each can of black beans , kidney beans, drained
 - 200g dry TVP (I'm guessing the quantity because I used lots in the large pan, Textured Vegetable Protein) soaked to rehydrate I used beef meat free oxa cube)
 - 2 tablespoons cocoa powder
 - 2 bay leaves
 - 1 ½ tablespoons soy sauce
 - Jalapeño Peppers – I used half a small jar for the massive pan
 - 1 can whole peeled tomatoes, crushed by hand (include juices)
 - Salt to taste
 - Freshly cracked black pepper to taste
 - 1 tablespoon pure maple syrup, plus more to finish as needed (See Note 4)
 - 1 to 1 ½ tablespoons freshly squeezed lime juice
 - 1 teaspoon red wine vinegar (or apple cider vinegar)
 - 1 cup (12g) cilantro leaves and tender stems, chopped
- #### Toppings of Choice
- Vegan sour cream or diced avocado
 - Sliced scallions or chopped cilantro
 - Shredded vegan cheese or Vegan Queso
 - Quick Pickled Red Onions

Here are the recipes for the food that Susan White brought with her to the FEAST meeting last month. This one looks fairly complex with lots of ingredients, but there are much simpler recipes available on the web to download, or try 'veganising' your favourite recipes. Thank you Susan for taking the trouble to make this chilli. Very delicious! Ed.

Instructions

Heat a heavy-bottomed saucepan over medium-high heat.

Add the olive oil, and once it's shimmering, add the onions and season with a few pinches of salt. Stir frequently and cook the onions until nicely golden brown, stirring occasionally, about 10 minutes. If they start to burn around the edges, stir more frequently and/or add a splash of water.

Add the garlic, jalapeños, and tomato paste, and cook for 2-3 minutes, stirring very frequently, until tomato paste is darker in colour. If it starts to dry out, add a splash of water and scrape up any browned bits.

Stir in the chilli powder, cumin, paprika, and oregano and stir vigorously for 30 seconds.

Pour in the red wine to deglaze the pot, scraping up any browned bits. Simmer rapidly for 3 to 4 minutes, or until the smell of alcohol has cooked off and it's jammy.

Pour in the vegetable broth, and the TVP, cocoa powder, bay leaves, soy sauce, chopped chipotle peppers + adobo sauce, hand-crushed tomatoes + their juices, salt, black pepper to taste,

Bring the chilli to a boil over high heat, then reduce to a gentle simmer (this is lowest heat on my small burner). Take care to not boil or too rapidly simmer the chilli

Add the tin beans

Cook, stirring every 10 minutes, until thick and velvety and the flavours have melded together, this can cook for up to one hour

Discard the bay leaf.

Thicken if needed with cornflour slurry

Stir in 1 tablespoon lime juice, the vinegar, and cilantro. Taste and add more lime juice as needed for tanginess and add up to 1 more tablespoon maple syrup for sweetness to balance any bitterness.

Season with salt and pepper, as needed.

Serve with toppings of choice, such as pickled onions, chopped cilantro, sliced scallions, vegan sour cream, avocado, tortilla chips, etc.

Vegan Sticky toffee pudding

Sponge

185g chopped dried pitted dates

200ml boiling water

1 tsp bicarbonate of soda

60g dark muscovado sugar

50g molasses (I used canned treacle)

150g plain flour

2 tsp baking powder

1 tsp ground ginger

40ml unsweetened dairy-free milk (such as soy)

20ml Mount Gay rum (I used alcohol free – Spiced rum)

Pinch of salt

80ml neutral oil (such as vegetable oil)

Note: If you don't drink alcohol, use 60ml of milk instead.

Toffee Sauce:

150ml vegan Elmlea double cream

Splash of vanilla extract

80g vegan butter (flora is vegan now)

110g light brown soft sugar

1 tbsp molasses

Splash of Mount Gay rum (again I used alcohol free spiced rum)

Method

- Preheat the oven to 160°C (350°F). Grease an approx. 20-23cm (8-9in) square baking dish.
- In a large blending bowl, combine chopped dates and bicarbonate of soda. Pour in 200ml boiling water, stir, and let soak for 15 minutes.
- Add oil, milk, rum, dark sugar, and molasses to the date mixture (do not drain the water).
- Blend until smooth.
- Add flour, baking powder, ground ginger, and salt. Mix until just combined.
- Pour the mixture into the prepared baking dish and bake for 25-30 minutes, or until a skewer inserted into the centre comes out clean.

