



# THE JERSEY METHODIST

£1.00

[www.ci-methodist.org.uk/Jersey](http://www.ci-methodist.org.uk/Jersey)

January 2011 No: 90

## Sark Methodist Chapel

At Easter 2010, David Hollingsworth, the lay worker on Sark, was accepted for the Methodist Ministry and so in August he left the Island and went to train in Birmingham. This left a vacancy on Sark.

Graeme and Elaine were asked to organise the process for employing a new lay worker. This began by Graeme visiting Sark in June to establish what the local people wanted, and having agreed that, the post was advertised. We were pleasantly surprised that 10 people expressed an interest and 6 applied. That six were shortlisted to three and interviews were held. The selection panel were unanimous that Karen Le Mouton should be offered the post. She has accepted and will start in January with a welcome service on Sark on 5th February 2011. I am sure that as a circuit we would wish God's blessing on Karen as she begins her appointment, and prayers for her, her family, and the Sark people would be appreciated I am sure.

**Graeme Halls**



## New Lay worker for Sark



**Karen Le Mouton**

The Sark post is for 20 hours per week. Karen will be moving to live in Sark and commuting back to Jersey for two days a week during term time to continue working part-time for Education as Head of Pupil Support. Husband Steve and mother Aileen will remain in Jersey to maintain their home here. We offer Karen every blessing for her work in this new opportunity.

**“The World is my parish” declared John Wesley as he travelled ceaselessly. Karen is one of Mr Wesley’s preachers !**

## PUPPET MINISTRY

On Sunday 14<sup>th</sup> November St Aubin Puppet Ministry Team presented Disney Funtasia. It was a huge success with St Aubin Church filled to bursting with children of all ages together with their parents. Many came dressed in Disney costume clutching Disney toys of all description. The show began with a Disney Parade for all to show off what they were wearing. Our theme was friendship and as well as the puppets singing and dancing we watched clips from many of the Disney films reinforcing the fact that we can be friends with everyone, even to the most unlikely pairs; the fox and the hound, beauty and the beast and we can even be friends with a .....dragon!!!!

**Liz Lambotte, front right, with her puppet team**  
(Scanned from JEP photo; ©JEP)



The puppeteers, the technology team and members of Les Quennevais Steel Band who performed during the afternoon helped to make this a huge success. Ideas for the next show are already in the pipe line.

**Liz Lambotte**

## Tourists or pilgrims

Colin Morris, in his book 'God in the Shower, Thoughts from Thought for the Day', draws a distinction between seeing great treasures out of context in museums and seeing them at work for the purpose for which they were designed. He applauds the existence of museums - the only way many inventions and treasures from the past still exist for us to admire - but he feels that the magic and meaning has changed with the context.

He says it is much the same with the great cathedrals and historic churches of our land. They have to be seen at work to realise why they were built and what they are intended for. It is wonderful that so many people visit them but they were not intended to be tourist attractions. The aim was not to get people to say how great the medieval craftsmen were or how great Britain's historical heritage is. What had inspired the original designers and builders and driven them on to do their greatest work was the recognition of how great God is !

St Helier Methodist Centre is not a 'great cathedral' but it is an imposing and large church building standing visibly in the centre of town and making a strong statement of Christian faith. I wonder how many of the tourists who visit SHMC leave feeling something of a 'pilgrim' having experienced our large church in context, alive and serving the community? It is up to the people of today to maintain a living and visible faith at SHMC to enable more tourists to become pilgrims.

When you visit other great ecclesiastical buildings do you go there to admire the architecture alone or do you wonder at the faith of those who commissioned the work? Colin Morris suggests your answer will change the experience for you.

O Lord my God! when I in awesome wonder  
Consider all the works Thy hand hath made,  
I see the stars, I hear the mighty thunder,  
Thy power throughout the universe displayed:  
Then sings my soul, my Saviour God, to Thee,  
How great Thou art! How great Thou art!

**From SHMC magazine**

## **'Praising Hands'**

The Jersey Eisteddfod Deutsche Bank Festival of Performing Arts made national history in November when, for the first time ever, a category for signing choirs was included in the Music Section.

In what the Deaf community would consider a groundbreaking hour, four choirs, two from the UK, took to the stage and triumphed in beginning to dispel the myth that deaf people cannot "get" music. The auditorium was packed, with most of Jersey's Deaf population present. Lyrics from songs as diverse as "Greatest Day" by Take That to "I will follow Him" from the film Sister Act were translated into British Sign Language and performed to backing tracks. Each choir comprised a mixture of deaf and hearing people, with ages ranging from six to eighty two. Sound checks took place in advance so the deaf members could confirm that they could sense the vibrations necessary to allow them to feel the music and keep time. The deaf conductor of the "Praising Hands" choir, Pat Bougeard, performed in her bare feet, so she could feel the music through the stage floor, and felt the loudspeaker at the beginning in order to get the tempo. During the performances, it was impossible to tell who was deaf and who was hearing.

The new category was proposed and supported by the Jersey Society for Deaf Children and Young Adults. Vivienne Armstrong of the Society said that she was delighted with the success of the evening. "It was incredibly exciting and very emotional. Many people have waited a very long time for this; for the first time, deaf music has gone mainstream. We would love to see other festivals follow suit, so that signing choir classes become the norm rather than the exception. It was great to be part of something which we believe will prove hugely significant in British Deaf history and we

are very grateful to the Eisteddfod Music Committee and sponsors for allowing us to make it happen".

The first adjudicator was Dr Paul Whittaker OBE, an Oxford music graduate, who is himself profoundly deaf and the founder of the charity Music and the Deaf. He commented: "the atmosphere in the theatre was electric, and the enthusiasm and emotion of the evening was overwhelming. The participants had such a great time and there is certainly enthusiasm for continuing the class".

