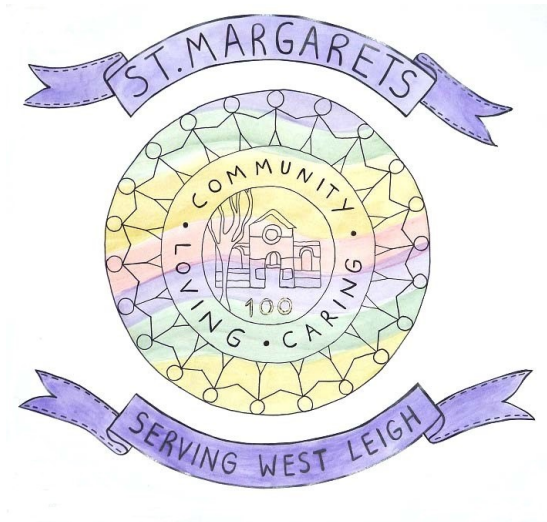


**Church of St Margaret of Antioch**  
**Lime Avenue, Leigh on Sea SS9 3PA**

# Bulletin

**Spring 2023**



**[www.saintmargaretsleigh.org](http://www.saintmargaretsleigh.org)**

**[bulletin@saintmargaretsleigh.org](mailto:bulletin@saintmargaretsleigh.org)**

## Church Services

### Worship at St Margaret's Church

**ALL SERVICES ARE NOW PUBLIC**

**Sunday:** 08:00-08:30 Said Mass  
10:00-11:00 Mass with music  
Live Streamed & available on web site  
Sermon written copy online

First Sunday of the month 17:30-18:10 Mass  
with music for family groups followed by pasta/pizza in the Lower Hall.

**Wednesday:** 19:30 Said Mass

**Thursday:** 09:30 Said Mass  
14:00-16:00 Church open for personal prayer  
(Term time only)

**Friday:** 09:00 Said Mass

**Saturday:** 09:00 Said Mass

Details and services are correct at time of publishing.

For up to date arrangements for all services and festivals please see the web site. This is updated regularly.

**[www.saintmargaretsleigh.org](http://www.saintmargaretsleigh.org)**

## **View from the Vicarage April 2023.**

### ***Dear Readers:***

I hope you enjoy this bulletin in all its diversity and I also hope that if you are reading this you may consider your own contribution in the next edition or two – it is always interesting to hear what others are up to what interests them or what takes the curiosity of a diverse and disparate Christian community such as we are. Do consider offering your photos, words, and reflections, they will always be received gratefully. For this occasion, I have but two things space being limited that I wish to share the first is the matter of being asked to provide priestly oversight to St. David's Eastwood in addition to St. Margarets. This is a process and by no means concluded as you will read. The second is a wonderful reminder of the deep connection between the life of the one we follow as Lord and King and our own monarch who will himself be crowned and anointed in His name in a few weeks' time.

***Every blessing to you all Fr.David Holy Week 2023.***

### **Provision of priestly ministry to St David's Eastwood and St Margaret of Antioch Leigh on Sea**

Fr. David Wylie of St. Margarets to the PCCs of both churches. This was discussed by St. Margarets PCC last Wednesday 29<sup>th</sup> March and St. David's PCC April 1<sup>st</sup>. *Please read it and discuss with members of the PCC over the*

*coming weeks and feel free to make your contribution.*

For some months the Churchwardens of St. David's, St. Margaret's and myself have been scoping the possibility of the two parishes working together under the common oversight of a single priest – namely the Vicar of St. Margaret's. These discussions have been helpful, fruitful, and encouraging. We believe that we have come to a common mind and a feasible pattern of working together, with complimentary worship, an equitable contribution of financial and other resources towards mission.

You will be aware of the financial and ordained resource constraints upon this diocese and in particular this deanery for some time. In short, the wardens of both churches have had very fruitful discussions and feel whilst each would ideally wish to retain their own priest that this is not wholly viable looking to the future.

The discussions have not been negative and highlighted the ability for each parish to learn and benefit from each other in different ways. It was felt by the wardens that before any further discussion certain red lines be met by the diocese these have now been responded to and we have now commenced discussions with each of the PCCs before having a consultation with the congregations. Nothing will happen or change before the summer (July).

**The key red lines given to the Archdeacon and response were as follows:**

1. That the parishes remain separate and held in plurality and that the arrangement could be reversed should the situation require and that the incumbency of St. Margaret's would not be compromised.
2. That any suspension of the living at St. Margaret's still extant be lifted, and the present priest in charge be appointed as the incumbent of St. Margaret's.
3. That whilst no guarantee can be given as to the provision of curate that St. Margaret's is still seen as a training parish.
4. That for the duration of the arrangement the multiple of direct ministry costs allocated to the two parishes be reduced to an allocation of two to one between the two parishes.
5. The wardens have agreed that St. Margaret's would be the "senior" partner and that allocation of any saving between the two parishes from (4) above should be allocated 1/3 to St. Margaret's and 2/3 to St. David's and reflected in the respective parish shares from the initiation of the agreement.

**Response from the Archdeacon**

*Dear Father David*

*Firstly, let me say how grateful I am for all the hard work you have put in with both parishes in moving this*

*arrangement forward. The Parishes of St David Eastwood and St Margaret of Antioch Leigh on Sea would remain separate, and the arrangement could be reversed should the situation require and that the incumbency of St. Margaret's would not be compromised.*

*1. That in approximately three months after your appointment as Priest in Charge of St David's Eastwood the suspension of presentation at St Margaret's would be lifted and that you would be appointed incumbent.*

*2. Whilst there is no guarantee as to the provision of a curate that St Margaret's is still seen as a training parish.*

*3. For the duration of the arrangement the cost of a priest, house and future ministry costs would be shared between the two parishes rather than one.*

*4. Any savings from (4) would be allocated 1/3 to St Margaret's and 2/3 to St David's and reflected in the respective parish share from the initiation of the agreement.*

### **Key initial PCC responses from both parishes**

**St. Margaret's - positive but with the two key concerns.**

the effect on the health of the Priest that the suspension of the living at St. Margaret's should be lifted immediately as it was extended without consultation as required by law and illustrates concerns about trust between parishes and diocese.

**St. David's also positive but with key concerns**

the need for a whole parish rather than congregational mindset ("it's not just about service times") proper time to consider and reflect congregational concern and views.