While the sponge is baking, make the toffee sauce. Combine all sauce ingredients in a saucepan and heat over medium heat, stirring until the butter and sugar are melted and the sauce is smooth. Simmer gently for a few minutes to thicken slightly.

Once the sponge is baked, let it cool slightly before serving with the toffee sauce.

“Lifepath” - what is it?

Each year since 2011 there has been a week in June when Brinkburn Priory, that wonderful, peaceful English Heritage property off a road to Rothbury, comes alive with the sound of children’s voices and the buzz of purposeful activity. Visiting members of the public see the towering church, the faded glory of the manor house and the green spaces filled with (mostly) Year 4 school children and their grownups, playing games, singing, hearing stories, making things and engaged in activities, all the while learning about living in a monastery, the life of a northern saint and a particular theme.



This is Lifepath!

The school groups have a great time - and so do the volunteers who make up the

team. The team are easily recognisable as they wear white habits (apologies to purists: the monks at Brinkburn were Augustinians so wore black habits). The day is fast paced, with each session lasting just 30 minutes and perhaps half a dozen workshops going on at the same time. The content fits with the National Curriculum and is suitable for children of any faith or none. Everything is planned to be interactive and there is a mixture of noise and quiet, humour and reflection - always lots to talk about on the bus back to school!

This year Lifepath takes place from Monday 23rd June to Friday 27th and we will be looking at the life of St Oswald, who was a 7th century Northumbrian king known for serving his people in a humble way and for trusting God. “Trust in God” will be the recurring theme during the day and the children will be challenged to think about their own path through life, including their spiritual development. We love hearing the insights they choose to share. Every time we say ‘Lifepath’, we all point a hand forward - our direction of travel - adding a little wiggle because, in reality, forward has twists and turns.

The organisation is immaculately planned by our core team of 5 people over many months; 50 or more people from local churches will volunteer as team members; over 500 9 year olds will have a fun,

informative and thought-provoking day. If you would like to know more, please see if anyone from your local church is involved, search ‘Lifepath Brinkburn’ in your browser, use this link <https://www.mustardtreetrust.org/lifepath> or ask someone who has been.



We are always happy to hear from people who would like to be involved and there are many possible ways, whether in a white habit (DBS check and references needed) or behind the scenes. Please make an initial enquiry, without commitment, as early as possible or sign up via the Scripture Union website. You can email Kirstine Davis or Lena Stephenson at lifepathbrinkburn@gmail.com or phone Kirstine on 07783 569259. They would be delighted to hear from you.

Harriet Gilfillan, an enthusiastic ‘Pilgrim Guide’ volunteer

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Saint Aidan – My Hero

In this short piece Jane Wallis gives a succinct account of the life of St Aidan, 'our' Northumbrian monk who founded a monastery in Lindisfarne. He made his home on Holy Island and his influence is apparent almost everywhere on Lindisfarne. If you don't know Holy Island it is definitely worth a visit – but make sure you check the tide times first! Ed.

Aidan was promoted from his humble beginnings as an Irish monk to found a monastery on the isle of Lindisfarne in the 7th century AD, and was its first bishop.

There, a community of monks ate, slept and prayed within the grounds of that now ruined monastery. If we look at the statue of Aidan in the churchyard, we see a tall man with a clear jawline, pointed chin and wavy hair. He was a very imposing figure. He held a dual role: one as a bishop wearing rich robes and a crown and another as a humble servant of God walking miles daily with his staff, spreading the gospel. A missionary, but for me an evangelist telling stories of Christ, His birth, His life, the joys of becoming a Christian and an eternal life to hope and pray for.



Northumbria, then a medieval kingdom comprising northern England and southern Scotland, consisted of small communities of farmers tending sheep on grassland: a pagan land with a mixture of languages, Northumbrian, Old English, Old Norse and Cumbric. Roman times and their lifeless gods were a distant memory. It was into these communities of nobility, socially disenfranchised peoples, slaves and children that Aidan came. Walking along the causeway from his home, with sodden land on either side waiting for the tide to work its power of ebb and flow, he pushed forward with his staff, just like the disciples of Jesus's day, drawing people to him. What strong

legs he must have had to walk and rest, rest and walk in spite of the biting winds and bitter cold.