There were two classes, the first for choirs under 18 and the second an open class. The winners of the under-18s was St Clement's School Signing Choir, who received a silver. Three profoundly deaf children, who all wear cochlear implants and attend the hearing provision at the school, were in the choir.

The open class was won by Dee-Sign choir, who had come all the way from Chester for the event. Their stunning rendition of "I will follow him" secured them gold and the request to perform an encore, which culminated in probably the first standing ovation in Eisteddfod history. The other entrants were the Liverpool Signing Choir and the Praising Hands signing choir, who both received silvers. All the inaugural competitors received trophies, in the shape of hands, which were donated by the Society, which also donated money prizes to the winners **Pat Bougeard**

**The deaf community were saddened by the sudden death of Billy Dorkins just after Christmas. Billy was an enthusiastic member of Praising Hands.**

## **Apples**

The children were lined up in the cafeteria of a Catholic Elementary school for lunch. At the head of the table was a large tray of apples. A nun had posted a note on the tray, "Take only ONE, God is watching". At the other end of the table was a tray of chocolate chip cookies, next to which, in a child's handwriting, was a sign, "Take all you want, God is watching the apples."

## Jo Strickland is the new Georgetown Administrator



We said... "Jo...tell us a bit about yourself....

\* I was born & grew up in Jersey - in-fact having travelled around the world several times, I've ended up living 100 meters from the family farm where I grew up at Le Bourg in St Clement

\* daughter of Mavis & Harry Baudains, whom many of you may know through La Rocque Church. Many fond memories of La Rocque Sunday School back in the 60's alongside my sister

Kathryn.....memories came flooding back the first day of meeting Wilma, as she showed me photos of the Activity Group's outing with lots of windswept, happy faces sitting on the backs of lorries.

\* educated at Jersey College for Girls, before the culture shock of going to university at Roehampton in London. Having graduated in the early 80's, I spent several years travelling & working my way around the world, revelling in the exhilarating array of sights, experiences & people that such trips bring.....part of my heart still remains in British Columbia, Canada!

\* my travels came to an abrupt end at the hands (or should I say mouth!) of a Tsetse Fly on an Overseas Aid Trip to Malole in Zambia in '88, but it was the resultant journey back to full health over the next 7 years which led me to explore the field of Complementary Medicine which is now such an integral part of my life. Sometimes the biggest

challenges turn out to be the biggest gifts!

\* as soon as I recovered, I moved to Devon to work & to study Homeopathy near Dartmoor, & I have really loved running a Homeopathy Clinic ever since qualifying in 2000. My husband Jeremy & I had thought that we'd be based on the edge of beautiful Dartmoor for many years, but as soon as I became pregnant with our first daughter, I became something of a Homing Pigeon, & before we knew it we were back in Jersey with all the family! Now after several years of working from Dr's surgeries in Jersey, I'm lucky enough to have my own Clinic attached to my home....huge thanks are due to my parents for their help in realising this dream! Homeopathy helped me to get back on my feet, so to be able to repay that gratitude by helping others to regain their health is a huge privilege, and very fulfilling.

when I'm not working I love to walk, cycle (although as the children get older it's becoming increasingly difficult to keep up with them!), study, & spend time with family & friends - I wish I could say that I also love to garden, but as anyone who regularly walks past my house (Elaine & Graeme!) will testify, that's a project for next year!!

\*as you can probably tell, my family is hugely important to me, & I am lucky enough to have 2 children, Maia aged 9, & Marley aged 8...I love being their mum! They are lots of fun & I feel very blessed to be able to bring them up in such a fantastic place as Jersey. One thing about travelling is that it makes you appreciate the positive aspects of wherever you are, & Jersey has many positives, with its beautiful beaches, cliffs & valleys, friendly people, & the wealth of opportunities for growing children...such as the Parent & Toddlers groups run at the Church! I still remember the friendly welcome from Bev & her team when I first took Maia & Marley along - it seems like many years ago now!

I'm in the office at Georgetown Monday & Wednesday 9am-12pm, & Friday 9am-1pm, so do pop in & say hello if you're passing!

**Joanne Strickland**

**And we had just said farewell to Wilma...**

## Farewell to Wilma Le Moignan



A group of Georgetown members gathered on the last Friday in November to say 'Thank you' and 'Farewell' to Wilma, our friendly Church administrator. She is moving to a new job in town that will use her language skills but doesn't give her such convenient parking. She said she will miss us and we will all miss her.

## Ebenezer's Special Window

Window to the World is a sculpture by Mel Howse, a young and talented artist from Chichester. It was commissioned by the church to mark the completion of the development project..



The window was inspired by our church property steward John Green, who pointed to the space above the new hall doors and said "I can see a glass cross up there!"

Discussions with Mel Howse finally produced this inspiring sculpture which we feel is a piece of quality art that Jersey can be proud of. The traditional cross represents the historic faith of the church with the dove symbol of the Holy Spirit reminding us of God's eternal presence. The surrounding flames create movement and speak of the Pentecost experience inspiring a living and active faith.

We hope the window will stand as a witness that Ebenezer strives to maintain a contemporary expression of the historic faith.

At night the window is illuminated so that the people of Jersey can appreciate the art and it's message.

**From the website**

[www.ebenezer.ci-methodist.org.uk/page14.html](http://www.ebenezer.ci-methodist.org.uk/page14.html)

## MENTORING TO TRANSFORM LIVES

On Saturday 26th March 2011 the Methodist Circuit, in partnership with Sophia Network, have arranged a training day for all those involved in working with children, young people and adults. The day will be led by Sharon Prior and Paul Wilcox who are well known figures in the north of England for mentoring and coaching. The sessions will include learning about what the Bible says about mentoring, the different stages and the key skills needed. How important it is to ask open questions and to listen to the answer, as well as asking questions that are relevant to the age group you are working with.