The *mooted* change in Sunday morning service times currently is 08:00 St. Margaret's, 09:00 St. David's (currently 10:00) and 10:30 St. Margaret's (currently 10:00). The use of Saturdays, Sunday afternoons and evenings has been discussed to mitigate effects of Sunday morning changes and explore new possibilities – this would also be part of any final solution which itself would be a trial period.

**The decision to enter into this arrangement remains with the PCCs.**

***The Revd. David Wylie RN***

***Saturday 1<sup>st</sup> April 2023.***

~~~~~

**Bishop Norman's sermon for the Chrism mass Holy Week 2023**

**From S. Luke's Gospel: Jesus quoting the prophet Isaiah:  
'The spirit of the Lord has been given to me, for he has anointed me.'**

So, oil harvested from two groves on the Mount of Olives, from the monasteries of Saint Mary Magdalene and the Ascension, will anoint King Charles at his coronation. His then will be a sacral kingship stretching back as far and beyond that of King Edgar in 973. At Charles's mother's coronation the anointing was regarded as so sacred that it took place in private under a golden canopy. As Queen Elizabeth was anointed on the palms of her hands on the breast and on the crown of her head, the Archbishop whispered:

*'Be thy head anointed with holy oil. And as Solomon was anointed king by Zadok the priest and Nathan the prophet so be you anointed blessed and consecrated Queen over the Peoples whom the Lord thy God has given thee to rule and govern'.*

Here we are in the realm of sacramental encounter, conferring an indelible character, a consecration that can never be revoked. Shakespeare's Richard II 'Not the water in the rough rude sea / can wash the balm from an anointed King.' Charles has agreed to the anointing, and so I've read the canopy will be so constructed that the ceremony can and will be recorded by camera. This is both a brave and courageous decision because Charles, both anointed and crowned, accepts, and assumes, as a Christian, the vocation to be both king and servant to his people. All with a few drops of scented olive oil! But then, the humble



olive has over the millennia been invested with symbolism and meaning that ranks it among the most special and precious of the fruits of the earth. And this year, the year of the coronation, its place and importance deserves our pondering.

Olive oil, as is often said, is quite simply distilled sunshine. It is the fruit of summer sun and has a taste of the Mediterranean. The psalms as we know are full of references to oil where it is best described as 'the oil of gladness' (Ps 45.7). Oil is a fundamental part of our bodiliness.

*'Oily membranes differentiate the smallest parts of our bodies, govern the flow in and out of each cell, protect our skin and communicate sensations throughout our bodies.'*

The theologian Timothy Radcliffe describes olive oil as a sort of anti-suntan lotion. Our holiday oil protects us from the sun, whereas our holy oil protects us from darkness. As he has reflected: *"We are rubbed down in the oil of Christ, the rising sun who has overcome the power of the night. When Judas goes to betray Jesus, John tells us that 'it was night' (Jn13.30). You and I are anointed in the fruit of Easter morning."* Beautiful and poetic sentiments that warm our hearts, but let's go a little deeper.

Gethsemane, the place where like the olive Jesus was

crushed; the place where, as S. Luke, blessed physician, records: 'his sweat like drops of blood fell to the ground. ' That it was in an olive grove that Jesus felt the full weight and burden of his vocation, crushing and overwhelming him –should not be lost on us. The anointed one was about to anoint humankind, not with the fruit of the olive, but with his blood and sweat and tears. No wonder when Jesus entered the synagogue in Nazareth he opened the scroll with the words of Isaiah: *'The Spirit of the Lord has been given to me, for he has anointed me!'* Yet there is no evidence that Jesus was ever actually anointed with sacred oil during his earthly life. Anointed in the Spirit, yes -at his baptism in the Jordan... but not with sacred oil.

Matthew Mark and John do however record an anointing of Jesus -- but this is by Mary of Bethany. While Luke records the anointing by an anonymous woman of uncertain character, later by tradition, associated with Mary Magdalene. What is significant to all four gospel writers, however, is the realization that this anointing of a rabbi, by a woman, was at that time, to those around him, both scandalous and sacrilegious and yet allowed and owned by Jesus. Here is Jesus, the true priest the true king, the true prophet who finds himself reproving his most trusted disciple (S. Luke) *'Peter – you gave me no kiss. You did not put oil on my head!'*

For although there is no record of our Lord's sacral anointing there is the recording of his final act with his disciples, the washing of their feet. No less, even more

scandalous than the anointing at Bethany - the final enacted parable, a memory engrained in the minds of the disciples, the humble action of a servant that the Church has struggled with ever since. The King of kings and Lord of Lords kneeling before his friends and washing their feet. In Her liturgy Holy Church has ritualized that physical remembrance of the foot washing once a year in the drama of Maundy Thursday.

But is this how Jesus intended it to be remembered? Rather, surely it is in the living out practically of how human beings created in the image of his heavenly Father should relate to one another. The sacred monarch, the anointed one -- as servant king. It should not be lost on us that the oil from Gethsemane blessed and consecrated by the Patriarch of Jerusalem has been harvested near the resting place of Princess Alice of Battenberg, the late Duke of Edinburgh's mother and grandmother to King Charles, whose own life was lived out sacrificially after the example of Christ.

So, there we have it. Why for Christians, it is not the crowning of our beloved sovereign that matters most, but that he takes on the mantle of sacred kingship and is anointed servant king. Perhaps some other words from Shakespeare's Richard II may be weighing on his mind:

*Or I'll be buried in the king's highway,  
Some way of common trade, where subjects feet*

*May hourly trample on their sovereign's head.  
For on my heart, they tread now whilst I live;  
And buried once, why not upon my head?*

What a burden kingship inevitably brings in our media saturated cynical and collusive world. So, so evident in the cavalier deliberate manipulating of history by the Netflix series – “The Crown” To conclude. What of us? We may not live in the court of royal princes, but we are full members of the household of God. Is not water poured on the crown of our heads at baptism? Is not sacred oil indelibly inscribed on our foreheads at confirmation? Is not healing oil ministered in times of sickness and at our death?

And to my beloved priests. At your ordination you are anointed on your hands with the holy oil of Chrism. Not only that those hands be set apart for the altar but also more importantly to be used for Christ in the washing of feet.

And as we know all too well, and share with all who are called to sacral ministry, that brings a cost to be borne by each of us. And were I, for a moment, to speculate... how best Christ would want to be remembered? Surely it would be in his final act of humility, kneeling lovingly before his disciples in service rather than state.

In his anointing at the coronation, similar to the anointing at ordination, Charles will be identified with Christ and