He never gave in until the Lord called him home on August 31st 651 AD, whilst resting his body in the parish graveyard of Bamburgh, which now bears his name. He converted so many of the Anglo Saxons of Northumbria to Christianity.

Aidan was an early church evangelist and is venerated today in the Anglican communion, the Roman Catholic church, Eastern Orthodox and Lutheran services as well as a warm homely church in Morpeth. Would that I could emulate St. Aidan – My Hero.

Jane Wallis

Book Review

The Prime of Miss Jean Brodie by Muriel Spark

A number of us gathered on Saturday 29th March to chat about this book. As ever, it was good to get other people's perspectives on the plot, the style and the context. It was first published as a novel in 1961 and is considered the best of Spark's books.

In 1930s Edinburgh, six 10-year-old girls, Sandy, Rose, Mary, Jenny, Monica, and Eunice, are assigned Miss Jean Brodie, who describes herself as being "in [her] prime," as their teacher. Miss Brodie, determined that they shall receive an education in the original sense of the Latin verb *educere*, "to lead out", gives her students lessons about her personal love life and travels, promoting art history, classical studies, and fascism. Under her mentorship, these six girls whom Brodie singles out as the elite group among her students—known as the "Brodie set"—begin to stand out from the rest of the school. However, in one of the novel's typical flash-forwards we learn that one of them later will betray Brodie, ruining her teaching career, but that she never will learn which one until on her deathbed.

We spent a lot of time talking about how Miss Brodie would never get away with this today! We noticed that there was a complete absence of class distinction in the narrative - until Sandy, then in her late teens, starts to notice some people in the hidden parts of Edinburgh. None of us could work out how Mary had been admitted to the Brodie set - she is obviously not as clever as the others and today would probably be diagnosed with dyspraxia (or clumsiness as my Dad used to say).



The male interest is around Mr Lowther, the singing teacher who is in love with Miss Brodie who in turn is in love with Mr. Lloyd, the one-armed art teacher, who is married with 5 children. Brodie uses Lowther unmercilessly whereas Mr Lloyd, although he does not openly express his feelings for Miss Brodie, gets the girls to sit for portraits - all of which have Miss Brodie's face!

A fascinating book, well written with good characterisation - which prompted a good discussion. We next meet on 31st May when our book will be The Salt Path by Raynor Winn - a memoir, nature, and travel book.

Val Cowan

IF for a Christian



If you can stand before false accusation
And lift your head in grace and face the lies;
If you can join in other's celebration,
While your life falls in ruin before your eyes;
If you can grieve with others who are grieving,
Yet find in Christ a grief beyond all griefs;
If you can love those who are unbelieving,
And yet stand sure and firm on your beliefs;
If you can lose all wealth and earthly treasure,
And count it as the loss of so much dust;
If you can scorn success by mortal measure,
Striving for rewards that cannot rust;
If you can put your hand to Christian labour,
Be buried with Christ, your sins all put to end;
If every day you can love your neighbour,
You will receive the crown of life, my friend.

Based on 'IF' by Rudyard Kipling 1895

August 6th Hiroshima Day Memorial, 2025



Hiroshima Peace Memorial

This year, August 6th, marks the 80th anniversary since an atomic weapon was dropped on the Japanese city of Hiroshima. Each year in Morpeth a memorial gathering is held at 8am on August 6th in the Chantry Peace Garden. This year it will be arranged by Morpeth Justice and Peace Group. The aim is to remember the 90,000 – 120,000 people killed on that day and over the next 2-4 months and to remind ourselves of the devastating effects of nuclear bombs so that it may never happen again.

Each year we distribute paper cranes at this gathering. I had always understood that the crane was a symbol of peace but I now know that the paper crane plays a special part in the story of Hiroshima. The paper cranes are part of the story of Sadako Sasaki, a 2 year old girl, who was a victim of the atomic bombing at Hiroshima. Though severely irradiated she survived another ten years. Before she died at the age of 12 from leukaemia, and while in hospital, she folded more than one thousand origami cranes using whatever bits of paper she could find in the hospital to complete her task. Sadako knew of the tradition that if you can make one thousand cranes you can make a wish and this is what she did. Today visitors to the Hiroshima Memorial Garden leave their own cranes in booths set up to receive them and now there are many thousands left there. In Morpeth those of us who gather will leave paper cranes in our peace garden and then scatter white petals into the river in remembrance of those who died. Please come and join us if you can. Everyone is welcome.