This will be held at **Bethlehem Methodist Church from 10am to 4.15pm**. There will be no charge for the day but a retiring collection will be taken to cover the cost of the lunch. Please book your place as soon as possible by emailing [lizlambotte@jerseymail.co.uk](mailto:lizlambotte@jerseymail.co.uk) or telephone 07797780155.

**Liz Lambotte**

## Keeping “kosher” and ecological wisdom

Rabbi David Seidenberg writes:

I've always believed that keeping kosher was not just a way of creating Jewish identity, but also a way to create a society attuned to the earth. After years of wondering why some animals are kosher and others are not, I have found an ecological explanation for these rules.

The Noah story is the first time the distinction between 'pure' and 'unclean' animals is mentioned (Noah is told to bring seven of the pure (tahor) animals, which are the ones we call kosher.) So even the least universal aspect of kashrut, the "cloven hoof and cud-chewing mouth" requirement, has its roots in one of the Torah's most universal stories. That's a good jumping off point for searching out the universal meaning of these culturally-specific, arguably parochial laws.

As non-Jews, we may think we are not bound by restrictive dietary rules, and yet we have our own taboos. Just imagine the uproar if, for instance, horse meat was available for sale in British supermarkets. Or for that matter, cat or dog, which are just sacrificed in African voodoo. The Rabbi draws more general ecological principles about sustainability now the cost of food is increasing, and we wonder how much longer the vast quantities of meat that our culture devours can be sustained.

Judaism arose in a particular place within a particular ecosystem. While Jews live everywhere, our rituals are keyed to the seasons and rhythms of the land of Israel. This is not just true of Judaism. Each culture evolved in an ecosystem that shaped not only its diet and cuisine, but also its fertility and rain rituals, its pantheons and ways of worship. The reason why there are different cultures is not primarily political or theological, it's that each society must find a way to teach its generations how to live in harmony with its unique ecosystem.

One of the primary ways that a culture expresses its values and its sense of belonging in the world is through eating. In fact, one of the primary ways of "civilizing" ourselves is to separate killing from cooking and eating. For a lion must eat and hunt with one and the same mouth. Only a few species (e.g., primates with hands) can even theoretically make a separation between killing and eating. Humans, in fact, are the only predators who have the capacity to completely separate killing (or capturing) from eating. This truth is embodied by the law given to Noah to not eat "a limb from a living animal" (ever min hachai).

This civilizing process sounds like something that separates people from Nature. Yet by emphasizing humanity's uniqueness, such rules can also restrain human power and strengthen our empathy with all the other animals.

In Judaism, this drive to elevate our human uniqueness through how we eat is deeply embedded in the powerful rules about how we slaughter animals, the central focus of kashrut. Separating the blood from the flesh is first described in the Noah story, and then in other parts of the Torah, as the way we respect an animal's soul and life in the face of using it for food: ki hadam hu hanefesh 'You will not eat the blood because the blood is the soul'. (Lev. 17 & Deut. 12)

The imperative to not eat the blood, combined with the imperative to not cause an animal suffering, allows for only one way of kosher slaughtering, what we call shechitah. Shechitah is supposed to accomplish both goals (if done properly) by using an extraordinarily sharp knife to cut the carotid arteries, jugular veins and trachea of an animal in one cut. Done correctly, it's supposed to allow the blood to flow out and the heart to continue pumping, while rendering the animal unconscious.

Salting meat to draw out any remaining blood, and most importantly not cooking the flesh produced by an animal's death with the milk that nurtures life (basar v'chalav or milchig and fleishig) are more ways of creating separations between the life of an animal, the death of an animal, and the act of eating. All these rules and rites sanctify the act of incorporating another animal into our own life and body. These laws are uniquely a part of the covenant of the Jewish people, but they are hinted at in the respect for the animal's life and soul expressed in the Noah story.

Just as rules about how we kill and prepare meat distinguish human beings from other animals, rules about the way people harvest plants, which separate farming from foraging, are also a "civilizing" force found in most cultures. In Judaism, laws about pe'ah (not harvesting the field corners), leket (leaving the gleanings), and kilayim (not interspersing species in a certain kinds of fields), not only underline our humanity; they also add a dimension of holiness and restraint to the act of taking from the earth.

All of these ritual laws create both a separation between humanity and other species, and between Jewish culture and other cultures. Along with this comes a sense felt by many Jews that Jewish culture is somehow more civilized. That sense of election, so to speak, is a strictly anthropological dimension, without any direct ecological benefit. But the other meanings discussed above, to the extent that they create a heightened sensitivity to the lives and species that we use and eat, as well as an awareness of death and life itself, are universal in scope and have a clear ecological benefit.

Returning to the main point: every religion arises in or is shaped by a place and teaches how to live in that place. Though every ritual has many levels interpretation, e.g. historical, theological and personal, the ecological meaning may be the soil in which all else grows. The depth of this meaning is not in generalities, but in the details.

In the case of kashrut, for example, the rule about not eating blood makes it almost impossible to eat hunted game. In an ecosystem where humans depended on large herds of wild animals like buffalo, as we find in the North American plains, this rule would be almost impossible to follow. But in an ecosystem where wild herds and habitats are less productive, a hunting culture is unsustainable. A culture where humans can carefully control the size of domesticated herds to fit the limits of the ecosystem and the needs of the population is what's called for. That was the ecosystem which shaped the religion of our ancestors.

This brings us to that most puzzling of categorical rules: which animals we can and cannot eat. Almost everyone knows the rule: mammals that chew their cud and have split hooves are kosher; all other land animals are not. (Lev. 11 & Deut. 14) What do these two characteristics of hoof and mouth mean? Ecologically, there is a specific meaning, which goes far beyond any hygienic or other rationalistic or symbolic interpretation.

