



## **From the Rector's study**

February sees the end of Christmas and the beginning of Lent.

As I said in my sermon when we kept Candlemas, here is the day of turning from cradle to cross. We pivot our attention from the warm glow we have painted around the reality of a feeding trough to the Passion where the trauma is all too real. Ours is not a faith of sentimentality but acknowledgement of reality with God at the centre of what it is to be human, to suffer and to know death. Only then can resurrection be understood in its truest, fullest sense.



Reconciliation and forgiveness lie at the centre of Lent and then Easter. There is a process of acknowledging the reality, a period of mourning and then the hope of something new and indeed, new life. One IRA terrorist once described his conversion in those terms: "not so much a new start in life as a new life to start." That is the offer of Lent and of Easter. That is the offer available to us all: what do we need to pivot in our view, what do we need to let go of and what do we need to bury for new life to begin?

Perhaps these things to let go of or take up were the basis of your new years' resolutions - remember those (!) or perhaps like me you never made them!

I invite you to make that list of forgiving others you need to make. The list will be costly, but if we don't make it, we can't offer it up and allow God to take it away. Forgiving others is the first thing we must do if we expect our Father to forgive us. And so this Lent is our opportunity to extend that ministry of reconciliation. Not on our terms, not because it is in our interest and not even because it is easy, but precisely because it is right in and of itself and, to be blunt, a requirement of you receiving the Sacrament. We have 40 days to pivot our focus and mindset and then, and only then, will we be ready to see the opportunity of forgiveness and an empty tomb.


**Lent group** will be an opportunity after Lent lunches on a Friday to reflect upon the Mass sermon and Gospel. Many of you have commented that you wish you had the chance to talk about the sermon a little more - well, now you do! David Greenwood, Fr Alistair and I will be leading some reflections in the Loseley chapel after Lent lunch - why not come along?



A holy Lent is expensive - you might give up some chocolate, but you simply must take something on - offering others your forgiveness. Without it, there can be no repentance and no resurrection. It will cost you nothing short of all that you have. **Fr Neil**

*The Altar of Reconciliation at the east end of the ruined part of Coventry cathedral . The words "Father Forgive," carved in 1948, highlight the reality that we all need forgiveness, not just those who have done us harm.*

*Text and photo by David Greenwood, taken from archive.*

<b>Thu 1</b>	10:00 Morning Prayer, The Lady Chapel
<b>Fri 2</b>	10:00 Morning Prayer, The Lady Chapel 11:00 Mass, St George's Chapel, <i>PTA Bingo evening</i>
<b>Sat 3</b>	16:00 Messy Church @ St Nics 
<b>Sun 4</b>	<b>EPIPHANY V</b> 08:30 Mass 18:30 Confirmation Service, followed by refreshments
<b>Tue 6</b>	10:00 Morning Prayer, The Lady Chapel
<b>Wed 7</b>	10:00 Morning Prayer, The Lady Chapel 12:00 Angelus & Mass, St George's Chapel
<b>Thu 8</b>	10:00 Morning Prayer, The Lady Chapel 13:00 Funeral Service for Rosemary Crowe 19:30 Walsingham Cell Mass, <i>followed by Fish &amp; Chips</i>
<b>Fri 9</b>	09:30 School Candlemas Service 11:00 Mass, St George's Chapel
<b>Sun 11</b>	<b>NEXT BEFORE LENT</b> 08:30 Mass 10:00 Mass (no Junior Church) <i>Half term</i>
<b>Mon 12</b>	CHURCH CLOSED FOR RELOCATION OF ALTAR
<b>Tue 13</b>	CHURCH CLOSED FOR RELOCATION OF ALTAR 10:00 MP in Loseley Chapel
<b>Wed 14</b>	<b>Ash Wednesday</b> 10:00 Morning Prayer, The Lady Chapel 12:00 Angelus & Mass, St George's Chapel
<b>Thu 15</b>	10:00 Morning Prayer, The Lady Chapel
<b>Fri 16</b>	10:00 Morning Prayer, The Lady Chapel 11:00 Mass, St George's Chapel 11:30-13:30 Lent Lunch, 13:30 Lent Group (Fr Neil)
<b>Sat 17</b>	15:00 Prayer Book Society Mass
<b>Sun 18</b>	<b>LENT I</b> 08:30 Mass 10:00 Mass (no Junior Church) - Healing (Fr Nick) <i>Half term</i>
<b>Tue 20</b>	10:00 Morning Prayer, The Lady Chapel, 19:30 PCC Meeting
<b>Wed 21</b>	10:00 Morning Prayer, The Lady Chapel
<b>Thu 22</b>	10:00 Morning Prayer, The Lady Chapel
<b>Fri 23</b>	10:00 Morning Prayer, The Lady Chapel 11:00 Mass, St George's Chapel 11:30-13:30 Lent Lunch 13:30 Lent Group (Fr Alistair)
<b>Sun 25</b>	<b>LENT II</b> 08:30 Mass 10:00 Mass with Junior Church
<b>Tue 27</b>	10:00 Morning Prayer, The Lady Chapel
<b>Wed 28</b>	10:00 Morning Prayer, The Lady Chapel
<b>Thu 29</b>	10:00 Morning Prayer, The Lady Chapel



