

**October
2024**

this month's theme:
'Owning the Past'

Faith in the Moor



News, Views and Information



50 pence

‘Owning the Past’ can be interpreted in different ways. Acknowledging or facing or coming to terms with the past, or even triumphing over it. These days there seems to be a lot of **disowning** the past, pulling down statues, judging the past by the popular standards of today. Who knows what people 200 years in the future will ‘own’ of our today?

On the Moor we know names like Jacob Walton, Samuel King and Ruth Lancaster James, but in this issue you’ll find a Garrigill local, well worth celebrating, and others from a little further afield. I cannot recommend highly enough the Alston Historical Society for its diligent research and non-judgmental presentation of our past and its leading characters.

<https://alstonmoorhistoricalsociety.org.uk>

Ruth Lancaster James née Dickinson was a local lass from 4, Townfoot but travelled widely. Her father was born at Lowbyer, and much of his money was in mining. Her Congregationalist faith, later converting to Anglicanism, led her to work hard, make money and give something back. The phrase **‘She had done what she could’** on her gravestone barely hints at her story.

*She founded our local hospital,
where this portrait hangs.*



Jacob Walton was born and bred on Alston Moor. His memorial stands below the Town Hall, for ‘as well as being held in high esteem in the industry, [he] had the respect of his workers.’ He not only mined lead, but coal, copper, zinc, witherite, and iron ore. He too gave a lot back to benefit Alston Moor people.

Samuel King was a man of independent means, Glasgow born and died, buried in the Necropolis there. But he left his money to Alston as his Mother was born and lived here, and he visited cousins here. Eventually his legacy went to the founding of a grammar school, which developed into the Samuel Kings secondary school.

BNW

Marking the Passing of Time

We probably all have our individual ways in which we mark the passing of time. We have two big trees in our garden, a Beech and an Ash, which thankfully doesn't appear to have been affected by the die back disease. We've noticed that both trees come into leaf later and later and lose them earlier and earlier. You may be able to see them if you walk along the Wardway, they are changing colour daily because to quote a familiar phrase, the nights are drawing in. It's getting autumnal (was there a Summer this year?). – And oh no, please forgive me, but I saw Christmas cards for sale a good three weeks ago in Sainsbury's. Other stores are available, all equally guilty!



Twice recently I have heard the familiar verses of Ecclesiastes Chapter 3 – there is a time for everything. A couple of weeks ago I flew back from South Africa to read these verses at the funeral of our dear friend Marjorie. And this week David Pepin read the same verses at the funeral of Dorothy Gilder. Yes, there were tears at both services, but these were two strong women of God who embodied, who lived their faith for everyone to see.

So I'm particularly aware right now of the passing of time – especially as I have just resigned from a 40 plus year career in Engineering and business and things seem a little unsettled. But now I move into a new phase of my life as I've started training to be ordained. Have pity on Revd Mark as he takes on the role of training supervisor as I hopefully become his first curate next year.

Talking about next steps, we are pleased to welcome Bishop Mark to St Augustine's on Sunday 29th at 11am for the confirmation of Sam, Cathy, Paul and Walter, as well as candidates from Haltwhistle. Please join us for this celebration and please pray for them all as they take this next step in their faith journeys.

May God bless you in whatever changing circumstances you are facing.

Andy Morsman

St. John Boste, 1544-1594

On 29th February 2024, our local Catholic parishes of St.Catherine's, Penrith, St. Wulstan's Alston, Kirkby Stephen and Our Lady of Appleby became one parish under the patronage of St. John Boste. Who was this Cumbrian Saint and what do we know about him? The following article is published by kind permission of Michael Mullett, Emeritus Professor of Cultural and Religious History at the University of Lancaster:

John Boste was born in 1544, the son of the Dufton Protestant landowner Nicholas Boste. John's mother Janet, however, came of the long-standing Penrith gentry family of the Huttons, who maintained a chapel in Penrith's St Andrew's church and whose town house, Hutton Hall, still stands, refurbished as apartments, at the Friargate end of Benson Row in Penrith.

Appleby and Penrith had strong medieval Catholic traditions and both had convents of preaching friars, much loved by townspeople - the Carmelite White Friars in Appleby and the Austin (Augustinian) Friars in Penrith, which was also a command centre of the northern people's rising against Henry VIII's suppression of the monasteries, the Pilgrimage of Grace of 1536-7. However, the Pilgrimage was brutally suppressed, a new religious regime was imposed on the north and, just a few years before John Boste's birth, Penrith's convent of friars in Friargate was 'dissolved', nothing of it remaining today

John Boste, then, trod the path of the new religion. He attended Appleby Grammar School, proceeding to the college set aside for young Cumbrians, Queen's College, Oxford, taking his BA and MA degrees. He became a Fellow of Queen's in 1572 and was made headmaster of his old school at Appleby in 1574.

Then, however, a conversion to Catholic Faith took place, a change of heart that was both rooted in the local ancestral piety of his mother's faith, and in the renewed European Catholicism that came into being following the proceedings of the Council of Trent of 1545-63. Following his conversion, in 1580 John Boste entered the English seminary at Rheims, where he was trained for the priesthood, and ordained in March 1581, returning to the English mission in April.