That meaning is straightforward: any animal that chews its cud can eat grasses and plants that are inedible to human beings, and any animal that has split hooves can walk (and graze) on land that is too rocky to farm with a plow. These characteristics together mean one very clear thing: the only land animals that we can eat according to the laws of kashrut are animals that do not compete with human beings for food.

The rules we still follow in Judaism would in their original context in the ancient Mideast have allowed a civilization to thrive, without destroying the ecosystem it depended upon. In an ecosystem which is in some ways marginal, that is, an ecosystem which depends on intensive human input (agriculture and herding), as well as upon intensive "divine" input (i.e., rain, as it was understood by our ancestors), there was no room for devoting good farming land to livestock.

Embedded in this wisdom about locale is another truth: any culture which allows domesticated herds to compete with humans for food also pits farmers against herders. More importantly, it pits the poor who have no land against owners who control both land and herds.

We can easily see the dynamics of this problem in the modern world, where rising world food prices endanger the poor in many countries. Those prices are driven up in part by the industrial practice of feeding grain to cattle, instead of giving them their natural diet of diverse grasses and other pasture plants, and they are also driven up more recently by the use of grain to make ethanol fuel. Instead of competition between herders and farmers, we have competition between feeding our SUV's and cattle, and feeding other people.

Ecologically, the sacrificial system also had a very specific lesson: the life and soul of the animal, found in the blood, remained holy, even after the animal was slaughtered, and the only suitable use for this lifeblood was as an offering to God.

The kind of industrial meat-production we see in our time would have been impossible, because it would fly in the face of every ecological, humane, and health consideration that underlies kashrut. The sacrificial system also fits into a broader pattern of rituals and rules related to animals and to the land, a pattern that gives us a unique model for how to create a sustainable civilization.

My hypothesis for why animals must have cloven hoofs and chew their cud is just that: a hypothesis. It fits into a broader understanding of how the Jewish relationship to food is structured by the Torah, with its emphasis on equity and the sanctity of both human life and all life. If this theory could be proven wrong, kashrut would still have its other meanings. But in a time when all of the world's religions need to help us steer towards sustainability, it is worth so much to know that Judaism, from its earliest time and earliest stories, has an ecological underpinning that we can all listen to and search for.

## Christmas displays at Georgetown

The Twelve Days of Christmas are the twelve days between Christmas Day, 25th December, the birth of Jesus, and the Epiphany, 6th January, the day Christians celebrate the arrival of the Magi (Wise Men or Kings) and the revelation of Christ as the light of the world.

Elaine Halls set herself the challenging task of knitting every character in the story. 1 +2 + 3 ... +12 = 78 of them ( and a cow for the maids to milk!). It was completed ready for display over Advent at Georgetown.



"The Twelve Days of Christmas" may sound silly and contrived to many of us. But it actually had its origins in religious symbolism - and with a serious purpose. It dates from a time of religious

persecution 1558 until 1829. The song, "The Twelve Days of Christmas," was written as a kind of secret catechism that you could sing in public without fear of arrest - a learning or memory aid to Christians. The "True Love" mentioned in the song is God Himself. The "me" who receives the presents refers to Christians. Each of the "days" represents some aspect of the Christian Faith that it was important for children and adults to learn.

So on the ..... Day of Christmas my true love sent to me

### A PARTRIDGE IN A PEAR TREE

The Partridge represents the courage and devotion of Jesus Christ dying for his people. A mother partridge will lure predators away from her chicks, even sacrificing her life for them. The Pear Tree symbolizes the wooden cross upon which Jesus died.

### TWO TURTLE DOVES

They represent the Old and New Testaments. Doves also symbolise Peace.

### THREE FRENCH HENS

They represent FAITH, HOPE & LOVE and also remind us of the gifts offered to Jesus by the Magi (Wise Men or Kings), precious gifts of Gold for a King, Frankincense for a Priest and Myrrh as a symbol of death. French Hens were valuable themselves, being the food of Kings.

### FOUR CALLING BIRDS

Represent the Gospel Writers, Matthew, Mark, Luke & John The Calling Birds may have been Blackbirds or any other sort of Songbird.

### FIVE GOLD RINGS

Represent the first FIVE BOOKS of the Bible which are also known as the Books of Law, or Law of Moses or Torah, or Pentateuch...they are: Genesis, Exodus, Leviticus, Numbers & Deuteronomy

### SIX GEESE A LAYING

Represent the six days of CREATION. The eggs, from which new life springs, symbolise creation in themselves

### SEVEN SWANS A SWIMMING

They represent the seven gifts of the Holy Spirit outlined by the apostle Paul: Wisdom, Understanding, Judgment Courage, Knowledge, Reverence, Fear of the Lord (Wonder or Awe).

The swan, a graceful bird, symbolized these virtues.

Can you see the cow, waiting to be milked, behind the maids?



#### EIGHT MAIDS A MILKING

They represent the Beatitudes. The Poor in Spirit, those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the pure in heart, the peace makers, those persecuted for righteousness

Being a milk maid was one of the lowest jobs in 16th century England. Jesus came to save the poor and the humble, the common ordinary people.

#### NINE LADIES DANCING

They represent the nine fruits of the spirit: love joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

#### TEN LORDS A LEAPING

They represent the ten commandments:

You shall have no other gods before Me

You shall not make for yourself a carved image

You shall not take the name of the Lord your God in vain

Remember the Sabbath day, to keep it holy

Honour your father and your mother

You shall not murder

You shall not commit adultery

You shall not steal

You shall not bear false witness against your neighbour

You shall not covet your neighbour's possessions

#### ELEVEN PIPERS PIPING

They represent the eleven faithful apostles who followed Jesus to the end and spread his message after his death. While there were twelve apostles, one, Judas, betrayed Jesus.