There is a statue of Sadako Sasaki in the Hiroshima Peace Memorial Park holding a golden crane. At the foot of the statue is a plaque which reads:
'This is our cry. This is our prayer.
Peace in the world'.

Pat Fuller, on behalf of Morpeth Justice and Peace Group.

A Friend To Help ...

This is a wonderful article from Ray who shares his life journey towards his ordination as a priest. Implicit in the pages is a sense of deep compassion for the needy and homeless, the broken and lost ones, and indeed it is a reflection on how we can use ourselves as a tool to help others. We are certainly fortunate to have him living among us as we help each other to take the next step on our journey.



I grew up in Blakelaw, in the West end of Newcastle. My life had more than its fair share of ups and downs, and I was a bit of a rebel when I was younger. I left school at fifteen and didn't finish my exams. I remember my mam saying, "you're not sitting around the house all day, if you're not going to school you will need to get a job". So, I did and began working as a labourer and soon found a trade. By the time I was twenty-one, I

was self-employed, tiling and fitting bathrooms. Now don't get me wrong, I could have made a decent life doing what I was doing, but it never really felt like fitting bathrooms was what I was destined for. I was still a bit of a rebel even as a young adult, my lifestyle wasn't great, and I enjoyed partying way too much.

However, all this changed, and after a very powerful and transformative calling experience, I found my life changing in the most unexpected way. I had felt God calling me to the Church and to the service of others. It then became apparent that this calling was to ordained ministry as a priest. Once I realized that God was calling me to the priesthood, I couldn't continue walking the path I had been, and I had to make some changes. I had to follow the new path that God had laid out in front me. After a while this new path took me away from Blakelaw and that was the start of quite an adventure.

I went to stay at Hilfield Friary for fourteen months as part of the volunteer community there. Hilfield Friary is one of the most beautiful places I've ever been to stay, situated in the heart of rural Dorset. At the

Friary I was living, working and walking alongside volunteers, Franciscan brothers and the huge volume of guests we would receive. I learned about monastic life, prayer, hospitality and, most importantly, I learned about being patient (this has come in handy).

After Hilfield, I began a year-long placement in North Shields to work as a pastoral assistant on the ministry experience scheme. My role was to work alongside the clergy team and basically to see what life is like for a parish priest. I spent my time walking alongside people and learning by sharing in the experience of the community there. And after a lot of preparation and all the relevant interviews, the time came to begin training for ordained ministry.

I started my training at Ripon College Cuddesdon and I completed my first year. However, life can throw some curveballs sometimes and I took a year out to work on things in my personal life. During this time out, I began working with adults with learning disabilities. I also met Kelly 'my now wife', and we moved in together. One year off turned into a few years, but I always had anticipated going back into training for ordained ministry.

I then began working at Newcastle Cathedral and I have worked there for nearly four years now. When I started there, it was because I felt like I needed to get back into a church setting so I could start preparing myself for stepping back into the discernment process and eventually I did step back in. I have learnt so much working at the cathedral, especially because of its mission to the homeless and street life community, but if I were to write all of that down we might end up with a magazine resembling the old yellow pages.

There is one thing though that I have found important at the cathedral and indeed in all my previous experiences on my journey so far; this is having the opportunity to just walk alongside people and share in their experience as they come to encounter and worship God. And that I suppose is what brings me to Morpeth

As part of the discernment process for ordained ministry, it can be a very valuable learning curve to go out into church communities that might be different from that which we are used to, or are doing things differently than we are used to. For me, being here in Morpeth gives me an opportunity to do some preaching, to get involved with some

services and to learn about how God is moving in this place and community. And again, this means walking alongside people, sharing in their experiences and in their journeys as they come to encounter God and worship in this place.

I have been made to feel very welcome. The people here are great, and I am enjoying the different services and the way that the community seems to have a strong sense of empowerment, especially when it comes to leading and taking part in services. I am looking forward to getting to know more about the people and this place. So, if you do see me around, please say "hi", and if there is anything you want to know, or I can help you with, don't be afraid to ask. I am here to learn and to listen and to share in your experiences here. And maybe, for a while, we can journey together.