The conditions of the mission were such that, in order to survive at all - given the superb efficiency of the state's intelligence service, which hounded seminary-trained priests as imagined traitors rather than as missionaries - the

latter group, men constantly on the run, needed the protection of clusters of lay Catholic protectors, passing them on from one safe-house to another, preferably under the overall watch of a Catholic aristocrat: in John Boste's case this was as a member of the household of the northern peer Lord Montacute. Under these arrangements, and for an extraordinary ten years, John Boste covered a vast swathe of northern missionary territory, celebrating Holy Mass, administering the Sacraments and preaching the faith to the region's beleaguered Catholic lay people, appearing in the Carlisle area early in 1584.

John Boste was viewed by the state as a prime catch, a much-pursued, beast of the chase, the 'great stag of the North', as our icon shows him. But the defect of the protective web that sheltered him for a remarkable decade was that it relied on personal links that could easily be shattered by the temptations of betrayal. This happened in December 1593, when John Boste was turned over by a renegade, to be imprisoned and tortured in the Tower of London, utterly refusing to disclose the identities of his fellow-priests; he was returned to the north for savage execution by hanging, drawing and quartering at Durham on 24 July 1594.

'Nothing in his life became him as his leaving of it': St John Boste's final days and words give an added value to his sanctity as a martyr. Charity was there in his refusal of a trial at law lest it inculpate his jurors in his bloodshed, while at the end no other words could make clearer his refutation of the state's charge that he was justly condemned as a political felon: 'My function is to invade souls, not to meddle in temporal invasions'.

In 1970 St John Boste was canonised, as one of the 40 Martyrs of England and Wales, by St Pope Paul VI, who reminded us of the ecumenical significance of the canonisations as eschewing all recrimination towards our fellow-Christians.

As a martyr, John Boste is a sad example of Christians' failure to obey Jesus' commandment that we love one another as He loves us. I wonder what those English Christians who persecuted one another in the wake of the Reformation would make of the churches' circumstances in Alston today: Methodists' sharing the Roman Catholic church, an Anglican organist at St. Wulstan's and a Catholic in the role of churchwarden at the Anglican church in Nenthead! Surely this is a happier and spiritually healthier situation? And a stronger witness as Christ's Church in our local community! RP

Has there been a Shift in Your Thinking?

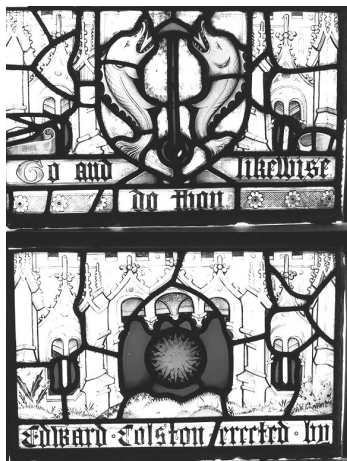
A recent survey has shown that pride in our country's cultural and sporting achievements is growing but we are less likely to be proud of British history, our democracy and our economic successes, than our forebears.

Pride in Britain's history has fallen to a record low as the wartime generation dies out. 64% of approximately 1,600 surveyed in the 2023 British Social Attitudes Survey recently published, said they were 'proud' or 'very proud' of Britain's history, down from 86% in 2013 and the lowest proportion since the question was first asked in 1995. 64% still seems quite a high score given our increasing awareness of the evils of slavery and of some of the wrongs perpetrated by the British Empire.

People once seen as heroes are being reassessed. The wording of songs like Rule Britannia and Land of Hope and Glory are being scrutinised. Old conflicts are being re-examined. The challenge to us all is not necessarily to go with the flow of public opinion but to face the facts and make our own judgement about how to respond. Sometimes radical change in our thinking will be necessary; sometimes the radical response will be to stand against the current culture. ME

Owning the Past

In 2023 the parish church of St Mary Redcliffe in Bristol unveiled four new stained glass window panels, replacing four earlier panels which had been covered over since 2020. "So what?" you might ask. The replacement of the original panels had a significance which reached far beyond Bristol and which touches on a question which has arisen in many other parts of the country in recent times, namely, how do we deal with the past? Or, more precisely, how do we deal with people or events from the past which have now become controversial? In this particular case the original windows were dedicated to Edward Colston (1636-1721), a local philanthropist, who had donated considerable sums of money to the church and community. But he was also a slave trader, involved in the transport of thousands of Africans – men, women and children – as slaves to the Caribbean. Many of them died on the journey.



'go and do thou likewise'?

So how do we deal with such a controversial figure? Does Colston's philanthropy "outweigh" his less acceptable activities? Or does the fact that he was heavily involved in the slave trade cancel out any positive aspects? Is it fair or reasonable to judge a historical figure in the light of modern sensitivities? Or was Colston's biographer (H.J. Wilkins, 1920) right when he commented, "We cannot picture him justly except against his historical background". Colston's involvement in the slave trade was at a time when "slavery was generally condoned in England—indeed, throughout Europe—by churchmen, intellectuals and the educated classes". How should we deal with these issues?