I did check there was no cheating, 11 lovely pipers and 12 smart drummers

#### TWELVE DRUMMERS DRUMMING

Represent 12 points in the Apostles Creed:

1. I believe in God the Father, Almighty, Maker of heaven and earth:

2. And in Jesus Christ, his only begotten Son, our Lord:

3. Who was conceived by the Holy Ghost, born of the Virgin Mary:

4. Suffered under Pontius Pilate; was crucified, dead and buried: He descended into hell:

5. The third day he rose again from the dead:

6. He ascended into heaven, and sits at the right hand of God the Father Almighty:

7. From thence he shall come to judge the quick and the dead:

8. I believe in the Holy Ghost:

9. I believe in the holy catholic church: the communion of saints:

10. The forgiveness of sins:

11. The resurrection of the body:

And the life everlasting. Amen

#### Quick test now

What did my true love give to me on the \_\_\_\_\_ day of Christmas? And who is my true love?

## Kenya 2010

Almost exactly four years ago a team of nine representatives of the St Helier Christian Unity Group set out for the Kenyan village of Nyalkinyi. David Hicklin, Charlotte Hunter and Maureen Rayson were among this group. All are keen to see the project become self supporting. However, there is still a long way to go!

The aim was to build a Health Centre so that the villagers could all receive health care, and perhaps even have a feeding programme up and running for the primary school. With great enthusiasm the building started but unfortunately, as with many projects, there were some setbacks! However after our last visit in April the Jersey Nyalkinyi Community Health Centre opened its doors and the first patient was seen on 19th.

In early October Elizabeth Mullane and I “on the spur of the moment” decided to go out again to Nyalkinyi to see how things are progressing. Word gets around very quickly in Kenya we discovered. Within a short time of our arrival Nelson, the Chairman of the Committee, was at the hotel to see us, shortly followed by a young man, David, a member of the Rotary Club. After they had left and we had had a meal, Sister Caroline who looks after many, many orphans welcomed us and she was followed by the Deputy Mayor of Homa Bay, John. What a welcome!

We were very keen to get to the village to see the clinic working. The difference was amazing from when we were last there. We were immediately struck by the atmosphere; it was such a happy group of people who enjoyed the work that they were doing. There are two nurses there now, Penina whose wages the Christian Unity Group pay, and a new young nurse, Nancy, who is paid for by the local MOH. We were shown around the complex with great enthusiasm, such a pride in the work they are doing is really inspiring. It is hard to transmit such a wonderful atmosphere; we were just absorbed into it. We had taken with us some drugs supplied by a Jersey pharmacist. Their eyes lit up when they saw these. There was not a lot but it was like gold dust to these nurses

The patients who can afford it pay a token fee for their consultation but not all can afford to pay and so it is difficult for the Committee to keep up the supply of drugs and of course there will be no point in having a Clinic if the patients cannot have treatment!

After the first six months things seem to be running reasonably well, but not of course without problems other than drugs. The borehole pump was not working and being a cheap one could not be repaired! However they do have guttering now,

previously not a common sight in Kenya and a large tank to collect rainwater. This is boiled and filtered for use at the centre. On the more positive side, electricity should be connected soon and they do have the old electric pump which was used with the generator before that was stolen!

We saw many patients visiting while we were there, travelling from many places around. One old lady was diagnosed with a stroke and had to be transported to the nearest hospital by motor bike (the taxi transport in that area) lifted on by helpers and held on by a young man on the back.

The feeding programme for the school is “on hold” at present, though the committee are starting a small chicken farm on the compound from which they hope to make a little money when it is up and running, but this will probably be used to boost the drug supply. They were also starting to grow some vegetables on the site; let us hope that the MOH approves of this! The fields are all in the name of the Centre now, but having been left uncared for so long will need a lot of preparation before they can be used to produce good crops.

We are ever hopeful that we will get all the outstanding goods which are due to the centre but in the meantime they have a good Committee whom we met at various times during our visit and who visit the centre as often as they can to check all is working well. We will also have to get some funding going to help them until they can run independently. Watch this space!!

They are really feeling positive now and the clinic is becoming a byword in the area. The nurses, the guards, Sammy, who receives the patients, and Christine who does the cleaning so obviously enjoy their work and the villagers are so delighted and happy with what the Unity group have done for them, that we must still keep supporting them.

**Maureen Rayson**

(Day 8 in the Methodist Prayer Handbook focuses on Kenya. It might be good to specify the work at Nyalkinyi and sharpen the focus for your prayers that day.)

## 1 Corinthians 13 - The Christmas version

If I decorate my house perfectly with plaid bows, strands of twinkling lights and shining balls, but do not show love to my family, I'm just another decorator.

If I slave away in the kitchen, baking dozens of Christmas cookies, preparing gourmet meals and arranging a beautifully adorned table at mealtime, but do not show love to my family, I'm just another cook.

If I work at the soup kitchen, carol sing in the nursing home and give all that I have to charity, but do not show love to my family, it profits me nothing.

If I trim the spruce with shimmering angels and crystal snowflakes, attend a myriad of holiday parties and sing in the choir's cantata but do not focus on Christ, I have missed the point.

Love stops cooking to hug the child.

Love sets aside the decorating to kiss the husband.

Love is kind, though harried and tired.

Love doesn't envy another's home that has

coordinated Christmas china and table linens.

Love doesn't yell at the kids to get out of the way,

but is thankful they are there to be in the way.

Love doesn't give only to those who are able to

give in return, but rejoices in giving to those who can't.

Love bears all things, believes all things, hopes all things, endures all things. Love never fails.

Video games will break, pearl necklaces will be lost, golf clubs will rust.

But giving the gift of love will endure.

MERRY CHRISTMAS.

## For all those grandparents who use a computer....

The computer swallowed grandpa.

Yes, honestly it's true!

He pressed 'control and 'enter'

And disappeared from view.