incorporated into us his beloved people. For it is not in the power of the Crown but in the fragility that comes with sacramental anointing that he can best serve both Christ and his people. An anointing, of course, we too share. For are we not Christians, followers of the Christ? Brothers and Sisters of The Anointed One, the Messiah.

And a final musing! The recent funeral of our last anointed sacred monarch, Queen Elizabeth. Was it not a testimony to her faith and devotion as servant and disciple that her final earthly journey was watched by over five billion people .... five billion people.

And one of the hymns she personally chose --- broadcast across the world? ***Love divine, all loves excelling...*** which so poignantly concludes: *Till we cast our crowns before thee, lost in wonder love and praise.*

Lord God -- fill every Christian soul with praise and raise our minds from earth to heaven. Amen.



## **A Letter from Noah Cockett**

Dear St. Margaret's Family,

As my time at Ripon College Cuddleston draws to a close, I have been discerning the will of God in relation to finding a title post. After much prayer and discernment, it has been decided that I shall move to Witham and stay in Chelmsford diocese. I shall serve nine churches: St. Nicholas Witham, All Saints Terling, St. Mary's and St. Peter's Fairstead, St. Germanus Faulkborne (Four-born), St. Ethelreda's White Notley, St. Francis Silver End, St. Andrew's Hatfield Peverel and St. Mary's Alting.

As is the pattern of the diocese I shall be made a Licensed Lay Minister in July, and shall be ordained Deacon in September.

Thank-you every last one of you, for supporting my calling and nurturing me my whole life long. St.. Margaret's was once a parish that sent many Ordinands every year, including the Archbishop of York!

I pray that St. Margaret's family will nurture many more vocations and send more Ordinands in days to come.

With all my prayers.

Noah



# **Florence Wood and Jessie Manger - Missionaries in China 1908 to 1938**

**Alison Whitby**

Jessie Manger on the left of the photo and Florence Wood on the right taken in Tsingtao, China 1930



My maternal Grandmother Dora Manger had built in 1937 128 Chalkwell Avenue on the corner of Second Avenue in Westcliff. At the beginning of the Second World War her



sister Jessie Manger and Florence Wood both missionaries in China for 30 years, returned to England. My Grandmother bought what became Fair Havens 126 Chalkwell Avenue for them both to return to, along with Florence Wood's sister Winifred Wood, an artist living in Hamburg who later designed many of the famous Liberty prints which we now admire. Jessie and Florence had stayed in China during the First World War but advice was for them both to come home as the Second World War had begun.

Florence Wood and Winifred Wood were both nieces of Sir Henry Wood, Conductor of the famous Proms Concerts at the Royal Albert Hall. I remember his widow Lady Jessie Wood arriving by chauffeur to visit them, she was always dressed in black and carried a black walking stick with a silver top. I never saw her without gloves even when she took tea. I remember asking my Grandmother if I could have a handwritten letter from Lady Jessie when she had finished with it so that I could have her signature for my autograph book which I still have.

Florence Wood had a 'work room' which was like entering a magical Chinese world and would often surface talking in Mandarin. When the tide was out she would walk down to

Chalkwell beach roll her stockings down and cover her legs in mud rolling up her stockings again. My Grandmother had a beach tent so I can only presume this is where the mud application was conducted. A delight for me as a child was to sit and watch as the mud on her legs dried and began to crack. She would also sit with large ball bearings in her hands turning them constantly. I remember her GP Dr Dudley visiting one day asking me if I knew why Miss Wood did not have any ailments. I answered I did not and he explained that the mud prevented her getting arthritis and the ball bearings did the same. This she learnt in China.

She would recite the Lord's Prayer always in Mandarin. I asked her once why she did this and she told me it had saved hers and Jessie's lives in China. They had not had rain for many weeks, crops were dying and the Chinese decided it was the curse of these English women. They were taken into the field told to kneel down and waited as the men with long swords approached them to execute them. They started reciting the Lord's Prayer and the Heavens opened. They hadn't seen such rain for months and their lives were saved.

I travelled through China in 1988 the year before the Tiananmen Square massacre. One could only get into China by train through Hong Kong. I was on a world tour and remember thinking after leaving India at least China would be easy travelling, if my relatives could spend 30 years there as women alone in 1908. How wrong I was. There was no western dress only the khaki or grey/blue uniform which was worn by all. There were no shops just Government stores. Eating houses had no other languages displayed only Mandarin. I travelled by train, a sleeper would be shared with others. The efficiency and compactness of the Chinese people amazed me but as I came out of Beijing Railway station I could see why. There were literally hundreds of people neatly nipping one way or another, the sheer amount of population dictated a code of order. As I travelled up to the far North the sands from the Gobi desert came, everyone wore face coverings to stop the sand. I developed a severe sore throat. There were no pharmacies of course so I visited a Chinese medicine establishment. The smell was overpowering. There were dried pieces of animals hanging from every part of the room. The gentleman tried to establish what was wrong and once I had shown him my throat he sliced a

bit of this, chopped a bit of that and rolled it into small balls for me to take. I didn't understand a word he said but I started his treatment promptly. Within 12 hours my throat was like silk. He wrote down in Mandarin what the ingredients were, snakes venom, deer foot and rhinoceros horn.

I lived on a diet of duck which I vowed I would never eat again once I left China. Vegetables were sparse the higher North we travelled. My final meal which was the most tasty turned out to be snake! I had this translated by an American doctor from New York who I met on a train and spoke fluent Mandarin. We were on a long journey and I was trying to understand why she was there. We spent two days on the train and I had told her about Florence and Jessie which she was very interested in. As we were getting our luggage together to disembark and say goodbye, she said to me she realised she was taking a very big risk but because of our conversation she wanted to show me something. In the bottom of her case she had a truly invisible seam which she opened and in there were several Bibles. Her work required her to regularly visit China and that was her cover.

Our meeting meant such a lot to both of us. As she said Florence and Jessie risked their lives on a daily basis for 30

years. It is documented in the Baptist Missionary Society records how many Missionaries were killed in China particularly in the area Florence and Jessie were. I feel blessed to have known Florence, sadly Jessie died before I was born but we still have her Bible with her writings in the columns. Her Bible was so clearly her working tool. When my mother was terminally ill she spent a week on two occasions in Fair Havens in the room we knew as the lounge at the front. It was such a comfort to be in that house again full of so many very special memories.