<b>Fri 1</b>	<b>St David</b> 10:00 Morning Prayer, The Lady Chapel 11:00 Mass, St George's Chapel 11:30-13:30 Lent Lunch, 13:30 Lent Group (David Greenwood)
<b>Sun 3</b>	<b>LENT III</b> 08:30 Mass, 10:00 Mass with Junior Church
<b>Tue 5</b>	10:00 Morning Prayer, The Lady Chapel
<b>Wed 6</b>	10:00 Morning Prayer, The Lady Chapel 12:00 Angelus & Mass, St George's Chapel
<b>Thu 7</b>	10:00 Morning Prayer, The Lady Chapel
<b>Fri 8</b>	10:00 Morning Prayer, The Lady Chapel 11:00 Mass, St George's Chapel, 11:30-13:30 Lent Lunch, 13:30 Lent Group
<b>Sun 10</b>	<b>LENT IV Mothering Sunday</b> 08:30 Mass 10:00 Parade Service @ St Nics with URC (Mass)
<b>Tue 12</b>	10:00 Morning Prayer, The Lady Chapel
<b>Wed 13</b>	10:00 Morning Prayer, The Lady Chapel
<b>Thu 14</b>	10:00 Morning Prayer, The Lady Chapel
<b>Fri 15</b>	10:00 Morning Prayer, The Lady Chapel 11:00 Mass, St George's Chapel, 11:30-13:30 Lent Lunch
<b>Sun 17</b>	<b>LENT V Passiontide</b> 08:30 Mass, 10:00 Mass with Junior Church, APCM
<b>Tue 19</b>	10:00 Morning Prayer, The Lady Chapel
<b>Wed 20</b>	10:00 Morning Prayer, The Lady Chapel
<b>Thu 21</b>	10:00 Morning Prayer, The Lady Chapel
<b>Fri 22</b>	10:00 Morning Prayer, The Lady Chapel, 11:30-13:30 Lent Lunch
<b>Sun 24</b>	<b>PALM SUNDAY</b> 08:30 Mass 10:00 Joint Service with URC @ St Nics - SCHOOL SUNDAY MASS with Junior Church
<b>Mon 25</b>	<b>HOLY WEEK</b> 10:00 Morning Prayer, The Lady Chapel ; 20:00 Mass
<b>Tue 26</b>	10:00 Morning Prayer, The Lady Chapel ; 20:00 Mass
<b>Wed 27</b>	09:30 School Easter Service, 20:00 Mass
<b>Thu 28</b>	<b>Maundy Thursday</b> 10:00 Morning Prayer, The Lady Chapel 20:00 Mass of the Last Supper & Stripping of the altars & Vigil
<b>Fri 29</b>	<b>Good Friday</b> Morning Prayer, The Lady Chapel; 13:00 Adoration of the Cross
<b>Sat 30</b>	<b>Holy Saturday</b> 19:30 First Mass of Easter
<b>Sun 31</b>	<b>EASTER DAY</b> 10:00 Mass (no Junior Church) <i>School Holidays</i>





## Children and Families

What a busy few weeks it has been! We started back with a bang at our first **Messy Church** of the year at GURC and had 40 children attend, plus their adults, which was wonderful. We look forward to the next one on **3rd February at St Nics** as we celebrate pancake day. There is no Messy Church in March, the next one is mid April due to Easter, here are all the Messy Church dates this year.

