



Across

- 1 Noah's landing place (6)
- 3 BCP alternative name for Holy Communion (5, 6)
- 5 Computers etc. (2 inits.)
- 6 Religious leaders who annoyed Jesus (9)
- 8 David's wise son (7)
- 10 Once served in churches on special occasions (3)
- 11 Eternal City (4)
- 13 John's brother (5)

Answers to last month's crossword



Down

- 2 It waves incense about (8)
- 3 Saint on a gridiron (8)
- 4 Not here, but ___ (5)
- 6 Prolific letter-writer (4)
- 7 David's treacherous son (7)
- 9 Patron of Longwood (4)
- 12 Found in Vicarage garden? (4)

Answers in next month's issue.

Editorial

This month's *For All The Saints* is about Mary Sumner, who appears in one of our windows. For a long time, it was believed that this was the only depiction of Sumner in stained glass, though I managed to track another one down in New Zealand! An article about our windows will soon appear on our website. Meanwhile, happy reading!

David M. Sargent

From Fr Simon

Dear all

I was fortunate enough to watch the Euro 2020 semi-final on a big screen outside with a crowd of people. We were in an open field at the coast with the sea and chalk cliffs forming a beautiful and magnificent backdrop. All this was part of the caravan park we were staying in. I don't watch much football, but I was caught up in the atmosphere which was electric and infectious. There were huge groans of disappointment when that free kick was scored by Denmark. But soon after that one of the England players sent in a beautiful pass, which a whole tangle of players lunged towards; the ball ended in the net and the cliff top crowd erupted in ecstasy. As the second half played out, the tension among us all mounted – nobody wanted a penalty shoot-out. The night darkened, the rabbits nosed out of the brambles, the children returned to their parents, and extra time began. The pressure grew and grew until England were awarded that penalty. Maybe it shouldn't have been given, but our captain stood up to the mark and shot at goal. It was saved, the crowd groaned – clutching their heads in despair, but Kane had followed up his penalty and knocked in the re-bound. In an instant everything changed and the crowd erupted, as one, with joy.

It was a wonderful moment to be a part of. Which made it even more of a shame that Sunday's final ended so painfully for England (once more due to penalties).

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For All the Saints

by Mother Janet, Associate Priest

On 9th August we remember someone who is depicted in a most unusual (possibly unique) window in St Mark's at Longwood: Mary Sumner, founder of the Mothers' Union.

Mary Sumner was born in Lancashire, into a comfortably-off, middle-class family. Her mother was a staunch Christian and ran Mothers' meetings in the village where they lived.

In Rome she met her future husband, George Henry Sumner, the son of the Bishop of Winchester and a relative of William Wilberforce.

The couple were married on 26 July 1848, 18 months after George's ordination as an Anglican priest. They had three children: Margaret, Louise and George.

After her daughter Margaret gave birth to her first child, Mary remembered how difficult she herself had found motherhood and decided to do something to help all mothers in a practical way.

She called a meeting in the rectory but was so nervous that her husband had to speak for her, asking the people to return the following week.

Her ideas were very radical at the time, calling women of all social classes to support one another and to see motherhood as a profession as important as those of men, if not more so.

She wanted both to celebrate family life and to encourage mothers everywhere to learn how to be good Christian parents. And today that's still the aim of the MU, which is now a worldwide movement, seeking to help promote family life and Christian values.

We MU members have done all sorts of things over the years. There have been members who were skilled at needlework, who have been responsible for banners, altar frontals, hassocks and not forgetting priest's stoles.

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Notices

Our monthly bible study is usually on the third Monday of the month.

Our next one is 16th August at 7.30pm via Zoom. Meeting ID: 821 7505 2779

All are welcome, no experience necessary.

Our gardening team does a tremendous job! Volunteers are welcome to join in on Wednesdays at 2-4pm.

Church cleaning takes place on the first Saturday of the month, 10am-12noon. The next ones are 7th August and 4th September. The more the merrier!

Have you got some Notices that you'd like us to print? If so, let the Vicar know!



This bellcote used to stand atop the western gable of St. Mark's Church until it was replaced by the current tower after 1914. The eighteenth-century bell brought over from the old church building can be seen inside it.

For All the Saints [continued from page 2]

We have knitted teddy bears to be given to children traumatised by war or natural disasters. We've raised money for MU projects overseas, such as the hostel for schoolgirls at Issenye in Mara, to protect the girls from sexual assault on their way to school.