It devoured him completely,

The thought just makes me squirm.

He must have caught a virus

Or been eaten by a worm.

I've searched through the recycle bin

And files of every kind;

I've even used the Internet,

But nothing did I find.

In desperation, I asked Jeeves

My searches to refine.

The reply from him was negative,

Not a thing was found 'online.'

So, if inside your 'Inbox,'

My Grandpa you should see,

Please 'Copy, Scan' and 'Paste' him

And send him back to me.

## Heaven's grocery store

As I was walking down life's highway, many years ago, I came upon a sign that read Heaven's Grocery Store.

When I got a little closer the doors swung open wide and, when I came to myself, I was standing inside. I saw a host of angels, they were standing everywhere.

One handed me a basket and said 'My Child shop with care.' Everything a human needed was in that Grocery store and what you could not carry you could come back for more.

First I got some Patience. Love was in that same row. Further down was Understanding, you need that everywhere you go. I got a box or two of Wisdom and Faith a bag or two. And Charity of course I would need some of that too.

I couldn't miss the Holy Ghost. It was all over the place. And then some Strength and Courage to help me run this race. My basket was getting full but I remembered I needed Grace, and then I chose Salvation for Salvation was for free. I tried to get enough of that to do for you and me.

Then I started to the counter to pay my grocery Bill, for I thought I had everything to do the Masters Will. As I went up the aisle I saw Prayer and put that in, for I knew when I stepped outside I would run into Sin.

Peace and Joy were plentiful, the last things on the shelf. Song and Praise were hanging near so I just helped myself. Then I said to the angel 'Now how much do I owe?' He smiled and said 'Just take them everywhere you go.' Again I asked 'Really now, how much do I owe?' 'My child' he said, 'God paid your bill a long, long time ago.'

from SHMC magazine

## **Alison Eve**

Alison Eve is a talented musician and last November she came to Jersey with her violinist friend Ali, to share in some events over the weekend. Arriving in glorious sunshine on Friday, we could not have anticipated the early snowfall that would sabotage the weekend.

The dance workshop did go ahead on the Saturday morning and although there were only a few people able to get to it, they did appreciate the ideas that Alison was able to share. We are hoping that some of that inspiration will be contributed to the circuit service on Sunday 16<sup>th</sup> Jan (6.30 pm at Georgetown).

The concert that was planned for the Saturday evening had to be cancelled at short notice due to a sudden snowfall in the afternoon, but the Sunday evening 'Taize style' service still went ahead on at Georgetown and we were blessed to enjoy Alison leading the music and singing some of her own songs.

Now we have sampled some of her talent, it would be nice to be able to have her over again in warmer times, but we will have to see how things work out. We do have a couple of her CD's here if anyone would like one; see Billy Slatter.

**Billy Slatter**

## **YOUTHWORK THE CONFERENCE**

Chloe Luce, Danielle Carre, Matthew Speight, Shaun Perchard, Helen Clarke and myself attended Youthwork the Conference in Eastbourne on 19th-21st November. It was a weekend of spiritual uplift together with building up of new networks as well as many workshops given by well known leaders of youth ministry and schools work.

Matthew writes:- Once again I found the conference very enjoyable and informative. The worship was lively and modern and I would like to have similar worship in Church. The seminars, although not as good as last year, were interesting.

Here's hoping next year's conference will be a step up from this year's!

Shaun writes:- This was my first time going to the Eastbourne weekend and I was really glad that I went. I have been a youth club leader now, at St Aubin's, for about eight months, and found the conference very useful. I especially enjoyed the morning and evening sessions where everyone came together and sang Christian songs with a band. The day time groups were interesting too, and there was a good selection to choose from. It

was good to meet up with other youth club leaders from around the country, and learn from their experiences. I would recommend the weekend to anybody and would definitely like to go again next year.

**Liz Lambotte**

With reference to the article in the last edition of the Jersey Methodist, re:- A history of Sion by Alasdair Crosby, I feel obliged to inform you that Alasdair got the information from me, BUT it was extracted from an article put together by Ken Corbin, who did the research & translation for a write up in a pamphlet to celebrate the 150<sup>th</sup> anniversary of the Methodist Church in Sion, in 1976. It would be good if Ken could be credited with originating the information.

Kind regards

**Richard Dupre**

**Rev Christine Legge has had to withdraw from numerous activities over the past few months, as a mysterious virus is leaving her easily exhausted. A temporary worker is being recruited to cover some of her work, but we wish for a speedy return to health for Christine.**

## **Some Church signs**

The best vitamin for a Christian is B1

Come in and have your faith lifted.

You are not too bad to come in; you are not too good to stay out.

Can't sleep? Try counting your blessings

Try Jesus. If you don't like Him the devil will always take you back.

Aspire to inspire before you expire.

Under same management for over 2000 years.

The Lord's Prayer

Our Father, who art in heaven

Don't say 'Father' if you don't behave like a son or daughter. Don't say 'Our' if you only think of yourself

Hallowed be Thy name

Don't say 'Hallowed be Thy name' if you don't honour that name.

Thy kingdom come

Don't say 'Thy kingdom come' if you are weighed down only with material matters

Thy will be done

Don't say 'Thy will be done' if you don't accept the hard bits.

On earth as it is in heaven

Don't say 'as it is in heaven' if you only think about earthly matters.

Give us this day our daily bread

Don't say 'our daily bread' if you have no concern for the hungry or homeless

And forgive us our trespasses as we forgive those who trespass against us.

Don't say 'forgive us our trespasses' if you remain angry with your fellows.

And lead us not into temptation

Don't say 'and lead us not into temptation' if you intend to carry on sinning.

But deliver us from evil

Don't say 'deliver us from evil' if you won't make a move against injustices

For Thine is the kingdom the power and the glory for ever and ever. Amen

Don't say 'Amen' without considering the words of your prayer.