In the case of the Colston windows, after the statue of Edward Colston was toppled during the Black Lives Matter protests in Bristol in 2020, there was concern that the Colston windows might also be a target for protesters, but, more to the point, there was also strong feeling that the windows were no longer appropriate. The Bishop and Diocese of Bristol released a statement to the effect that "A cathedral or a church should be a place of sanctuary, justice and peace: a place where God's glory is worshipped and God's love is felt. The dedications to Colston ... have prevented many people from finding peace in these beautiful buildings." So the four panels in question were replaced by four modern panels celebrating the cultural diversity of the city and including the Gospel text: "And who is my neighbour?".



The question of "owning the past" is not one to be resolved easily. It involves such emotive matters as national pride on the one hand, injustice and prejudice on the other. A British Social Attitudes Survey published recently, showed a 20% drop in the number of people who said they felt proud of British achievements in history.

There are other ways of dealing with the past. The Kaiser Wilhelm Gedächtniskirche in Berlin is a good example. Built in the 1890s the church was badly

damaged during WWII, leaving little of the original structure except the tower. The architect Egon Eiermann won a competition to design a new church, but when it became known that he intended to pull down the old



tower there was a public outcry. He adapted his design so that the old tower remains alongside the new, modernist style, as a reminder of the destruction of war. In the foyer at the foot of the old tower is a Cross of Nails, created from nails taken from the roof timbers of Coventry Cathedral, which in turn had been almost destroyed by German bombs in 1940.



A similar solution was found in Coventry where the ruins of the 14th Century Cathedral have been left as a poignant reminder of the devastation of war. Following the bombing, the then provost, Richard Howard, had had the words "Father Forgive" inscribed on the wall behind the altar of the ruined building and these cherished ruins now sit alongside the modern Cathedral designed by Sir Basil Spence, who had insisted that the ruins of the old cathedral be kept as a garden of remembrance with the new church alongside it, the two buildings together thus forming one church. A perfect illustration of "embracing" the past.

The new Cathedral was consecrated on 25 May 1962 and the War Requiem by Benjamin Britten – a beautiful and moving plea against the futility of war – had its premiere in the new cathedral a few days later. As a further gesture of reconciliation, Britten chose soloists from Britain, Russia and Germany for the occasion.



ES/DJS

Previous page Gedächtniskirche interior - W. Bulach, Gedächtniskirche exterior, showing old and new buildings – GerardM, "Coventry" cross in Gedächtniskirche - Peter I. Vardy, Coventry Cathedral showing old and new cathedrals - DeFacto

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Exploring our Roots, Ensuring our Future

Encouragement from Scripture, Diocesan colleagues, and one another

In July, Bishop Helen Ann and Bishop Mark invited their clergy to a two-day study-retreat at Hexham Abbey, with distinguished biblical scholar Paula Gooder, who encouraged us to read the Bible with the eyes of imagination, to hear how God might be speaking to us afresh through these wonderful, ancient texts. One of the strengths of Newcastle diocese is that it's small enough for the bishops to know all their clergy, so we feel supported and appreciated by them. So it was good to spend time learning from Paula with Bishop Helen Ann and Bishop Mark.

I was also glad to catch up with fellow clergy from across the diocese. Wonderful though Alston is, it's far from the 'centre of things' (sometimes that's part of its attraction!) so opportunities to get a sense of the bigger picture are quite rare. So I was really encouraged to discover that my colleagues are positive and in good heart, despite the challenges we all face – and that we like each other!

Perhaps that's one reason that the churches with wealthier congregations are happy to support smaller churches like ours. Apart from the cost of ministry and maintaining six historic buildings and churchyards, we pay 'parish share' to the diocese – a contribution towards the cost of providing a priest and other support. We only pay a fraction of the actual cost – it's the generosity of parishes such as Hexham and Beltingham & Henshaw that enables us to have a full time priest.

Despite that support, our costs are rising faster than our income (which comes exclusively from regular congregation members, fundraising and donations – no funding from anywhere else!) So this month there will be an opportunity to review our giving to the church – an encouragement to consider if we can give more, or more regularly (direct debit or standing order), or more tax efficiently (Gift Aid) – and a chance for us to thank our regular givers. If you aren't among them, but value having a church, a churchyard, a vicar, a congregation – please consider how you could support us.

Mark Nash-Williams



Some snippets of good advice for life. Do please send us your favourites – see p34 for details

Geoffrey Blainey

If we disown history we are at its mercy. To have a reasonable knowledge of the past is to possess an anchor which is likely to prevent us from being swept towards false ideas about the present and future.

Garrigill Geologist Westgarth Forster

Here in the North Pennines, we may not be very aware of the rocks beneath our feet, but they determine almost everything about how our area looks, and its history. We know about the lead-mining history, of course. But what many people do not know is that, here on Alston Moor, lived one of the founders of the science of geology.