Ray Hetherington



WHY NOT LEARN TO PLAY BRIDGE IN 2024/25?

This great game can keep your mind active whilst being social and fun at the same time.

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For classes contact one of the following teachers:

John Kingcome : 01670 531469

Cyril Meehan : 01670 512 879

Ray Rayner : 01670 730930

Or visit our website for more details

www.Morpethbridge4all.co.uk



Can you believe it Christian Aid is 80 years old this year...

(although the Morpeth group is a little bit younger!!)



Christian Aid was established at the end of the second world war, to bring hope and practical support to refugees in mainland Europe, and in the 1940's alone raised over £80,000 (equivalent to over £3million today) which enabled local churches and groups on

the ground to meet the needs of displaced people.

Over the last 80 years Christian Aid has continued to work with partner organisations around the world to deliver emergency support in response to disasters – natural or man-made, has supported the development of the Voluntary Services Overseas programme, has worked to empower disadvantaged communities to rebuild lives by creating thriving businesses to support themselves, and in the 1960's created the Disasters Emergency Committee (DEC) to support a collaborative response by a number of ways, in response to urgent needs. To read more about the work of Christian aid over the last eight decades, visit the website: <https://www.christianaid.org.uk/our-work/about-us/our-history>.

Christian Aid is there to provide support to people in need, irrespective of their nationality, faith or background. We aim to work towards a just and fair world where all are valued and supported. Christian aid understands the significant impact on others and the consequences of climate change, supporting communities affected by severe floods, wildfires, cyclones, droughts and famine. This work involves lobbying MP's and the government to act justly, and to bring to task those who pollute our world and damage the environment. If you want to get active, and bring hope back to our world you can find out more at: <https://youtu.be/d44093fyLT0>.

You can also sign the petition at: <https://www.christianaid.org.uk/get-involved/campaigns/restore-campaign-launch-petition>.

So, what are we doing here in Morpeth this year, and how can you get involved?



For the last four years we have run a pre-loved toy sale and coffee morning, which takes place in April. All the toys are donated by family, friends and members of our wider church families.

Although this year was a bit quieter, as it coincided with the procession of the Carabao Cup at the Town Moor (well done Newcastle), we still raised almost £700 with your help.

Have you ever wondered how Christian Aid uses the money which has been donated? Here's some information from Christian Aid's website:

How is each £1 of Christian Aid's income used?

"In the financial year ending 31 March 2024, for every £1 we received, we spent:

- 84p on our life-changing work, including working for long-term change, responding to humanitarian emergencies and using our voice to call for global change.
- 16p on our fundraising and awareness raising to attract new supporters to make all the above work possible.
- For every £1 we invest, we secure more than £6 in return"

If you want to find out more, please check out their website

Much of what we do as Christian Aid is to raise awareness and understanding of world events.



In April we were also able to screen the film *Tinderbox*, with 31 people joining us on the evening, including members of Morpeth's Justice and Peace movement. The film was initially released in 2022 and aims to provide an unbiased view of the historic origins of the tensions and resultant divisions between people living in Palestine and Israel. Their views, experiences and beliefs are presented in an honest and very powerful way.

It's not a comfortable watch, particularly in the context of the ongoing situation in Gaza. The loss of life and the devastation is heartbreaking. If you would like to watch this film at home, search for *Tinderbox* on Youtube.

Helen Cunningham, the regional representative for Christian Aid in the North East and Cumbria was able to explain how Christian Aid is managing to get support into Gaza in such difficult situations, via partner organisations. Yes, helping to provide the basics, but also enabling dignity in adversity. One of the more joyful results has been the establishment of a wedding camp where couples can go with family members, and together for a few days can celebrate the joy and hope of getting married.

May 2025 sees our next big event, Christian Aid week 11th – 17th May when we carry out our door-to-door

collections. This year's focus is on the impact of climate change on people in Guatemala, where agricultural training programmes will be

funded by your donations and will help prevent families from going hungry. Every little makes a difference.

We will deliver as many envelopes as possible through doors in Morpeth, but the doors are many now and we realise that we will miss some. If you don't receive an envelope, please consider giving in other ways:

- Give directly online to Christian Aid
- You can give money at any of the churches in Morpeth – (special envelopes are available in all churches).
- You can sponsor Morpeth's very own Gadgy and Shirley Forster as they complete the Byways on Maydays 70K ; they hope to achieve that distance over several short walks that you can join them on. Will they make it to Mitford, Fairmoor, Hebron, Longhirst, Ulgham, Pegswood, Clifton, Hepscott, Shadfen, Bothal or even Stannington or Hartford Bridge within the week?