~~~~~

### **LIST OF B.M.S. MISSIONARIES WHO SERVED IN CHINA**

1908 H. R. Williamson, trans. to B.M.S. Headquarters, 1939,  
1951;  
m. Emily Stevens, 1910, China, 1909-38, ret. 1951.  
E. R. Fowles, res. 1926;  
m. Kate Shipley, 1910, res. 1926.  
J. Shields, ret. 1931;  
m. M. H. Green, 1912, ret. 1931.  
Miss Jessie Manger, ret. 1938, d. 1945.  
Miss F. M. Wood, ret. 1937.

**Lusty, Miss Frances Ellen**; *Ch.m.*, Carr Crofts, Armley; *ap.* 1915; Agra, 1916-19; Patna, 1919—; Patna, Bihar, India.

**Macdonald, John Ireland**, C.M.S. COLLEGE, ISLINGTON; *Ch.m.*, Highbury Hill, London; *ap.* 1903; Cuttack, 1903-7; Berhampur, 1907-11; Russel Konda, 1911-14; Berhampur, 1915—; *Berhampur, Ganjam, Orissa, India.*

**Macdonald, Mrs. J. I.**, *née* Jessie Violet Ellen Sinclair; *m.* 1901; *Ch.m.*, Highbury Hill, London. (Address as above.)

**McHardy, Robert Stewart**, B.Sc., B.D. (LOND.), REGENT'S PARK; *Ch.m.*, Tabernacle, Swindon; *ap.* 1911; Sianfu, 1912-17; San Yuan, 1917-18; Tsinanfu, 1919—; *English Baptist Mission, Tsinanfu, Shantung, North China.*

**McHardy, Mrs. R. S.**, *née* Mary Wilson; *m.* 1915; *Ch.m.*, Warwick Road, Presbyterian, Carlisle. (Address as above.)

**McIntosh, Richard Meppin**, PONTYPOOL; *Ch.m.*, Pontypool; *ap.* 1884; Agra, 1885-92; Muttra, 1892-1900; Bankipur, 1900-2; Muttra, 1902-7; Agra, 1907-20; Kharar, 1920—; *Kharar, Ambala District, North India.*

†**McIntosh, Mrs. R. M.**, *née* Kate Prideaux; *m.* 1887; *Ch.m.*, Wellington (Som.) Congregational.

\***McLeod, Mrs. E. L.**, *ap.* 1890; Monghyr, 1890-94; Gaya, 1894-1915;

**McLeod, Miss Jessie**, *ap.* 1898; Gaya, 1898—; *Gaya, Bihar, India.*

**Madeley, Frank**, M.A. (LOND.), BRISTOL; *Ch.m.*, Horfield, Bristol; *ap.* 1897; Sianfu, 1897-1909; Tsing Chow Fu, 1909—; *English Baptist Mission, Tsing Chow Fu, Shantung, North China.*

**Madeley, Mrs. F.**, *née* Florence Duckett Nowell; *m.* 1904; *Ch.m.*, Paignton. (Address as above.)

†**Manger, Miss Jessie Amelia**, *Ch.m.*, Devonshire Square, Stoke Newington; *ap.* 1908; Sinchow, 1908—; *English Baptist Mission, Sinchow, Tai Yuan Fu, Shansi, North China.*

†**Marker, James Henry**, BRISTOL; *Ch.m.*, George Street, Plymouth; *ap.* 1906; Upoto, 1907—; *B.M.S., Upoto, Lisala, Haut Congo Belge, West Central Africa.*

†**Marker, Mrs. J. H.**, *née* Janie Gill; *m.* 1910; *Ch.m.*, George Street, Plymouth.

**Marnham, Miss Margery Nutter**; *Ch.m.*, Heath Street, Hampstead; *ap.* 1919; (Honorary) Agra, 1920—; 13, Civil Lines, Agra, U.P., India.

baipur, 1892-95; Bernampur, 1895-1907; Cuttack, 1907-13; Padampur, 1913-15; Cuttack, 1910—; *Cuttack, Orissa, India.*

†**Wilkins, Mrs. G. S.**, *née* Ellen Lucy Pike; *m.* 1895; *Ch.m.*, Cuttack.

**Williams, Charles Herbert**, A.T.S., CARDIFF; *Ch.m.*, Beulah, Dowlais; *ap.* 1897; Agra, 1897-1900; Kalka, 1900-4; Kasauli, 1904—; *Kasauli, Punjab, India.*

†**Williams, Mrs. C. H.**, *née* Laura Dyche; *m.* 1899; *Ch.m.*, Derby Street Tabernacle, Burton-on-Trent. (Address as above.)

**Williams, Miss Elizabeth J.**, *ap.* 1893; (Honorary); Delhi, 1893—; *Delhi, Punjab, India.* (On furlough in Australia.)

**Williams, Miss Winifred Sarah**, M.A., CARDIFF; *Ch.m.*, Grangetown, Cardiff; *ap.* 1920; Calcutta 1920—; 84, South Road, Entally, Calcutta, India.

†**Williams, Thomas David**, BRISTOL; *Ch.m.*, Wells, Somerset; *ap.* 1909; Dacca, 1909-11; Narayanganj, 1911—; *Narayanganj, East Bengal, India.*

†**Williams, Mrs. T. D.**, *née* Daisy Hills; *m.* 1911; *Ch.m.*, St. Mary's, Norwich; *ap.* Baptist Zenana Mission, 1909. (Address as above.)

**Williamson, Henry Raymond**, B.A., B.D., BRISTOL; *Ch.m.*, West Street, Rochdale; *ap.* 1908; Showyang, 1908-9; Tai Yuan Fu, 1909—; *English Baptist Mission, Tai Yuan Fu, Shansi, North China.*

**Williamson, Mrs. H. R.**, *née* Emily Stevens; *m.* 1910; *Ch.m.*, West Street, Rochdale; Tsinanfu, 1909-10. (Address as above.)