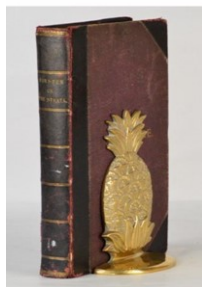
Westgarth Forster was the oldest of eight children. Born in 1772, he took over from his father as manager of the Allendale mines, after his father's death in 1797. However, in 1807 he left that post, and went to live with his sister in Garrigill. Here, he devoted his time to piecing together observations and understandings from others about the rocks that fascinated him. As a result, he published in 1809 *"A Treatise on a Section of the Strata from Newcastle-upon-Tyne to the Mountain of Cross Fell in Cumberland."* This book, republished in an expanded version in 1821, was much admired by scientists and mining experts. It included the first full cross-section, demonstrating the layers of rock which had been observed in mines across the region, showing how the strata fitted together.

Forster's life continued as a mine surveyor across England, Wales, Spain and North America. However, in later years, with the mining industry in a depression leading to financial losses, he returned to Garrigill in 1833 in poor health and in such poverty that he was forced to sell all his possessions in order to survive. He died in 1835, and was buried in Garrigill churchyard. His

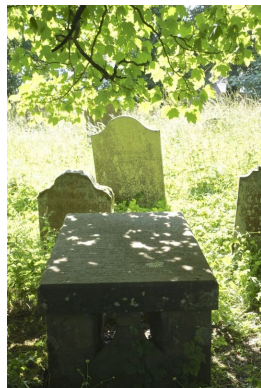
family clearly thought little of his renown and his name was merely appended to a family gravestone.

Happily, in the 20th century, the Vieille Montagne Company, who owned mines in Nenthead and at Rotherhope, paid for a new and more fitting gravestone for him. On the centenary of his death, to ensure he was properly honoured for his great service to geology and to mining, they paid for a tea in the village hall to which all were invited.

Alice Bondi

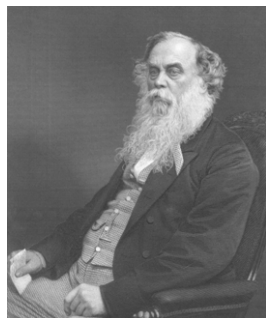


Westgarth Forster's book: 'A Treatise on a Section of the Strata, from Newcastle-upon-Tyne, to the mountain of Cross Fell, in Cumberland; with remarks on mineral veins in general.'



Saltaire Model Village

Sir Titus Salt was born in Morley, near Leeds. From 19 years old he worked for his father who was in the textile business. He set up his own business in 1835 using five mills in Bradford. For more than three years he tried experimenting with alpaca wool, which was difficult to weave. He was successful and managed to make a hard-wearing cloth with a sheen. From this he amassed a huge fortune.



National Portrait Gallery

Titus was a religious man, belonging to the Congregational Church. He saw the dreadful conditions that the workers both lived and worked in. There was a tremendous amount of air pollution and danger from the machinery. The life expectancy was 18-20 years. Even children as young as five were working. They were small and nimble and able to go under working looms to pick up debris. Children of seven were working a 14-hour day.

Buying land three miles out of Bradford adjacent to Shipley he planned to build a huge new mill. This would be built next to the Leeds/Liverpool Canal, ideal for transporting goods. The river Aire also passed by. Its soft

water was good for cleaning wool fleeces. The mill was completed in 1853. After this the community of Saltaire was created. It took 20 years to complete. The mill had 3,000 workers producing 30,000 yards of cloth every day from 1,200 looms.

Titus built his village around the mill. The larger buildings were of the Italianate style. All the buildings were made of stone. There was a hospital, school, alms houses, houses of varying sizes, each with water and gas supplies, plus a lavatory in the back yard.

There were separate bath houses. For entertainment there was the institute, containing a library, reading room, games room (billiards, chess, etc.) and a gymnasium. All the buildings were planned out in open-ended terraces. Each street formed was named after Salt family members or friends. Salt did not allow public houses in the village. (This would account for the many pubs found just outside Saltaire!) Playing fields and a park were provided for the use of the community.



Photo by Roger May

It amuses my inner child that one of the higher up houses had all windows on the upper floor so they could see if anyone below was hanging out washing on a Sunday!

A beautiful Congregational Church and Mausoleum were erected, complete with bell-tower and elegant pillars. Salt also provided land for a Methodist chapel to be built on the main thoroughfare.

When the Factory Act was brought in, children between the ages of 9 and 13 could not work more than nine hours a day. Sir Titus Salt was the first employer in the area to introduce a 10-hour working day limit for adults.

Saltaire, named after its founder and the river Aire, is now a World Heritage site. More or less all the buildings are intact (perhaps used for different purposes). Titus Salt junior carried on with some more building. He had a new primary school made in 1878, which I attended in the 1950's and which is still fulfilling its original purpose.



Kathryn Farndale

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Church Steward: Mr John de la Mare ☎ 01434 382338

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ROMAN CATHOLIC

Parish Priest: Fr John Winstanley (usual day off: Monday)

Deacons; Rev. Charlie Conner, Rev. David Greaves

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Churchwardens:		☎		☎
Alston	Andy Morsman	07375 905246		
Garrigill	Vacant – contact one of the other Wardens			
Kirkhaugh	Richard Graham	381367		
Knaresdale	Irene Boyles	381388	Carol Grieves	382472
Nenthead	Madeleine Harris	382144	Simon Crossley	200241
Lamley	Vacant – contact one of the other Wardens			

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Methodist Services



All services at 11.00 am in St Wulstan's, unless otherwise stated.