Thank you to everyone who came to our **Junior Church party** which was a joyful occasion. 22 children and their grown ups joined us for crafts, party games, face painting, balloon modelling and tea. I'm already looking forward to the next one!

The 28th January saw our first **School Sunday**, where we welcomed children from our school to come to their church and help run the service. This was an ordinary service, just like any other, but with our young helpers supporting the team. We look forward to **Junior Church** during the services for our usual fun



**Messy Church**

Crafts  
Fun  
Games  
Stories  
Food

**Dates for 2024**

- January 6th - New Year at **GURC**
- February 3rd - Lent at **St Nicolas**
- April 13th - Easter at **St Nicolas**
- May 4th - Big Day Out at **Hollycombe**
- June 1st - Pentecost at **St Nicolas**
- September 7th - Back to School at **GURC**
- October 5th - Harvest at **GURC**
- November 2nd - Light Party at **St Nicolas**
- December 7th - Christmas Party at **GURC**

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www.guildfordurc.org.uk

ST NICOLAS GUILDFORD  
www.saintnics.com



and games and no doubt some sort of edible craft!

I am very excited to be starting **Toastie Tuesdays at 5pm of the last Tuesday of every month**. This is a monthly social group for school years 3-6 where there will be video games, board games, crafts, table football, ping pong and a tuck shop with toasties of course! (All tuck shop items 50p each.) Fr Neil, Fr Alistair, Jana and myself will be on hand to welcome the children and allow them the opportunity to have fun and enjoy our beautiful church building. This is a drop-off session, children must be dropped off by a parent/carer and a registration form will need to be filled in. In order to run this group we have needed to purchase games equipment

and we are very thankful to those who have already donated money towards this. If this is something you feel you would like to support, either with a donation or by volunteering your time, please have a chat with Cath or Nicky.

Finally, a quick diary date to note down: **Holiday Club! This year's holiday club runs on the mornings of 29th July - 2nd August** and I can't wait! Holiday Club is for primary school age children in Reception to Year 6. Registration will start after Easter. If you feel able to be part of our amazing team of volunteers who help at Holiday Club, please get in touch with me to find out more.

**Nicky Geraghty**, Mission Enabler,  
[missionenabler@saintnics.com](mailto:missionenabler@saintnics.com)





**Toastie Tuesdays**

For school years 3-6

**Tuck shop**  
(all food items 50p each)

Last Tuesday of every month  
**5 - 6:30pm**  
at  
**Saint Nicolas Church,  
Bury Street**

**Board games**  
**Computer games**

**Crafts**

For more information contact Nicky, [missionenabler@saintnics.com](mailto:missionenabler@saintnics.com)  
[www.saintnics.com](http://www.saintnics.com) [www.guildfordurc.org.uk](http://www.guildfordurc.org.uk)

**ST NICOLAS GUILDFORD** in partnership with **Guildford United Reformed Church**

**COME AS YOU ARE**

Spring term dates  
January 28th  
February 25th  
March 24th

**CAFE CHURCH**

At Guildford United Reformed Church,  
83 Portsmouth Road, Guildford

**4TH SUNDAY OF THE MONTH  
AT 4PM**

THE TEAMS AT GURC AND ST NICOLAS CHURCH  
INVITE YOU TO COME AND HELP US  
RE-IMAGINE CHURCH AS WE KNOW IT.

SUITABLE FOR ALL AGES AND ALL ARE  
WELCOME AS WE EXPLORE HOW WE CAN DO  
CHURCH DIFFERENTLY, TOGETHER.