Seen at St. Enodoc Church, Cornwall, burial place of Sir John Betjeman

**Margaret Le Marquand**

## **The Big Christmas Sing**

On Thursday, December 9<sup>th</sup> about 100 people assembled in Georgetown for the first ever 'Big Christmas sing' held in Jersey for Christian Aid. The simple idea raised £170,000 in the UK in 2009.

Rowland Heaven had invited 5 brass players and the Cantabile choir to lead the congregation in a series of popular Christmas song and carols from 'Good King Wenceslas' to 'Hark the herald angels' The words were all projected using the new church projector, so there were no printing costs. The Praising Hands choir signed 'Silent night, holy night' Ken King told an amusing story of a nativity play in a primary school, where the inn-keeper went off script and said "Come in" ! Dorothy Le Maistre read John Betjman's Advent poem. ".... God became man in Palestine, and we meet him now in bread and wine" A short video clip was played showing the impact of Christian Aid in Honduras, where they won the right to land ownership for a group of families.

The programme lasted just over an hour and then refreshments were served in the Hall. Christian Aid benefited by over £250 and everyone enjoyed the event. Next year we will try to pick a date that doesn't clash with late night shopping or the carols in the Weighbridge.

**POVERTY** We're all in this together is the latest Christian Aid report.

It says 'Poverty is an outrage against humanity. It robs people of dignity, freedom and hope, of power over their own lives.'

Christian Aid has a vision- an end to poverty – and we believe that vision can become a reality. Lent lunches and Christian Aid Week collections will continue as usual, but also we hope to have a special event with our regional organizer, Martin John Nicholls, provisionally on Sat. March 12<sup>th</sup> at St Helier Methodist Centre.

**Ed Le Quesne**

## Esperado news

A group from St Helier Methodist Centre, led by Revd Liz Hunter, visited Esperado in South Africa in August 2008 and met the youngsters cared for by Sophia (see our Oct.08 and Jan 09 issues for more details).

There is a local charity called the Friends of Esperado led by Gordon De Gruchy, Steve and Janet Thorne, Joan and Denise Le Mercier. The Thornes have recently visited Esperado.

**Jane Pointon** is the main SHMC contact  
She writes:

We donate £50 a month, raised through monthly cake sales, plant sales, car boots etc. In 2010 we have managed to pay a rather large electricity bill (£3000) and will be looking at fund raising to help the Haven become self sufficient in electricity either through solar or wind power. Most excitingly we have been able to support one of the teenagers we met in 2008 to attend a catering college this year. We are in the middle of a round of sponsored tea parties. We have a dinner dance/gala evening organised by Charlotte Mckernan at The Royal Hotel in February and Jean Treleven is organising a whist Drive (when she has taught us all to play Whist) and we will have a coffee morning at our house in early summer. I am sure we will carry on with our monthly cake sales, plant sales and car boot sales.

**This recent letter outlines their on-going needs. It was sent by Sophia's son, who is able to e-mail Jane.**

Dear Jane

First off I would like to thank everyone at St Helier for all your help that we have received in the past. With your help it makes our life easier and ensures that we can do the work we enjoy doing. Charity equals love, and face it we are in the love game 'love thy neighbour', the point is that with your help we remain standing and help our fellow men and women and children to see the light, and that there are people that care.

As you know that we have been without electricity for numerous weeks and although we asked many people to help we never asked St Helier, as we don't always want to ask the same to help but it has come to the point where we rely on a handful of people to help us and the community we live in. Due to the recession we have lost all other sponsors abroad.

Due to there not being electricity and having to use candles an incident occurred where one of the houses caught fire while Benildy and her family

were sleeping ---No electricity = No water--- Donovan awoke from excruciating pain as the whole bed he was sleeping had set alight and he was burnt badly on his leg and foot molten plastic from the mattress and his pants were burning and melting into his skin ---thinking that at school they were taught to drop to the floor and to roll to the door and get out of the fire and the thought entered his head' so than who will put out the fire'? He grabbed the buckets of water intended for flushing the toilet and extinguished the fire. After all that, he started to awake all that were sleeping and overcome by smoke he managed to get all the children and his mom out of the house. By the time alarm was made and we all got to the house everything was under control ---

Donovan is the Hero as he saved the lives of all his family members and other kids that were all asleep and overcome by smoke in the house.

Benildy is running a program where she makes sure that infants get the right food from birth to the age of two to ensure that they survive and start their lives with a well developed brain and body; baby formula is what her greatest need is and any baby goods, as a lot of the babies might be infected with HIV we do not promote mothers that are questionable to breastfeed to reduce re-infection, increasing the chances of survival and kicking the virus completely. We take it upon ourselves to buy formula but it is very costly. There have been more deaths than births around our farm and this is worrying that babies are dying from not getting fed.

The other thing is with the poverty rate so high and a greater demand to feed the children food is needed as the food we collect three times a week has no longer become fit to feed people only the pigs---food is what is needed ---a food bank needs to be created to feed Sophia and her large family unit and the Teenage mothers, children and elderly from our community. You cannot educate a child that is hungry.

Will be sending u an update soon

Kind regards,

Jean-Louis Jardim

## Denis Shaw



Denis, well-known Island-wide for his gardening expertise, died on Christmas Day 2010. He was a rather quiet man with a ready smile and good sense of humour, very much a family man, with four children, Deborah, Brian, Sally and Linda (twins). However he was everybody's friend wherever he went and will be much missed by all.

**John Green** spoke about Denis's life at his funeral service at Ebenezer on Jan 4th.

"Denis was born in 1929 in Southall, Middlesex. He was evacuated in 1939 to his uncle in Tillington, near Hereford and helped to cultivate the very large garden there, starting his love of plants and horticulture.