6 Rev Mary Elliot Holy Communion

5:00 pm The Hive Nenthead Pennine Praise

13 Rev Alex Dunstan

20 Rev Dave Milner including Church Council

27 David Pepin

Quaker Meeting for Worship



Quaker Meeting for Worship continues to take place every FOURTH SUNDAY of the month at 10.30am, throughout the year

Everyone most warmly welcome to join us for an hour of silent, reflective worship at these times.

Roman Catholic Mass

St Wulstan's, Kings Arms Lane, Alston, CA9 3JF

Vigil Mass every Saturday at 6.00 pm
with Confessions available from 5.30pm



Ecumenical Service at Grisedale Croft

'A wonderful addition to our community' GM

A relaxed, informal service, on a Thursday afternoon:
1.30pm on Thursday 24th October

Mondays, 6.30pm **Parish Prayer Group** Old Meadow Barns, Alston
for the St Augustine development project and mission.
Meet at David Pepin's home, contact Richard Pattison.

Church of England services & events



Worship and Prayer in October

Sunday, 6th October (1st Sunday):

9.30am Holy Communion (BCP) Holy Paraclete, Kirkhaugh
11.00am Sung Communion St Augustine, Alston (*also livestream*)

Sunday, 13th October (2nd Sunday):

9.30am Morning Prayer St John, Nenthead
11.00am Sung Communion St Augustine, Alston (*also livestream*)

Friday 18th October (St Luke's Day)

**** 6.30pm Service of Thanksgiving for the NHS** St Jude, Knaresdale

Sunday, 20th October (3rd Sunday):

9.30am Holy Communion St John, Nenthead
**** 9.30am Morning Prayer** St John, Garrigill
11.00am Prayer & Praise St Augustine, Alston (*also livestream*)
**** 6.00pm Taizé Evensong** Holy Paraclete, Kirkhaugh

Sunday, 27th October (4th Sunday):

9.30am Morning Prayer St John, Nenthead
11.00am Sung Communion St Augustine, Alston (*also livestream*)
**** 3.00pm Family Communion** Ss Mary & Patrick, Lambley

Prayer requests and virtual candles



- If you would like someone to pray for or with you, phone Mark on 01434 382558 or email pray@alstonmoorcofe.org.uk
- Light a candle at churchofengland.org/our-faith/light-candle

Ways to support your parish churches financially

- ✓ Make a one-off donation at alstonmoorcofe.org.uk/donate
- ✓ Speak to a Churchwarden, a Treasurer or Mark about regular donations
- ✓ Join easyfundraising.org.uk and select your favourite church as your cause. *Thank you!*



Regular Weekday services

(n.b. some services between 1st and 17th October may not take place)

Morning, Evening & Night Prayer

- Morning Prayer: Wed-Sat, 9am St Augustine's & Zoom
- Evening Prayer: Wed, Thu & Sat, 5pm St Augustine's & Zoom
Fridays, 6pm St John's, Nenthead
- Night Prayer: Fridays, 9pm Zoom

Informal Holy Communion

- Every Thursday, 12 noon Chat Room, Alston

Sunday services online

- Join us at 11am weekly on **Zoom** using the app – or, with an ordinary phone, dial 0203 051 2874. The **Meeting ID code** is **357 123 751**.
- Or find us on **YouTube** – youtube.com/@AlstonMoorParishChurches
- Find the orders of service at alstonmoorcofe.org.uk/worship and the notice sheet at alstonmoorcofe.org.uk/whatson

October Dates for your Diary (subject to change)

Mondays, 6.30pm	Parish Prayer Group	<i>Old Meadow Barns, Alston</i>
Sun 20 th , 10-3pm	Coffee Shop	<i>Garrigill Village Hall</i>
Starting Sun 20 th	Parish Stewardship Campaign	
Sat 26 th , 10am	St Jude's Coffee Stop	<i>Knarsdale Community Hall</i>
Wed 30 th , 7.30pm	Annual Worship Review	<i>Parsonage & Zoom</i>

The Chat Room, bottom of Front Street, next to Mad Hatters. Open all year, for a safe space, a warm welcome, a cuppa and a chat. Whether you need a moment's break from the weather, or an hour of company and deeper conversation, the hosts are always pleased to see you.

Our winter opening hours are Tuesday to Friday, 10-12 and 2-4.
We have a soup lunch each Tuesday at 12 noon.

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New Beginnings in Nenthead

Who knew baptisms could be this much fun? A surprisingly good number of us turned up on a normal Friday evening prayer at St John's to help Sam and Cathy celebrate their baptism, ready for the confirmation at the end of the month. It was a particular joy to have Anglicans and Roman Catholics in the little congregation – we are one family here.



Simon discovered a new part of his churchwarden role, handing them the Light of Christ from the paschal candle.



The previous week even more of us had enjoyed a new venture for St John's, an evening of live music and poetry, courtesy of Wildwood Jack and Cath Blackfeather.



Self taught musicians Jayne and Adam were our first live act in St John's, alongside our local writer and Poet Cath.



Adam mentioned the splendid weather and expected it to always be like this in Nent! Some years ago they gave up their home and went permanently on the road,

performing and joining other creatives.