REFRESHMENTS AND FOOD PROVIDED

**Guildford United Reformed Church** in partnership with **ST NICOLAS GUILDFORD**

## St Nicolas' Infant School

"Living life in all its fullness" John 10:10

Value for this half term: Wisdom

### We welcome

Mr Marsh, our new Interim Head Teacher.



### We are looking for volunteers

to help walk the children to/from church on Friday 9th February for the Candlemas Service. If you are able to help, please let the school office know

**01483 561639**

Thank you!



A class assembly with Fr Neil



## On the language of Jesus

**John Hutchinson**, our resident linguist, throws some light on biblical scripture.

Questions of language diversity suffuse the Bible. From the confusion of tongues in the story of the Tower of Babel to the speaking in tongues in the Pentecost story, the reality of language variation is well-acknowledged. Indeed, the Bible itself reflects this variation, in that the Old Testament was originally written in Hebrew (mostly), while the New was originally in (Koiné) Greek.

While we here in England do not usually read those languages, least of all during services, nevertheless terms from both languages are still much in use in worship. Hebrew is well represented, since the early Christians (many of whom were Jews by upbringing) carried over many liturgical forms into their practice; with every *Hallelujah*, *Hosanna* and *Amen* we continue this legacy. Greek meanwhile crops up in the *Kyrie eleison* 'Lord, have mercy' (the only non-Latin component of the Roman mass prior to Vatican II).

I say the Old Testament is 'mostly' in Hebrew, because there are a few passages in a similar language, Aramaic. It primarily comes up as individual phrases and words (sometimes as translations of Hebrew names), but we find more substantial passages in some chapters of the books of Daniel and Ezra, particularly the miracles associated with Daniel like the story of Belshazzar's Feast or the Taming of the Lions. Aramaic had been used as the language of administration in the Persian Empire (notably not Persian, an Indo-European language and thus distantly related to English), and it appears that during the period of exile to Babylon the Jewish people began to shift away from being primarily Hebrew-speaking to Aramaic speaking, a trend that continued after the return to Israel.

I will note that referring to 'Aramaic' as if it is a single language is somewhat misleading, as it today really refers to a large family of languages on a par with the Romance languages. Many of these, termed 'Neo-Aramaic', are still actively spoken today, particularly in parts of Syria and northern Iraq and have both much changed from the Aramaic in the Bible and have majorly diverged apart from each other. Biblical Aramaic is also different from the Syriac used by Assyrian Christians (who number perhaps several million in total) in their liturgy. Similarly, I use the term 'Hebrew' to refer primarily to the language of the Old Testament, which, though similar to Modern Israeli Hebrew spoken today is not identical, mainly due to influences from languages such as Yiddish and Modern Hebrew has undergone during the process of revitalisation.

How can we tell the difference between Hebrew and Aramaic? Well, though the two languages are closely related and in general very similar, sharing a lot of words and grammatical structure, there are some obvious differences. For one, the definite article ('the') is a prefixed *ha-* in Hebrew but a suffixed *-ā* in Aramaic. For example in the Book of Daniel, while the Hebrew Chapter 1 refers to *hammelek* 'the king', the Aramaic Chapter 3 refers to *malkā* 'ibid.' There are also some key words that are different between the two languages. For example, 'earth, land', which is *āreṣ/ereṣ* in Hebrew (as in *Haaretz*, Israel's oldest newspaper, or *Eretz Yisrael*, the Hebrew name for the Land of Israel) and *ar'(ā)* in Aramaic; and 'son', which is *ben* in Hebrew and *bar* in Aramaic.

Terms and phrases in Hebrew and/or Aramaic (determining from single words is not always possible) also crop up in the New Testament, such as *Maranatha*, *Mammon*, as well as Jesus' last words on the Cross:



Hebrew - Photo from the *Leningrad Codex* by Shmuel ben Ya'akov, [Wikipedia](#)



Aramaic inscription from Tayma, approx. 500-600 BCE, [Wikipedia](#)



'*Eloi, eloi, lema sabachthani?*' ('My god, My God, why hast thou forsaken me?'). Often phrases come alongside translations for a now Greek-speaking readership; hence John 20:16 '*...Rabbouni*, which means Teacher', or the frequent combination '*Abba, Father*'.