After the war the family moved to the village of 3 Mile Cross, just south of Reading. He joined in the life of the Methodist Church, became involved in youth work and eventually the Youth Leader. He also met Stella there and they married in 1959.

Denis worked at the Horticultural Unit of Reading University, where he was involved with projects such as growing plants under artificial light in greenhouses and the soil-less cultivation of vegetables, techniques he later used in Jersey. After Reading he went to the Pershore Institute of Horticulture to complete his training and spent a year in Wolverhampton in Technical Teaching.

In 1964, the States Agricultural Committee, chaired by Reg Jeune, decided the Island needed proper training facilities for people wanting to go

into horticulture. A job was advertised and after interviews, Denis was invited to come to the Island for 5 years to set up and run the proposed Horticultural Centre. It must have been a tall order for a young man with horticultural knowledge but no teaching experience. However Denis tackled the job with his usual vigour and within 3 years had expanded the scope of the Centre to include agricultural students as well. And he never went back to the UK! (Reg Jeune came to the funeral)

In 1982 he started a second, part-time career in broadcasting. Radio Jersey had just opened and Denis became their speaker on gardening topics. He had a regular spot on Thursday mornings which expanded to a monthly 'phone-in' programme, both very popular with a wide audience, who all thought they knew him personally. He also started a series of lectures for more mature gardeners "Gardening for Pleasure", where he mixed more formal lectures with practical sessions, (which John found interesting and useful)

Denis was proud of his students and would often say of gardens open to the public, "I know the gardener there. He/she was one of my students"

He was modest about his own achievements but in 1971 after two years work in his spare time he won a national prize for a 10,000 word thesis he wrote for the City & Guilds Institute on "The glasshouse industry" with a separate supplement about the Channel Islands. He received the Institute's "Insignia Award for Technology", at the time only the 6th person to receive it. In 2003 he was elected as a Fellow of the Institute of Horticulture and was really quite proud of that as it was decided by his contemporaries though he never used the letters after his name.

In August 1994 Denis retired as Head of the Training Centre that he had created and built into something the Island could be proud of. In retirement he worked in Hospice gardens for a day a week, was on the Landscape Committee at Durrell and always in demand as a speaker. In 2007, he retired as a broadcaster for Radio Jersey.

Denis was an active member of the Methodist Church at Ebenezer, most recently as Property and Missionary secretary. His most recent "project" was acquiring and planting four planters outside Ebenezer's front and rear entrances, which he saw as a "finishing touch" after the recent alterations."

## Our first Messy Church

We thought that like most groups it would build up gradually, but, oh no, this one in November came in “built up”, already. I don’t think that we could have fitted many more bodies into that not so small space, the Youth Room was full. The families kept coming, and we kept welcoming them despite not knowing quite where we were going to put them, let alone how we were going to feed them. The Feeding of the 5000 came to mind, so we kept smiling knowing that God would provide. He was sending all these families to us, He wanted them there, and our job was to thank Him, not worry.

It was just amazing. The atmosphere buzzed with chatter and children, all of whom seemed to be busy making, creating or playing. Some mums joined their offspring at activities, while others preferred to catch up with friends. Some just wanted to take in the surroundings. We even had a few dads!

We, on the team, had been anxious about this completely new venture, but afterwards even they had smiles on their faces, so I took that as a sign that they had enjoyed it too!

What did you do at this Messy Church? I can hear some people asking. From 3.30 – 4.30 pm there were several different activities set out, all of them relating to in some way our theme which was “Bible Roads”. (We also had toys, garage, playdoh and the train set for tinies) Then at 4.30pm we all went up, in groups, by the lift to the Church, where Liz led a 20 min child friendly worship. Then at 5.00pm we all returned to the Youth room to eat a meal together. Everyone was then free to leave as they felt they wanted too.

Messy Church is here for the foreseeable future, it is a way of reaching out to families, and sharing God’s love, so, if you would like to be involved in this fun please talk to me or Liz.

**Sally Vasselin, tel. 613925**

**\* Messy Church will be held on the third Thursday of every month at St Helier Methodist Centre in 2011**

## St. Martin’s plan a new development

This is a big and challenging year for St. Martin’s Methodist Church as they embark on a development project that will create new opportunities for work within the community.

The church is blessed with a great car park and a large hall, but the size of the premises doesn’t compensate for their tiredness. While the hall and kitchen may be fine for coffee after church, they are not attractive or even adequate for many community groups.

Last year, David Marett presented the stark challenge to the church meeting, that unless we found new ways to engage with the St. Martin community then the church faced serious decline. The message needed to be heard and the church is responding well, with the first step towards a new mission being the major modernisation of the premises.

The cost is likely to be six-figures, but the hope is that with help from grants and some serious giving and fund-raising, we might be able to get things going in the summer. We will be grateful for any support you can give and hopefully we will have more news and detail by the time the next Jersey Methodist is published.

**Billy Slatter**

## A holiday and pilgrimage to the Holy Land 2012

Rev. Billy Slatter will be leading a group from the circuit on a visit to the Holy Land from **29<sup>th</sup> May to 8<sup>th</sup> June 2012**. This is later than originally planned due to flight availability and to give people more time to plan and save.

The trip will be for 11 days (10 nights) which is a little longer than many tours to Israel, but this gives more time for rest, relaxation and shopping rather than just running around the tourist sites.

This really is a once in a lifetime experience.

Anyone wanting to know a little more about it is welcome to come to a presentation at St. Martin’s Methodist Church on **Saturday 15<sup>th</sup> January at 10.00 am**. It will last about an hour and all the information and brochures will be available.

**Editor: Ed Le Quesne – 16 Millais Park, St Helier, Jersey JE2 4RU Email: edleq@jerseymail.co.uk**

All contributions for the 91st issue and offers of help to Ed by March 20th