One interesting instrument they play was invented in India and made in Yorkshire, by a Welshman! The audience enjoyed the music and the beer - as Adam called it, 'pints and pews!' We even joined in with a few of the songs. There were many appreciative comments. May it be the first of many such events.

MH and BNW

There's always something going on in one or other of our churches – good company and a cure for winter blues, or peace and inspiration.



St Jude's Church, Knarlesdale



Thanksgiving for the NHS



*St Luke's Day,
Friday 18th October,
6:30 p.m.*

Celebrate the amazing people who care for us!

Holy Paraclete Church, Kirkthwaugh



Evensong with music from Taizé



*Sunday 20th October,
6:00 p.m.*

A wonderful space for quiet contemplation

Churches Together on Alston Moor



Service of Hope & Thanksgiving

to remember and give thanks
for those who have died in recent times

*Sunday 5th November, 3 p.m.
at St Augustine's Church, Alston*

News from St Jude's

Hi Everyone,

Hope you are enjoying this beautiful weather, the children go back to school and the sun comes out!!

Our September Coffee Stop on Saturday 28th will be for MacMillan nurses. This is our big push to send as much money as possible to this worthwhile Charity, there will be our usual fabulous food, tea, coffee and games to swell the funds which all go to MacMillan, so please come along and encourage all your friends to come too. The October Coffee Stop is on 26th 10.00 to 12 Noon.

I hope you all enjoyed Saint Jude's Harvest Festival, Friday 20th. September. We had our usual Harvest service, then supper followed by the Auction of the produce. The proceeds will be sent to RABI, collection for church maintenance.

On Friday 18th October our service at 6.30 will be a Thanksgiving for the NHS with Holy Communion.

Looking further ahead Remembrance service at 10.30, then 11.00 will see us at our War Memorial to honour and remember those who did not come back.

Slaggyford WI continue with a varied program, organising a Quiz night for neighbouring WI's. The Craft club, book club, bowls club and hall events make sure there are lots to do in Slaggyford. Look out for a Quiz on 15th November at Knarsdale with Kirkhaugh Community Hall and their Christmas fair on the 7th December - but I get ahead of myself! There are lots of exciting things to look out for.

Stay Safe and look after each other.

God Bless,

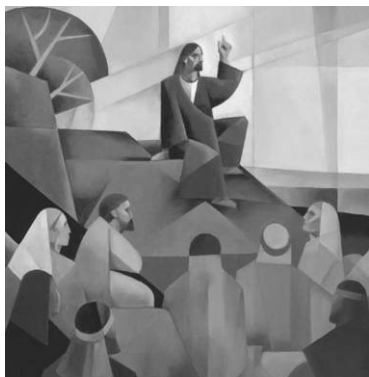
Irene Boyles



‘Before Abraham was, I Am.’

When God gave the Law to the Israelites, He did so because He knew that, as fallen human beings, they would need to live together peacefully. The Law was extremely complex and easy to break at every turn, resulting in the need for a system of costly sacrifices by the Temple priests in order to ensure that one’s sins were forgiven.

When Jesus began His ministry, He appeared to be turning the Law on its head with what He had to say about what had happened in the past – a past



which, when it came to the Jewish religion, had very little in the way of love about it! A classic example is from the Sermon on the Mount. Jesus says: ‘Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you’. (Matt. 5: 43-44)

So, what about Jesus’ saying, earlier in the same chapter, ‘Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.’

His meaning here is twofold: He is speaking partly of His Crucifixion, when His death would become the *final* sacrifice for sin, demanded by the sacrificial system of the Law. But His words also refer to a meaning which is explained by St. Paul: ‘Love is the fulfilling of the Law’. (*Romans 13:10*). In other words, God’s Law is fulfilled by love: love first of all for God, from which love for our fellow humans will follow naturally. Again, Jesus tells us in John 14:15: ‘If ye love Me, keep My commandments’. If we follow that commandment, we will love and obey God, which will always then take care of how we treat others.

And what gives Jesus the authority to speak about this change from what has happened in the past to what God truly expects of His people? Nothing less than the words with which I began this article: ‘Before Abraham *was*, I Am.’ Those words from John 8:58 are, like the Sermon on the Mount, none other than the words of God Incarnate Himself.

Richard Pattison

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‘Look on My Works, Ye Mighty, and Despair!’

As Shelley’s famous sonnet *Ozymandias* tells, history is written by the winners, who tend to put up statues to themselves to imply permanence to their victory. But time moves on and someone else wins, and that history is interrogated, amended from a different point of view. And those statues start to look shaky. You can’t change or erase history by pulling down a statue, though you can draw attention to its failings. But as Gary Younge pointed out in the *Guardian* (01.06.21), we barely notice statues let alone remember who they are unless they become political. Looking at our cover photo, who could name the people on the three *occupied* plinths in Trafalgar Square? A brief history of iconoclastic statue toppling suggests it’s not about history; it’s about power and psychology.