**Willis, Miss Priscilla Sarah Ridgway**, *Ch.m.*, Regent's Park; *ap.* 1912; Chowtsun, 1915—; *English Baptist Mission, Chowtsun, Shantung, North China.*

†**Wilson, Miss Ann Margaret**, *Ch.m.*, Duncan Street, Edinburgh; *ap.* 1912; Bolobo, 1913—; *B.M.S., Bolobo, Haut Congo Belge, West Central Africa.*

**Wince, Miss Jane**, KIDDERPUR, CALCUTTA; *ap.* 1891; Tikari, 1891—; *Tikari, Gaya, Behar, India.*

**Winfield, Walter Warren**, B.A., B.D. REGENT'S PARK; *Ch.m.*, High Road, Ilford; *ap.* 1917; Udayagiri, 1917—; *Udayagiri, Ganjam, Orissa, India.*

**Winfield, Mrs. W. W.**, *née* Lottie Lydia Johnson; *m.* 1920; *Ch.m.*, Clarence Park, Weston-super-Mare. (Appointed to Indian Mission, 1914. Berhampur, 1916). (Address as above.)

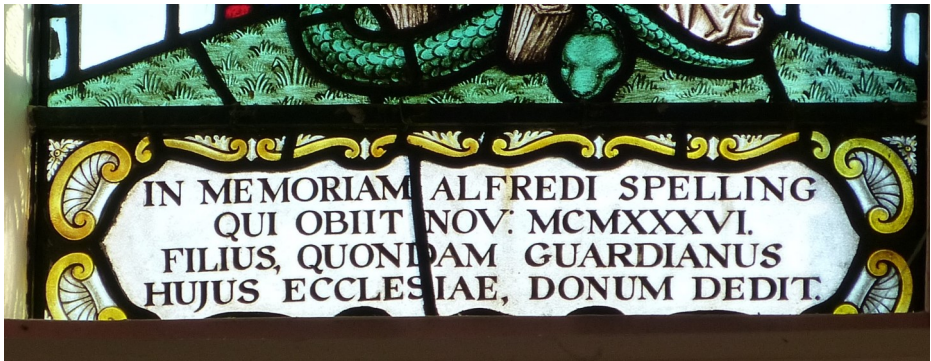
†**Wood, Miss Florence M.**, *Ch.m.*, Devonshire Square, Stoke Newington; *ap.* 1908; Sinchow, 1908—; *English Baptist Mission, Sinchow, Tai Yuan Fu, Shansi, North China.*

†**Wooding, Walter**, HARLEY; *Ch.m.*, Regent's Park; *ap.* 1899; San Salvador, 1899-1910; Mabaya, 1910-12; Maladi, 1912—; *B.M.S., Maladi, Congo Belge, West Central Africa.*

# **A Stained Glass window in St Margaret's Church**

## **Barbara Southward**

Often when I am sitting in church waiting for a service to begin, I sit and contemplate the stained-glass window in the centre of the apse. Many times, I have wondered about the history behind this window, so I decided to do some investigation.



The dedication at the bottom of the window is in Latin

Which when translated is

**In memory of Alfred Spelling who left November 1936**

**The son, formerly Guardian of this church, gave a gift.**

To begin with I thought the window was given by the son of a Guardian (Church Warden) of the church in memory of his father and the only Spelling I could find was A.J.Spelling.

I found the birth and death certificates of an Alfred Spelling

via the internet. It was also possible to trace his marriage, homes and places of work through census returns, but these all showed him living in Ilford. Something wasn't right. I consulted senior members of the congregation and I was assured that the 'Guardian' was A. J. Spelling always known as "A.J". So, I went to the back copies of the Church Magazine, a fascinating read and a good social history, marking the beginnings of St Margaret's Church. There was A.J. in his position as Church Warden .

I continued with the magazines reasoning that if someone as important to the church as A.J. had died there would be an obituary to him in the magazine. So I looked through 1936 and 1937. Nothing!

Then I had a breakthrough!

### ***Church Magazine 1937 March:***

*From PCC minutes of February*

*"The business of applying for a faculty for the East window (a gift from Mr A. J. Spelling) was advanced a stage, and it was hoped there was now a clear course for granting the application, concerning which there had been a great deal of correspondence. "*

I had been looking at this from the wrong perspective. In fact the window is the **gift** of A.J. Spelling to the church in memory



of his father Alfred Spelling. Then it all made sense.

**1937: April – from the PCC minutes**

*Stained Glass Window*

*“The Chancellor of the Diocese has granted a Faculty for the erection of a Stained-Glass Window in the middle light of the Apse. This is kindly given by Mr A. J. Spelling in memory of his late father.*

*The window was designed by Mr A. K. Nicholson, news of whose unexpected and lamented death reached us just after the Faculty had come to hand. This will probably be therefore one of the last designs made by one who was a master of his craft.*

*The work is being carried out by his surviving partners and we hope to be able to announce in our next issue the probable date of the dedication.*

**1937 May Vicar’s letter**

*Appropriately enough this festive month (Easter and Coronation) closes with the dedication of the new window on the last Sunday of the month which will take place immediately prior to the Sung Eucharist.*

**June 1937 Description of the Stained-Glass East Window in S. Margaret’s Church, Leigh on Sea**

It should be the aim of the Stained Glass Artist to help focus the attention on the things of the Spirit and to teach, not so much by scenes or detailed pictures, important as they are in historical religion, as by hints of the Spiritual Presences.

The central window in the Apse is one of the last windows designed by A. K. Nicholson.

*There has been no attempt to depict a realistic scene of the Crucifixion but rather to keep before the Congregation the oft repeated saying of Our Saviour that he who would be His disciple must take up his Cross and follow Him. No emphasis here of the physical sufferings but rather the beautiful symbolism of "O death where is thy sting?"*

*The serpent at the foot of the Cross represents sin being vanquished. On the scroll are the words in Latin, taken from Isaiah 53 V4 – "Surely he hath borne our griefs and carried our sorrows". An ever-present reminder to us of the Great Sacrifice for our Salvation.*

*The two Angels each hold a Chalice to receive the precious blood which flows from His wounds.*

*Round the simple canopy is a simple border of Vine leaves – "I am the true Vine and my father is the Husband-man" (John 15,1) While surmounting the whole is the Heavenly Crown typifying Christ the King and Head of the Church.*

So now we know.