In 1897, during the celebration of her Diamond Jubilee, Queen Victoria became patron of the Mothers' Union, giving it the royal stamp of approval.

The Mothers' Union set up branches throughout the British Empire, beginning in New Zealand, then Canada, India and Africa. Mary lived to lead the Mothers' Union to help in rebuilding Britain after the First World War and saw the first Mothers' Union Conference of Overseas Workers in 1920.

Mary died aged 92 in 1921 and is buried in the grounds of Winchester Cathedral.

When Mary Sumner called that meeting in 1876 she started something which would be a real force for good in the world. The MU has perhaps had its most profound effect in Africa, bringing the love and joy of Christ into many lives.

Thanks be to God the MU continues to thrive today, protecting those to whom our Lord tells us the kingdom of heaven belongs.

From Fr Simon [continued from page 1]

It is amazing how we can get swept along in the mood of the crowd. Sometimes this is positive (think of clapping key workers), sometimes this is negative (think of peer pressure).

Other people buoy us up, they bring us down. This is because we are one humanity, one human race, and in Christian terms, one Body. Our hopes and dreams, our fears and despair are part of a larger picture. Despite modern thinking that we should all be very independent, we share far more than we realise, and we rely on each other far more than we know.

I've experienced this during lockdown. At first doing everything remotely suited my introverted nature. But as time went on, as lockdowns came back, things got harder and harder. It gave me a new insight into people's loneliness, which is not simply being alone, but about being cut off, isolated and abandoned. We need each other because we share the sacred life we have been given by God. Being cut off from this causes pain.

Jesus, in his greatest moment of sorrow, cried out that he was forsaken, abandoned on the cross. But many people around us have that same sense of abandonment, of being forsaken. Through the cross and resurrection Jesus reunited us with God, and reunited us with each other.

So thank you for the strong bonds of friendship between yourselves, thank you for your friendships with me, and thank you for looking out for others who are suffering in isolation.

We need each other more than we can ever know.

God Bless

Living in Love & Faith, part 3

by Fr Simon

As we continue to look at marriage, sex, and sexuality, this month's article looks at some of the history of marriage.

There is a saying in the church, that when you do something for the first time everybody is taken aback. When you do it for the second time nobody notices. You do it a third time and it is now a historic tradition, never to be changed!

We look at marriage now and think that it has always been like this. But it has had many changes over the years, and there have been lots of different understandings of the meaning of marriage in Christianity.

We begin with a very early example, straight from the bible, which says wives should submit to their husbands in everything. Elsewhere in the New Testament, marriage is often portrayed as inferior to celibacy, rather it is for people who lack self-control (and if people succumb to getting married, it will likely bring hardships and distractions).

For most of the first 1000 years of Christianity there was no official marriage service.

From biblical times right up until the 18th century, marriage was entered via betrothal. This was not the same as a modern engagement, but rather it marked the beginning of the marriage. Betrothal could take place as early as 7, with (in England and Wales) marriage following at the ages of 12 for girls and 14 for boys.

In this first 1000 years marriage was arranged between families and not between individuals. It was only in the 12th century that the consent of the bride and groom themselves was required.

In the 2nd millennium The Church began to recognise marriage as a sacrament, but only in that it was the remedy (medicine) for the sickness of sexual desire. According to the church, officially, sexual desire was replaced via marriage by the desire to have children.

It was another 500 years or so, before romantic love was beginning to be recognised as a valid part of marriage. Before this, "falling in love" was considered a type of insanity.

Up until 1753 in England and Wales, to get married you could simply make vows (in the present tense) before two witnesses.

In the 18th Century up to half of all brides were pregnant by the time "they arrived at the altar". What happened is that they were betrothed first (which was called the "spousals"), some time after this they would be formally married (which was called the "nuptials"). The old prayer book name for this is "the solemnization of matrimony," which tells us that the couple were already married: the church service solemnized (completed the process both religiously and socially). In the second half of the 18th century the betrothal part of this process was done away with, leaving only the church service. Notice how recently this happened!

Since then, sex has increasingly been seen as an important part of marriage, rather than marriage as a remedy for sexual sin.

Much more recently marriage is considered an equal partnership reflecting our equality in Christ.

What do all these changes and historical beliefs tell us about Christian marriage and sex in the 21st Century? Should marriage continue to change as we go through the next 1000 years? I would be interested to hear your views.

Next month I plan to begin to look at how we use the bible to inform our views on all these issues.