In ancient Rome Pliny the Younger writes, after the senate’s destruction of all monuments to Emperor Severus, *“How delightful it was, to smash to pieces those arrogant faces, to raise our swords against them, to cut them ferociously with our axes, as if blood and pain would follow our blows.”*



Empress Julia Aquilia Severa



That same emotional need is shown here in 1980, beating a statue of Cecil Rhodes in Zimbabwe after the African country formerly known as Rhodesia was granted independence. The inanimate object re-embodies the person; people vent anger and pain on the person or regime represented. You can’t litigate against psychology: humans keep using statues, elevating then pulling them down. Should we have

them at all? Psychology, politics and propaganda prevail, as these iconic images show:



*King George III
plunges from his
plinth in July 9, 1776
New York City,
watched by Native
Americans. NY
Historical Society*



*Louis XVIII toppled on Aug 11 1792, one of many during
the French Revolution*



Head of Russian Tsar Alexander III 1917 Revolution



Polish King Wladyslaw II Jagiello destroyed by invading Nazi troops 1939



Josef Stalin's head left in a Budapest street during the 1956 Hungarian Revolution.



Just ten years later Irish Republicans bomb Nelson's Column in Dublin, 1966



Lenin, Bucharest March 1990, as the Red Curtain was torn down

Yet in this century the 'game' of erecting and destroying continues: after Russia annexed Crimea in 2014, Kharkiv residents pulled down the Lenin there. In 2022 Russia re-erected a toppled Lenin in Melitopol, in occupied Ukraine



The propaganda use is epitomised here in Firdos Square Baghdad, 2003, as Saddam Hussein was toppled, televised live around the world.



We get used to dictators being treated thus, but any statue that represents a 'failed' past can be a target. Even the famous Easter Island heads may have been victim of iconoclasm, when crops failed and proved the Ancestors fallible. There is much angst about the current

wave of iconoclasm, from BLM anti-confederate protests in America to anti-slavery and cancel culture here in the UK. Can we address that anger more constructively; keep our heads when all statues about us are losing theirs?

BNW

Pepin's Puzzles

Why Owning Your Past Is The Key To A Brighter Future By Debra Smouse
who goes on to say the quote below so here's a puzzle in which you have to insert the numbered words correctly into the A to H spaces:

1.future 2.step 3.allowing 4.made 5.magnificent 6. past 7.power 8.mistakes

When we A**** away from B***** the C**** to define our present or our D*****, it loses its E***** over us. The F***** we believe we made were all a part of this G***** journey that have H****us who we are.

FIND THESE WORDS IN THIS WORD SEARCH- IN ALL DIRECTIONS
RETROSPECT
REMEMBRANCE
HISTORY
ANTIQUITY OLDEN
DAYS AULD
LANG SYNE
YESTERDAY
ANCIENT BYGONE
EXTINCT ONCE
UPON A TIME PAST
PRESENT FUTURE
TEMPORARY
MINUTE LATE
EARLY SECONDS

B	R	E	T	R	O	S	P	E	C	T	P	A
Y	E	G	N	A	L	M	A	T	H	A	U	L
R	M	A	U	L	D	T	H	Y	I	B	L	S
A	E	L	R	U	E	E	W	A	S	Y	A	D
R	M	L	U	L	N	W	T	D	T	G	F	N
O	B	K	E	K	Y	C	B	R	O	O	U	O
P	R	E	M	I	N	U	T	E	R	N	T	C
M	A	N	T	I	Q	U	I	T	Y	E	U	E
E	N	E	T	A	L	E	E	S	C	A	R	S
T	C	X	T	A	N	C	I	E	N	T	E	H
S	E	N	Y	S	O	N	N	Y	Y	I	J	H
A	A	B	C	U	P	O	N	M	A	M	J	O
P	R	E	S	E	N	T	R	R	K	E	H	N

You will also find 5 new testament writers hidden in some of the unused letters – example: paul in top right corner.

OWNING THE PAST MAY LEAD US TO SEVERAL LIFE-CHANGING DISCOVERIES AS THIS GRID WITH SPLIT WORDS INDICATES.

The first in **bold** is done for you

OPEN TO	TO SHARE	AND SINCE	of JESUS
WILLING	FORGIVENESS	WEALTH &	RITY
NURTURING	TO IGNORE	AND RIGHTS	CILIATION
INVOLVING	JUSTICE	AND RECON	FOR ALL
NEVER	FOR GROWTH	The CALL	FULLNESS
GOING	HONESTY	AND FRUIT	POSSESSIONS

David Pepin

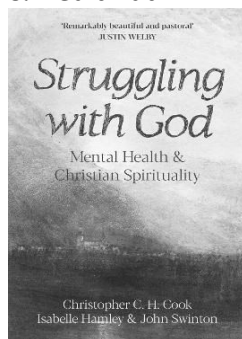


Our Own Past

As with the health of our society, so our own mental health and wellbeing benefit from a compassionate and truthful understanding of all that has led up to our present. The interaction of mental healthcare and theology has had its notorious moments in the past, but some fruitful periods too. An expert in the field will be giving a 'Theology &' talk in **Newcastle**

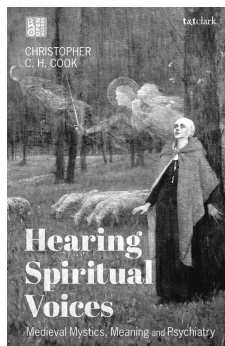
Cathedral on Thursday the 5th December 3.30-5pm.