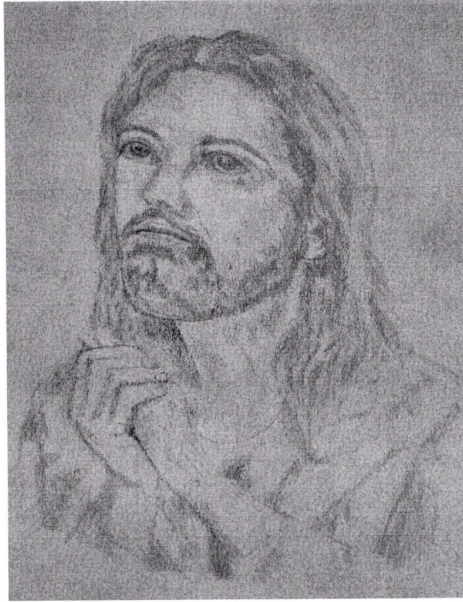


The following poem is printed here with full permission of the poet,  
Brian Bilston who posts his poems regularly on Facebook.

## **Refugees**

They have no need of our help  
So do not tell me  
These haggard faces could belong to you or me  
Should life have dealt a different hand  
We need to see them for who they really are  
Chancers and scroungers  
Layabouts and loungers  
With bombs up their sleeves  
Cut-throats and thieves  
They are not  
Welcome here  
We should make them  
Go back to where they came from  
They cannot  
Share our food  
Share our homes  
Share our countries  
Instead let us  
Build a wall to keep them out  
It is not okay to say  
These are people just like us  
A place only belongs to those who are born there  
Do not be so stupid to think that  
The world can be looked at another way.

**(NOW READ FROM BOTTOM TO TOP)**



### **The Olive Branch**

*By*

*Susan Heinzelmann*

The dove swirls around the head of the cross  
Where our dear Lord died for us  
As the tall wooden cross reaches the sky  
Opens up the heavens for the guardian angels watching by.

Now the dark clouds are hanging low  
No sound can be heard  
Only the fluttering wings of the dove  
With an olive twig in its beak brings solitude in mind.

For we all need to be kind as the Lord thought of us  
When the dove lands at the foot of the cross in the dust  
Then Jesus has risen to set us all free  
A light towards heaven for you and me.

God Bless

## **Southend City Jubilee Awards – Fr David's Award**

Thanks to funding from the National Lottery Awards for All Fund and Southend Community Investment Board, Southend City Jubilee Awards were made. There were 70 Southend City Jubilee Awards, one for each year of Queen Elizabeth's reign. The Award itself is based on Queen Elizabeth's favourite flower, the Lily of the Valley; each Southend City Jubilee Award was individually artisan crafted from British materials.

Nominations were invited from organisations across Southend-on-Sea including schools, guides and scouts and all kinds of community groups. The Southend City Jubilee Awards Ceremony took place at Porters Civic House & Mayor's Parlour on Saturday 14th January. The following is the Citation for Father David's award:

### **Father David Wylie RN**

*What you might not know about the Rev David Wylie, Royal Navy, was that he was for many years the Task Force Senior Chaplain in Helmand. His time with the Royal Marines included several tours of Northern Ireland, Bosnia, Kosovo, Iraq, Afghanistan and Sierra Leone.*

*Back in Southend, he is now the parish priest at St Margaret's Church and is the kind of man of God we pray for to inspire a Blade Education project. He has been*

*enormously generous with his time and creativity, even when the project is more than a little unusual. When other people don't know how to move forward, Father David shows you how to do it. He probably got this ability from another unsung heroine, his mother, who died recently. We wish she was here today to see him receive this award. We are sure she would have been very proud.*

