



St Peter & St Paul's Chaldon Newsletter

April 2021

One of the readings given for Easter Sunday is Paul's letter to the Corinthians:

'For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves but for him who died and was raised for them.'

2 Corinthians 5. v. 14 – 15



In 2021, two thousand years after the first disciples were trying to figure out how to live 'in Christ' we still need to hear Paul's call to 'live no longer for ourselves'. After the Ascension the followers had to discern how to live for Christ as individuals, and as communities, they were taking the first steps towards incarnational living or 'risen life'.

They spoke often of Jesus and remembered him as they began to develop habits of breaking bread together, but they were also learning to walk the talk. Throughout history and today, an overly strong focus on the person of Jesus can actually obscure this new incarnational worldview. A worldview explored by the early disciples and expressed in Celtic Christian life in which we hear the profound recognition of the presence of the divine in literally everything and

everyone. We see this sense of interrelatedness of all things illustrated beautifully in the ancient crosses of the Celtic tradition and in present day crosses from El Salvador.



At Eastertide, we are in danger of missing the point of Jesus's incarnation, death, and resurrection if we narrow the story down to be just the events over the 3 days; if we see them as unique events rather than universal principles. Richard Rohr a Franciscan theologian writes powerfully on this principle, the principle that each one of us has God within us.

If we can follow this idea of universal incarnation then we are on the way to true resurrection, to embracing the Christ who is revealed in us — that is, us singular *and* us plural.

Over the past 12 months we have seen the light of Christ in individuals and in whole communities, in grand gestures and in small kindnesses. May you step out in the joy of the wide-open arms of the cross this Easter tide and see God in all things. As spring reveals new life once again in the natural world, and we continue to gather for worship, may you step out with joy in the community of faith that has been nurtured and nourished online and offline since Easter 2020.

Rev Helen

Chaldon Church Easter Trail

Find the Easter Crosses around Chaldon to discover the Easter Story.

See Family Activities on Website for more details
www.chaldonchurch.co.uk
or contact pa@chaldonchurch.co.uk for sheet

Notice of Annual Parish Meeting for 2020 & 2021

Sunday 25th April at 11.15am on Zoom

Both the 2020 & 2021 Annual Parish Meetings will be held on Zoom after the online service on 25th April. Zoom details will be emailed and on the website nearer the time.



St Lukes Whyteleafe & St Peter and St Paul's Chaldon



@2vicars2church

Easter Services at Chaldon Church

Maundy Thursday

All Day - Youtube recorded Service from St Lukes
6.30 pm Online Maundy Thursday Evening Prayer

Good Friday

Meditation on the Passion led by Rev Sara inside St Peter and St Paul's 1.30 pm to 3 pm please dress warmly
Maybe bring a hot water bottle because the church has to remain ventilated!

Easter Sunday

7.30 am Service of Easter Light
with small fire outside all welcome
8.00 am BCP *Fully booked*
10.30 am Outdoor Easter Eucharist with Baptism - all welcome.

Evening and Night Prayer in April

From 5th April to the 12th April inc Evening and Night Prayer will be taking a break.
It will start again on Tuesday 13th April.

On Zoom at 6.30pm Tuesdays, Wednesdays, Thursdays & Fridays
Night Prayer on Zoom at 9.30pm Sundays

Evening and Night Prayer with music will be offered on Zoom on each week for 30 mins & will be hosted Rev Helen, Rev Sara or Leslie, our Lay Reader.

Zoom <https://us02web.zoom.us/j/82053753781>

The password is unchanged but if you require it please email: vicar@chaldonchurch.co.uk

Churchyard tidy up during the month of April

If you have some free time during April and would like to help tidy up the churchyard it would be much appreciated.

Jobs include weeding the herb garden and cairn area, weeding pathways, the lavender beds, and the ancient graves. Removal of ivy from graves trees and walls.



Please let me know by email or phone if you can help.
Stella Fladgate
Tel: 07850622755 or Email: sbfladgate@gmail.com

The Friends of Chaldon Church



Join the Friends of Chaldon Church

- Anyone can be a Friend
- Friends can enjoy a range of benefits, whether or not you live locally
- Invitations to Friends events
- Newsletters
- Enjoy knowing that you are helping to maintain this unique Grade 1 listed building
- Take part in fund raising initiatives towards much needed restoration projectsand you will be helping to preserve your heritage for this and future generations
See website for details

www.friendsofchaldonchurch.org

Proceeds from the Friends of Chaldon Church for the preservation of the church building and the mural.

Services at Chaldon in April

Sunday 11th April

8am BCP (Indoor Service)
10.30am Matins (adapted for no choir, Indoor Service)

Sunday 18th April

8am BCP (Indoor Service)
10.30am Outdoor Eucharist Service

Sunday 25th April

8am BCP (Indoor Service)
10.30am Sunday Service on Zoom followed by the APCM at 11.15am. All are welcome details will be on the website.

Sunday 2nd May

8am BCP (Indoor Service)
10.30am Outdoor Eucharist Service

Seats for Indoor services are limited please book you seat with Alison, email pa@chaldonchurch.co.uk



Food for the Caterham Foodbank and Nightwatch (tins of soup) may be left in a box in the porch of the church. The foodbank is currently asking for dog & cat food and laundry liquids.

On March 25th Rev Helen was on trial for her participation in the Extinction Rebellion Faith Bridge Climate protest. She represented herself in court, a number of people have asked to see her 'Closing Statement' which was published in full in The Church Times. Please find it attached here along with a picture of her outside the court with her son Alfred and her co defendant Rev'd Mark Coleman.