Chris Cook is Emeritus Professor in Spirituality, Theology & Health at Durham University, and Honorary Chaplain for Tees, Esk & Wear Valleys NHS Foundation Trust. He worked as a psychiatrist for over 25 years. His new book, 'Hearing Spiritual Voices' is out now. His previous collaboration received much praise: 'Remarkably beautiful and pastoral' *Justin Welby, Archbishop of Canterbury* and 'Brimming with wisdom and humanity' *Dame Sarah Mullally, DBE, Bishop of London*



'This deeply Christian book names and identifies with the holistic way in which Jesus approached people. It draws on "biblical insights, the lived experience of those who struggle with mental health challenges, the insights of psychiatry and the mental health sciences, and the resources of theology". This makes it a vital resource' *The Revd Dr Anne C. Holmes, psychotherapist and minister in the diocese of Oxford.*

The truth, as this deeply compassionate volume reminds us, is that Jesus

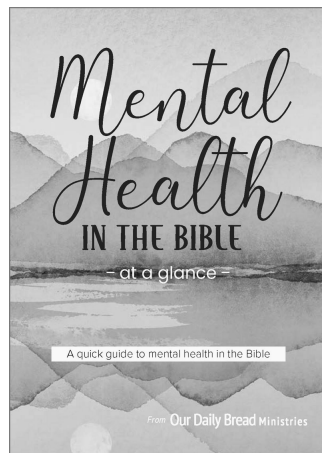


came alongside people wrestling with mental health problems. Many familiar conditions, such as anxiety and depression, and more severe ones, including bipolar affective disorder and schizophrenia, are addressed by the authors here. Dispelling common myths and misconceptions, they explore the impact such mental health disorders can have on individual Christians, Church and society.

For more information on the Cathedral event, contact
c.pacitti@newcastle.anglican.org

Is the Past For Us or Against Us?

George Mullard found two treasures on our theme this month, a little booklet 'Mental Health in the Bible' from the 'Our Daily Bread' ministries. It offers a modern, easy to read introduction to famous characters in the Bible and how God cares for them in their mental crisis. It can be encouraging just to know that others have found a way through, and help is available. The introduction says 'Life hurt just as much thousands of years ago as it does today. But in the stories of men and women of the Bible we get to see how God cares for the anxious, the unloved, the confused, the bullied and the suicidal. In the stories we meet the One described as our 'ever-present help in trouble.'



(Ps 46.1)

The other is a reminder that the past can be painful. 'Owning the past' isn't the only way to treat it, as the famous hymn to love in 1 Corinthians 13 tells us 'Love keeps no record of wrongs.' We are free to leave the wrongs of the past behind us. 'The past is a stepping stone; not a millstone.'

GM and BNW

JB Salsbury

If only everything were like that. It's not easy to do: owning and accepting the pain of our past, the heartbreak, our misgivings, and using them for good. Make our lives better not in spite of it all... but because of it.

ANSWERS PAIRING: A2 B3 C6 D1 E7 F8 G5 H4

Open to forgiveness and reconciliation. Willing to share wealth and possessions. Nurturing Justice and rights for all. Involving honesty and sincerity. Never to ignore the Call of Jesus. Going for growth and fruitfulness.

About 'Faith in the Moor'

This Magazine is a 'Churches Together' publication. It aims to share information useful to regular and occasional churchgoers, to the wider community, and to tourists and visitors. It reflects the life of the faith community in our corner of the North Pennines. Here people encourage, celebrate and debate their faith.

The different Christian churches who create this magazine get along very well, and work together in a spirit of openness and mutual regard. Faith in the Moor welcomes input in harmony with this open Christian Faith. Also from those whose spirituality is not focussed on a

particular religion, and those whose faith is in the Moor itself; its people, its uniqueness, its future. We support whatever enriches our community here.

*Current team: JH = Jeanette Haslam,
ME = Mary Elliot, ES = Lizzie Smith,
MH = Madeleine Harris, RP = Richard
Pattison, BNW = Bar Nash-Williams*



November Theme: 'No'

Deadline: **Friday 18th October**

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Warmth from the Heart

Yes, it's that time again! A few years ago we started knitting and crocheting woollies for my friend Shenaz' charity. She looks after up to 40 homeless people, young and old, male and female, veterans and even families. What they appreciate most isn't just the warmth and comfort of the clothes, but the unique new hand-made gift just for them, and the message of encouragement that we include.

If you can knit or crochet, please will you make a scarf or hat, or if you are really ambitious, socks or gloves, and get them to Bar by the end of November. That gives you a couple of months! You can leave them in the back of St Augustine's with 'for Bar' on the bag, or give me a ring and I'll collect: 382558
Your efforts are hugely appreciated.

Some of last year's clients glad of a bit of warmth and human connection



Photo of the Month

Thank you Madeleine for these artfully arranged wild flowers and grasses in the 'porthole' window welcoming visitors to St John Nenthead. The circle space doesn't lend itself to a stable windowsill, but we're good at adapting up here!