Both Hebrew and Aramaic form part of the family of Semitic languages (so named after the oldest son of Noah, *Shem*, said to be the ancestor to these peoples), which also extends to include both Arabic and several languages of northern Ethiopia, including Amharic, Tigrinya and Ge'ez (the language of the Ethiopian Orthodox Church). Akkadian, the language of the Babylonians and Assyrians, is also part of this family, as are the languages of the various tribes of the land of Canaan (the Ammonites, Moabites and so on); indeed, Hebrew is classified by linguists as forming part of the Canaanite subfamily within Semitic. At a further remove there appear to be more distant connections with Egyptian/Coptic, the Cushitic languages (e.g. Somali), the Berber languages and a couple of other African language families in what linguists call 'Afro-Asiatic', but the exact classification is uncertain.

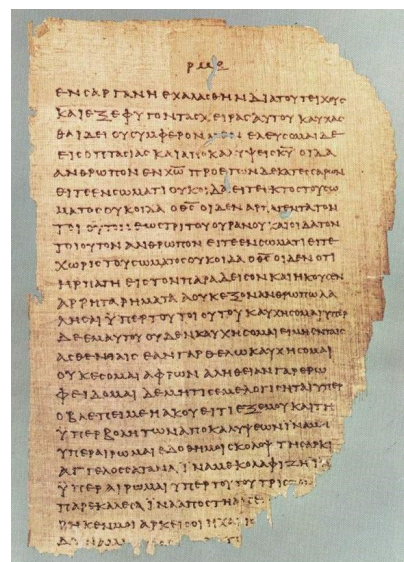
Semitic languages in many ways wear their family affiliation on their sleeve. Their most characteristic feature is that they all make use of a system of applying vowel patterns to roots consisting purely of two, three or four consonants. Thus, from a root like *k-t-b* 'write', Arabic drives words such as *kitāb* 'book', *kātib* 'writer', *maktūb* 'letter' and *maktab* 'office'; Hebrew has *kotev* 'writer', *mikhtav* 'letter, missive' and *ktuva* 'marriage contract' (the Hebrew for 'book' is from a different root *sefer*, and the Aramaic is *sifrā*); and even in the small amount of Aramaic found in the Bible we have from Daniel *k'thāvā* 'the writing [on the wall]'. These vowel changes can also be used to signal grammatical contrasts; thus in Arabic multiple 'books' are *kutub*, and in Hebrew they are *sfarim*. In verbs, Arabic '*aktubu* 'I am writing' and Hebrew '*ekhtāv* 'I will write' contrast with *katabtu*, *kāthavti* respectively, both meaning 'I wrote, have written'.

These patterns continue to be productive even in the modern languages, with some fun results. For example, when modern Hebrew speakers borrowed the word 'telephone', *telefon*, they also formed a verb *tilpen/tilfen* 'to phone, call'; 'I called' in Modern Hebrew is thus *tilfanti*. Similarly, when Arabic borrowed 'film' from English, they noted the common singular noun pattern CiCC and applied a corresponding plural noun patterns to give '*aflām* 'films'.

Because these consonant roots are so central to these languages, cognate words and even phrases begin to 'spring out'. Thus, the three consonants S-L-M, generally meaning 'peace', can be easily noticed in Arabic *salām* and *Islam* (hence the translation 'way of peace') as well as in Hebrew *shalom* and Aramaic *shlām(ā)*. Indeed, these languages share the traditional greeting 'peace be with you' between them; *as-salām(u)* 'alaykum in Arabic, *shalom aleichem* in Hebrew and *shlām(ā) lākh(un)* in Aramaic. Similarly, we have noted above that Hebrew and Aramaic both have a root M-L-K meaning 'ruler, king', and in Arabic this also crops up in words such as *malik* 'king', still the title of the ruler of several Arab countries, as well as one of the Islamic names for God, *Al-Malik*. We can do the same for other languages, like noting the link between the Hebrew *shalosh* 'three' and the Ge'ez name *Haile Selassie* 'Holy Trinity', but that exercise has already filled many volumes and would turn this newsletter article into an academic monograph.