*Father David has taken on other responsibilities – such as being a Governor at St Michael's School and he acts as the National Chaplain for the Royal Marines Association and is the County Chaplain to the Royal British Legion.*



~~~~~

As is obvious from the above, Fr David is not one to 'blow his own trumpet' and it is at times like this we discover the work he does in the local community. On top of this he supports other churches and priests locally and is working with our local schools.

We are very proud of Fr David and the recognition he has received for his work within the Southend-on-Sea and National Communities and we congratulate him and thank him for his dedication.

*The following article was sent to me for the previous edition of Bulletin. In putting Bulletin together I overlooked this contribution, for which I apologise and include it now.*

Editor

## **A Christmas Wreath**

**Janet Starkey**

I recently attended a Christmas wreath making demonstration and was lucky enough to win the wreath that was made and which now hangs on our front door. By spraying it regularly with water, I am hoping to keep the greenery looking fresh until Christmas. The wreath was made by covering a wire ring with moss and then by wiring greenery all around it. The demonstrator had picked most of the greenery from friends and neighbours' gardens and the dried flowers and seedheads were mostly found on the demonstrator's walks with her dog. It is amazing to think that this beautiful wreath could be made with plant material which is virtually free and available to all of us.

The custom of bringing evergreens into the home during the winter began in the 16<sup>th</sup> century among northern and eastern Europeans. The Germans are believed to have started the tradition of a Christmas tree and they often pruned the tree to fit into a room or, it is believed, pruned



the trees into a triangular shape to symbolise the Holy Trinity. These prunings were then woven into wreaths to avoid waste. The circular shape of the Christmas wreath symbolised eternal life and the unending love of God. Holly was often woven in to represent the thorny crown worn by Jesus and the red berries the drops of blood that the thorns drew. Today, apart from being decorative, a wreath hung on the door at Christmas may symbolise the invitation of Jesus into the home, or it may be inviting the spirit of Christmas into the home along with good luck.



***In reading through back editions of the Church magazine while researching the apse window, I have come across several reports and articles that I hope will be of interest to other members of the congregation.***

## **January 1950     A Great Deliverance.**

The crib with its Christmas tree standing over it, looked ever so beautiful at Midnight Mass. Some, however, were sorry that no-one had thought to switch the light on. Nevertheless the great congregation present took part in the blessing and all was well and Midnight Mass of Christmas followed.

Next morning at 7am the tree and crib were lighted up and looked ever so nice; but alas! Just as the priest was standing at the altar to begin Mass, someone running caused him to look round and lo! A flame was bursting through the centre of the thatched roof of the Crib and in a few seconds the whole thing was burning like a furnace.

Unfortunately the crib being under the choir and organ loft the wood of the loft began to catch fire and for a time the situation looked desperate, with visions of the organ going, and then the roof. Happily, there were some hefty men in the congregation and in time they pulled the heavy structure away from the balcony and with the aid of the Fire Brigade, who arrived with commendable

quickness, the fire was extinguished, and the church saved.

During the final stages, the service at the altar was calmly proceeding and the men, dirty but triumphant settled down to their Communion.

That this should have happened at the exact hour it did was providential. If it had taken place at Midnight with the church full to the doors one wonders what might have happened. If it had happened half an hour before it did, there would have been only one person to try to put it out. Surely our thanks should be given to God and after that to those men in the congregation who so bravely and successfully fought the flames.

### **January 1951 The New Crib**

By the time the Parish Paper is in print you will all have seen, and no doubt admired the new crib and crib figures. We are fortunate at St Margaret's in our silent workers and not least in our carpenter Mr George Bridge. (Father of John Bridge and grandfather of Michael) We are most grateful to him for redesigning and remaking the stable.

The figures were designed by a member of Mobray's staff. They are a work of art and devotion. (precis)

## Our Servers

### Barbara Southward

In February Bob tested positive for Covid and so we both had to self-isolate. The following Sunday we joined in the 10:00 service online and sitting watching the screen I was forcibly struck by how wonderful our servers are.

When we are in church, we are busy with service sheets, standing and sitting at the right times, moving around to take Communion, and other extraneous things. On the screen, the camera takes in just the Sanctuary and the people there.

Fr David, as is proper, is the centre of attention, but quietly in the background are the servers, making sure that everything is in its right place and co-ordinating beautifully, (even to the two either side today making the sign of the cross at exactly the same time). Servers are there ‘to serve, not to be seen’ and our servers do just that.

A very big **thank you** to all concerned.

*If you would like to join our band of servers, please speak to a church warden or to Kate Baynes. You will be made very welcome; no previous experience is necessary as training is given.*



## **Walsingham Youth Pilgrimage**

Each year at the beginning of August a Youth Pilgrimage takes place at Walsingham. Young people aged 11-18 years, from all over the country descend on the tiny village and camp out in a nearby field. Some bring their own equipment, for others it can be hired and there are various meal options ranging from self-catering to full board.

This year's Pilgrimage is called

### **'Illuminate - Shining as Lights in the World'.**

Participants can expect a Daily Mass in the Big Top; Fantastic music provided by CJM; BBQ and disco; Lively worship; Late Night Liturgy; The Holy Mile Walk; Crafts, Sports, Music, and Inflatables; Fun, Friendship and football; Workshops; Free afternoon to explore the beach.....and lots more.

The following is from an article in the Walsingham Review about last year's Youth Pilgrimage – with permission.

*"It has never been easier to come and it has never been more convenient. All meals can now be included! Companies will come and set up your tents for you! Subsidies are available for those pilgrims who would otherwise miss out because of the cost.\* The toilets work and are clean! The showers are ...well the showers are*

*warm enough and cold water in the morning is meant to be good for the metabolism.”*

\*If you would like to support a young person to enable them to attend the Walsingham Youth Pilgrimage then join the **Godparent Scheme**. Your commitment is - to pray for the pilgrimage and be a prayer partner for one particular participant whose Christian name will be sent to you prior to the pilgrimage; - to contribute a minimum of £35 to help cover the cost of that young person's participation in the week.

In return you will receive a postcard from your 'God-teenager' as the week progresses; you will be prayed for each day of the pilgrimage and you will have the joy of knowing you have contributed to the on-going encouragement of a young pilgrim in their journey of faith.

To become a Godparent please visit the web site

[www.walsinghamanglican.org.uk/godparents](http://www.walsinghamanglican.org.uk/godparents)

or you can pick up a form from the back of church.

There are leaflets about the **Youth Pilgrimage**, how to apply and the costs involved at the back of church. There are also details of **Volunteering Opportunities** for anyone 18+.

For more details go to the web site



THE SHRINE OF OUR LADY OF WALSINGHAM



# *Illuminate*

SHINING AS LIGHTS IN THE WORLD

YOUTH PILGRIMAGE

MONDAY 31ST JULY - FRIDAY 4TH AUGUST 2023



## **PANCAKE FUN.**

### **Lorrina Cockett**

We held our first Shrove Tuesday celebration for a long time recently. It was full of fun for 55 children aged between 5 and 12 years. We had a mix of games like flipping bean bag pancakes, crafts, learning about Lent and eating pancakes, of course. We welcomed our Rainbows, Beavers, Brownies and Cubs, as well as about a dozen children who saw our posters and invitations, and they all mixed up well to make new friends and share the activities together. We were very pleased to see so many new faces coming along. There was much noise, lots of happy children and many sticky faces!

We were so lucky that lots of our church family offered their help. So thank-yous to Margaret for her teaching; Julia , Susan and Jenny for cooking endless pancakes and clearing up; Anne for all the planning and sorting; Michelle and her boys for counting the pancake tosses, Julie, Michael and all the group leaders for their support during the afternoon too.

Perhaps we have begun a new St. Margaret's tradition!



## Sunday Lunch - 12th February

Lucia Curthoys



When you have invited twenty or so to lunch, you might be just a little bit apprehensive! However, as we sat in the Lower Hall full of anticipation Fr David sat with us, waiting for the last few minutes of cooking time. Totally relaxed. Mind you, he didn't know then about the fruit trifle!

"It's all in the preparation" he explained confidently. Though, after a while he began to look at his watch and then start gentle prods with the casseroles and now there was obvious concern for the frozen fruit trifle. Mainly because it shouldn't have been frozen by now!

The time had come. But first, a little explanation.....On a small table he arranged a dish of soapy water for the cutlery to be placed in, another for dirty dishes and one for waste food which he hoped would not be necessary! Military, but it worked, no piling of dirty plates and cutlery.

Then a thoughtful request...if you are sitting near someone who might find it difficult to queue then queue for them. "Look after your buddies." We did and it was such a pleasure to see the grateful delight on their faces.

The puddings did not disappoint either. A tasty apple crumble, berries and, the trifle. Now that trifle – still half frozen – could have been a culinary disaster to most people. By now, we were all worried about that trifle!

It was obvious it was a concern to Fr David. Then serving spoon half raised, he paused. He suddenly smiled. The trifle was instantly re-born.

It had become a 'Fruit Sorbet'. And a delicious one too!



Bet not even Rick Stein or Mary Berry would have thought of that – with all their possie of camera crews and assistants behind them. Well done Fr David. I have already booked my place for the next lunch.

Oh yes, the plate for leftovers was empty.

# **The Second World War, me, and St Margaret's**

## **Hilary Shallis**

I was talking recently with the compiler of this Bulletin and somehow in our conversation I spoke of my wartime years at St Margaret's, and in Leigh generally. Barbara suggested I write it down as, with the passage of years, such things will become forgotten. So here goes.

When the war began in September 1939 I was 4 years old and attended "the Miss Lowry's nursery school" at 5 Bailey Road. The Misses Lowry were two maiden ladies who were staunch members of St Margaret's congregation. They had a widowed sister, Mrs. Borrodale, and the three ladies together ran the nursery at which I think there were 10 or 12 little children. One of the children was my cousin Valerie (daughter of James Nay who laid the foundation stone of the church hall). The only things I remember of the nursery were that we all sat around the ladies' dining table in their front room and that we children were required to take a drink of milk in a small bottle, usually a former medicine bottle. I wouldn't drink my milk from the bottle so I was provided with a cup. Always the same cup, and it had an imperfection at the bottom which I thought was a bit of dirt! In the summer,

with my mother or my aunt, we would walk to school “across the fields” from Eastwood Road over what is now Belfairs School grounds to an exit just to the north of the Scout Cabin at the northern end of Barnard Road.

In about September of 1940 my family left Leigh for Wimbledon and we lived there for a few months as my father’s office had moved there from the City. Nights were frequently spent in the underground air raid shelter that had been constructed in the garden of the large house within which was my father’s temporary office. We were bombed out twice, and returned to Leigh in the spring of 1941. Air raids and bombs continued around us, but we returned to worship at St Margaret’s where, as far as I can recall, services continued in the usual way. There were lots of soldiers billeted in requisitioned houses in Leigh, including the house in Bonchurch Avenue where I’ve lived since 1960 and also in the house next door to my childhood home in Flemming Avenue. The soldiers there were very kind to my brother and me and often gave us sweets. Many of the soldiers came to St Margaret’s on Sundays. At Christmas the Church was packed, with extra chairs being brought in from the

hall. The Church Army opened a forces' canteen in the church hall where my mother and other St Margaret's ladies volunteered. I was at West Leigh school then and went to the hall after school when my mother was on duty there.

Just after my 8<sup>th</sup> birthday I started at St Bernard's Convent. This of course involved a bus ride which cost 2d each way. My parents considered me too young to go to school alone so Brenda, the daughter of St Margaret's vergar and a few years older than me, was asked to meet me at West Leigh bus stop and accompany me. She suffered this indignity for only a week or two and then I found I was on my own! Gas masks had to be taken every day.

St Bernard's suffered bomb damage and we pupils decamped first to Nazareth House for a short period and then to the unoccupied premises of Southend Girls' High School in Boston Avenue. During the last months before I went to Westcliff High School my year moved into the building that had been Lindisfarne College, another private school in Valkyrie Road. It had been occupied by the army and only part was in use by St Bernard's as its preparatory school. Whilst there I had elocution lessons in the building's

lovely turret room. And it was there that my interest in drama was born.

I was confirmed at St Michael's Church in Westcliff wearing a white dress my mother had made from parachute silk. There was very little fabric available in 1945. I think there were five young people from St Margaret's confirmed that year on 15<sup>th</sup> June by the Bishop of Barking.

These thoughts seem to be quite random and disjointed but its quite strange what one remembers from many years ago!