If you'd like to get involved and walk with them just e-mail Shirley at morpethchristianaidgroup@gmail.com , or why not greet them on the way and chuck some change in the collecting bucket, or make a donation online at our just giving pages: morpethchristianaidgroup's fundraiser for Christian Aid?

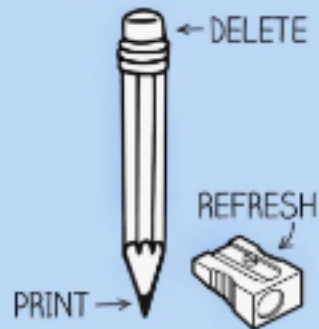
Show a little love to others in need and change our world.

Liz Scott Tatum

Spirit of Nostalgia - friend or foe?

I remember very clearly, when younger, my father observing us as children arguing about who's turn it was to watch "Swap Shop" or "Tiswas" on a Saturday morning. Or when we were complaining about being bored, or moaning that we only had one toilet, and one of us (my middle sister) had been on the loo too long and was obviously reading her Bunty annual. My father would then respond with his usual mandatory "When I was a child..... we didn't have an in-door toilet, television wasn't even invented or we only had a cardboard box and a stick to play with". He would often then launch into the blessings of his age, where no one had a ha'penny to rub together but you could buy a bag of sweets for a farthing. Everyone was friendly, there was no crime, no one was ever in need of anything. Times were tough but everyone was happy! His eyes would gloss over, and you could see the Spirit of Nostalgia consume him and nothing you could say would shift his belief in the warm and fuzzy memories he was convinced were truths. How ridiculous!

WHEN I WAS A KID, THIS WAS MY COMPUTER:



Well, the other day one of our children was complaining about how cold it was in their house, and they were going to turn on the central heating and without warning I heard myself say "When I was a child we didn't have central heating, I remember being able to write my name on the ice on the inside of my bedroom window" The Spirit of Nostalgia then enveloped me and the memories of the 3 day week and no electricity and not

being worried about no Wi-Fi as we didn't need it. Times were much simpler; everyone was friendly and we didn't need to worry about Armageddon. Even as I was reminded about the IRA bombs in London and the fears of the cold war and nuclear oblivion the fuzzy and warm feeling of nostalgia had so invaded my being that I was impervious to the negative truths my children were trying to remind me of. Nostalgia can be a tonic for what's going on in the world but in reality, it is a spirit

of deception, manipulated by our desire to be wrapped in the comfort blanket of past memories.

In Exodus 2 you can read of the people of Israel grumbling about the King of Egypt and being in slavery. They call out to the Lord who provides Moses who leads them out of Egypt and into the wilderness. Everything is provided, manna from heaven! But then the years and months draw on as do the chapters and we see the Spirit of Nostalgia creep into the minds of the people of Israel. The gloss of their rescue from Egypt was fading. Ex 16:1-3 *"Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger."* The Spirit of Nostalgia takes control, and as it always, there is no reasoning. In Matt 17:4 *Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah."* Peter was desperate to keep this supernatural moment on the Mount of Transfiguration in aspic, make an eternal nostalgic moment permanent, he didn't want to let go. Mary in John 20:17, seeing the risen Lord Jesus at the empty tomb, is told by Jesus *"Mary do not cling to me"* The warning here is 'do not let the spirit of nostalgia take control' (don't cling to your historic memory of me Mary). Often in times of distress when our minds are seeking some form of comfort we find them opening to the spirit of nostalgia which is always prone to exaggeration and selective truths. When we are seeking comfort, we should actually be seeking God! Jesus told us John 14:26 *"But the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things and will bring to your remembrance all the things which I have said to you."* Nostalgia is powerful but not reliable. It can even be weaponised by political and worldly entities, it's nice and fuzzy but should never be the motivator for our lives. So, if it's comfort you are seeking I would suggest seeking it elsewhere. My money's on the Comforter, the Holy Spirit of God. But I would say that!



Praying you have a blessed and hot summer like 1976 which was the best summer ever!

God Bless Simon

office.morpethparish@gmail.com