That's where I'll leave it for now, but with a short spiritual note. The mixture of Hebrew and Aramaic in the Old Testament and the use of Greek in the New shows people writing down the Word of God in the languages that expressed the story best at the time they were writing. Perhaps our calling, then, is to make God known not only in rarefied 'traditional' language, but also understandable in language that means something to people now.

Greek - Folio from [Papyrus 46](#), containing 2 Corinthians 11:33-12:9, [Wikipedia](#)





## Bell Maintenance at St. Nicolas

**Peter Oldroyd** rummages through his archive...

This photo was taken in the late 50s early 60s, probably for The Surrey Advertiser. It shows members of St Nicolas' bell ringing band carrying out maintenance and checks in the bell chamber. As you can see this included oiling bearings and checking the tightness of the bolts in the wooden frame.



*Photo from Newsletter archives; **St Nicolas' bells** shortly after restoration in 2013, sent by Julian Morgan for the April*

From left to right are Maureen Harmsworth, Monica Rose (with oil can), Fred Oldroyd (my father - with spanner) and John Wells (tower captain - also with spanner).

I was a young ringer during this period and remember being allowed to clamber on the bell frame! This would not be allowed today, especially with the bells in the 'UP' position, which is as dangerous as it gets in the bell chamber.

My father wasn't a worshipping member at St. Nicolas and was frequently reminded of this fact by Fr. Brian Taylor when he would say: "there is a church attached to the belfry you know."

## Being a Town Centre GP Chaplain

**Suzette Jones** shares her experience



'To give your attention to someone in need, in pain or in distress is the first step, and sometimes it's the only thing, the only step you can take..... and if you pay attention to someone, you are loving them.' These words by Fr Lawrence Freeman, (*WCCM or World Community of Christian Meditation*) sum up how much of a privilege it is for me to be a GP Chaplain allocated to a local doctor's surgery through the Town Centre Chaplaincy. Listening and being alongside people as they tell of lives, relationships, joys, and sadness. Tears, sighs, laughter often shared after an initial reluctance, verbalised as 'I'm not religious' 'not sure why I'm here', are very special.

As we sit together, I know nothing more than their name, it is in the silences, the laying down and the speaking out loud of hopes, fears, dreams that new hope is found, the first step perhaps of them finding a way.

A working life in healthcare and a faith which sustains me, is a great foundation for this role, however it's the people. I love people, always have done, their uniqueness.

How, wonderful that since the world began, no two snowflakes are the same, and no two people are the same either. Isn't that fantastic! And to be a voluntary GP Chaplain is simply fantastic!



## Ageless Wisdom

Whenever a Teaching does not expand, it turns into dogma, doctrine, ritual and organizations; its spirit dies and the shell remains. The only way to keep the fire burning is to provide new spiritual fuel for it by having steady contact with the original Source of the Teaching. Great Teachers do not give the Teaching all at once. The Teaching is composed of a series of revelations which come one after the other in cycles, like the waves of the ocean .... They want us to receive the teaching, then live it and expand our consciousness in order to be able to receive the next



*Newlands Corner – Praise be the God of sunlit early mornings.*

revelation. But if we crystallize and accept the Teaching as formulas, words, dogmas, doctrines, and rituals, we will reject the new wave of the Teaching when it begins to hit our shores. No religion or Teaching can be final. It changes because of our growth and our expanding consciousness. **Torkom Saraydarian** Armenian author, poet & musician (1917-97) Text and photo **from Sally Lowe**

## Love and Faith

I can't help thinking that God doesn't particularly care whether we believe in Him or not. What really does matter to Him, however, is whether we love Him. ...He is not concerned with faith in the sense of "opinions", but faith that is fundamentally associated with love. Faith without love is hollow; indeed it is often no more than a projection of our wishes and fears, and in that respect many atheist critics of religion are right. Faith without love is dead, like salt that has lost its taste: – "It is no longer good for anything but to be thrown out and trampled underfoot." (Matt. 5.13) **Tomáš Halík**, contemporary Catholic priest, philosopher and winner of the Templeton Prize. From his book "I want you to be - On the God of love."