This is the first week of Passiontide, a time in the Christian year when the truth is revealed and this trial began with an oath on a bible - the sacred text that teaches a radical way of love and which includes the account of Jesus before Pilate when he famously replied 'what is truth' before falling silent in the face of a justice system that had nothing of real truth and justice to offer him.

Well, I'm afraid you are not going to have silence from me and I hope you can offer more than Pilate.

Here is my truth, the truth of thousands of activists, the truth of millions too busy trying to survive, too busy grieving, too busy coping with the real live effects of the climate and ecological emergency.



On Oct 7th 2019 I **was** sitting on the ground, for that brief spell, a small patch of Millbank was holy ground; holy ground being held against all odds, against the state, against ecocide, against corporate power, against self-serving politics, against a fossil fuel economy and against all that contrives to damage our earth and its fragile web of life.....against all that desecrates the sacred

And for a brief moment there was full autonomy, I held tight to love and to a tenacious hope.

What a contrast to this space.....

Mark and I stand before you, 2 priests, people of faith who sat in the road for their beliefs.

We stand here charged and brought to court, while governments and corporations go unchallenged on countless charges of Ecocide.

During the course of that day on Oct 17th I gave an interview to the Daily Telegraph, to Christian Premier radio, spoke alongside representatives of faith based NGO's, led prayers in a multi faith gathering on a bridge that was blocked by the police ,helped to carry an enormous ark – a striking symbol of hope in the face of despair. I had multiple conversations with multiple people who love and care for this planet and the people who live on it, and then I sat with people I'd never met before in solidarity with our neighbours on the other side of the globe.

And I prayed, prayed in the deepest most profound way that happens, only when all *else* seems lost and we touch the very *heart* of the matter.

What kind of a mad world is it that has 2 vicars who can see and understand the catastrophic harm to human, animal and plant life that is the climate catastrophe standing in a dock before you for telling the truth about an existential threat.

We have looked into the abyss, seen the despair, and our hope is to find agency in whatever way we can through action **and** contemplation to do something before we die for a world that is dying.

As I prayed a young woman sang Bread and Roses – I want bread and roses for the world – beauty and sustenance, a sharing of life's glories, glories that should be available to all.

A stranger prayed for me, and blessed me, and a police officer repeatedly said that he didn't want to arrest me, called me padre and begged me to desist because his girlfriend would never forgive him for arresting me.

Today, 17 months later it is my eldest son's 30th birthday, he is living through a pandemic that is caused by the catastrophic effects of the minority world lifestyle.

In the course of his life I have marched, signed petitions, written letters, educated myself, and many others and been a teacher, mother and priest.

That vocation commits me to the fierce love and protection of my children, and of, by extension the children of the world.

As a priest in the Anglican Communion my vocation brings a commitment to the 5th mark of mission, which is :

‘to strive to safeguard the integrity of creation, and sustain and renew the life of the earth’

This duty I hold in common with Christians across the globe linked by a faith that demands love for neighbour and, where necessary, demands personal sacrifice.

As vicars we have the ‘cure of the souls’ - that’s not some mere ephemera that flies off to heaven - it is the fully integrated body and spirit - the spiritual and physical well-being of the people in our parishes.

With a care also for creation that then extends to the soil, the trees, and all that lies within our parish.

I am called to pastoral care for people and planet in the place of my work in the parish of Chaldon, where I preach that we must love our neighbour, and that our neighbour is not just the person we can see, but the person we cannot see, in Bangladesh, in the Niger Delta, in the Maldives, where people are suffering **as we speak** from catastrophic climate change - on their behalf I claim immediate and urgent necessity

They are my neighbour; to pass by on the other side as a member of the minority world that created the catastrophe, is not an option.....

My faith compels me to love my neighbour, to cross over **even** when it is dangerous to do so; not to turn a blind eye to the truth and pass by on the other side

By demanding action on climate change I am exercising my faith,
by praying as I take action, I am exercising my right to freedom of worship in article 9 of the European

Convention on Human Rights.

and to assemble with others in solidarity under Article 11 of the same convention.

When governments won’t listen,
when profit is the golden calf and we commodify every part of the planet,
when we are crucifying our earth,
a crucified earth that will not have a risen life,
when on the current trajectory this crucified earth will come to an end and take with it millions of souls for whom I wish to advocate,
the imperative must be to act.

That imperative to love ferociously culminated for me in a moment of deep clarity and deep prayer on Monday October 7th 2019.

I knew that all that all I had left at that moment between myself and the appalling climate injustice of this world, was **my body** to place between the oncoming disaster, and the powers that be,
my body, on the line, in the face of the social and economic structures that prevail, in the face of systemic refusal to face this disaster with honesty and with immediate action.

And so, I prayed, and my prayer was protest, that is a right enshrined in law a right to be exercised in an emergency.

I did this on behalf of those who are in immediate danger and I did this for my own children and godchildren, for the children in my church and in my school, all of whom will witness **in their lifetimes** what happens beyond the cliff edge.

Ultimately, my faith and my understanding of the world convinces me that love must prevail.

So, today when secular laws fail in their duty to protect our earth I am compelled to turn to a higher moral and spiritual authority, this court could have the courage and the capacity to do the same....

Yes 17 months ago I sat in the road, it was a tiny miniscule moment in the greater scheme of things, since then no change has been effected, it was my only remaining option in the face of massive negligence.

I will close now with the words of the late Polly Higgins:

“The rules of our world are laws, and they can be changed. Laws can restrict or they can enable. What matters is what they serve. Many of the laws in our world serve property - they are based on ownership. But imagine a law that has a higher moral authority... a law that puts people and planet first. Imagine a law that starts from first do no harm, that stops this dangerous game and takes us to a place of safety....” Polly Higgins, 2015

Will this court begin that journey towards a place of safety for all people today?