~~~~~

Thank you to Hilary for sharing these memories.

If any readers of this have memories of times past, whether here in Leigh or in other parts of the country, please write them down and send them to me for us all to share. They are valuable insights into times past.



## **“It’s like getting blood out of a stone”**

Have you ever wondered what the above expression means? According to the know-it-all Mr Google to say something is “like getting blood out of a stone” means ***something that cannot be obtained, regardless of how much force or persuasion is used.***

This is how I feel when I ask people to submit articles for the Bulletin. There are a few people who write regularly, and to them I am grateful. Recently I have received one or two articles from new people and again I am grateful. However, I do get tired of asking for contributions and getting blank looks and nothing in response, or I am promised an article and nothing is forthcoming. I have ‘persuaded’ members of my family to write for Bulletin to fill up the pages in the past, but I shouldn’t have to do this. They are not members of St Margaret’s congregation.

I enjoy putting together each edition of Bulletin and I get very few comments about Bulletin; but those I do get are usually along the lines of ‘that was a good read’, “there were some interesting articles this time”. Fine! I don’t want, or need, compliments; all I want is to be able to fill these pages with things that are happening to members of our congregation, places you have been, successes of

family members, past life .....but people can't be bothered.

Well, if members of the congregation can't be bothered then neither can I and this may be the last edition of the Bulletin edited by me. I am weary of having to chase for contributions all the time. Maybe it's time for someone else to take over and to show me how it should be done, or we finish, saying 'it was good while it lasted'.

Your choice! Barbara Southward

~~~~~

**Now is your opportunity.**

With the Coronation of King Charles and Queen Camilla fast approaching, why not write a few words about how you are celebrating and for those of us old enough to remember, the Coronation of Queen Elizabeth II why not record your memories of that occasion. For the next edition of Bulletin?



***Two centenaries of parish groups move on  
apace –  
our Scouts and St.Michael's School!***



# Who's Who at St Margaret's

## **Parish Priest:**

The Rev'd Fr. David Wylie RN    07768 687 605

vicar@saintmargaretsleigh.org

## **Churchwardens:**

Mr Michael Bridge    07434 974 583

Mrs Lorrina Cockett    07952 431 690

churchwarden@saintmargaretsleigh.org

## **Hall enquires:**

Mrs Julia Fenton    07980 909 244

hallbookings@saintmargaretsleigh.org

## **Organist & Director of Music & Church bookings:**

Mr David Stowe    07876 496 757

music@saintmargaretsleigh.org

churchbookings@saintmargaretsleigh.org

## **Mothers' Union**

Mrs Lucia Curthoys    07401 175 742

MU@saintmargaretsleigh.org

## **Webmaster:**

Mr Bob Southward    07876 685 210

webmaster@saintmargaretsleigh.org