Text and photo **from Jana Phillips**



## LENT. Ash Wednesday 14th February, a day to celebrate Love in all its forms

Fast from judging others;  
Feast on Christ dwelling in them.  
Fast from apparent darkness;  
Feast on the reality of all light.  
Fast from thoughts of illness;  
Feast on the healing power of God.  
Fast from disconnect;  
Feast on Gratitude.  
Fast from anger;  
Feast on Patience,  
Fast from worry;

Feast on Gods providence.  
Fast from complaining;  
Feast on appreciation.  
Fast from personal anxiety;  
Feast on eternal truth.  
Fast on shadows of sorrow;  
Feast on the sunlight of serenity.  
Fast from problems that overwhelm;  
Feast on prayer that sustains.

**Anon**

**from John Varney**

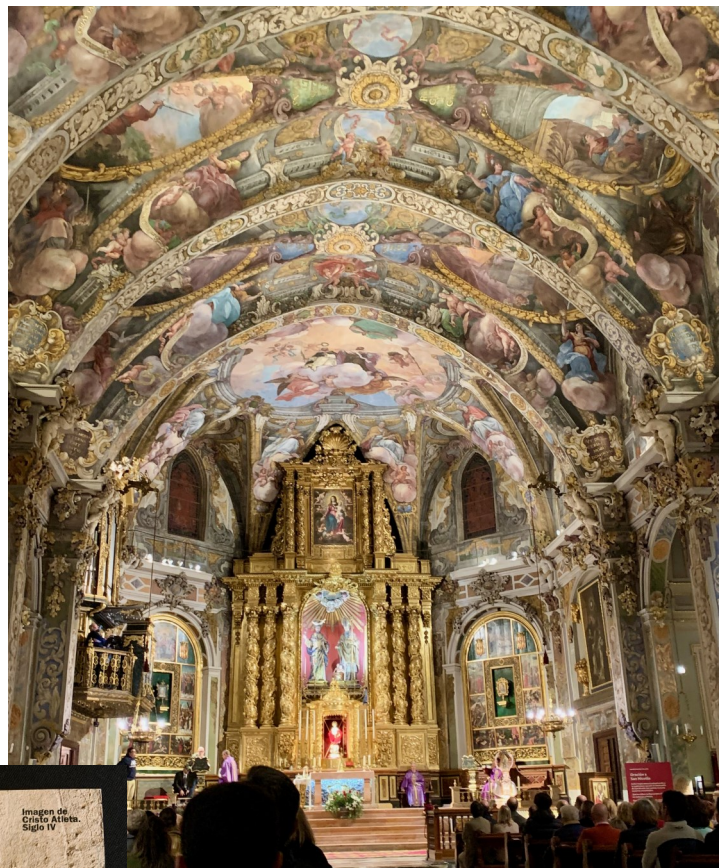




# Marathon Mass at San Nicolás

**Stuart Murdoch**

On Sunday, 3rd December I competed in the Valencia Marathon with a group of runners from Guildford and Godalming Athletics Club. Because the race was on Sunday morning, I looked for the nearest church to my hotel, to see if they were celebrating the first Mass of Sunday on Saturday evening. I was particularly pleased to find out that the nearest church was, coincidentally, San Nicolás, which is sometimes described as the Sistine Chapel of Valencia, due to the beauty of its painted interior. They were in fact celebrating the official Mass for those running the marathon on that Saturday evening. The church was so full that there was barely clerks, the Priest who celebrated the following day. Those in the racing the next day were invited congregation, and to have our



standing room. The Mass was sung by lay and preached was running the Marathon congregation (including me) who were up to the sanctuary to be prayed for by the racing bibs blessed. After the Mass had ended, the congregation were led by the clergy in singing the Marian Antiphon, Salve Regina, which was very moving.

## Misa del corredor Bendición de Dorsales

### ORACIÓN DEL CORREDOR

Gracias, Señor, porque me permites correr y no me dejas solo en el km 35 del gran maratón de la vida.

Gracias, Señor, por la belleza que implica correr solo en los bosques y entre la gente, con calor y con frío, con lluvia y con viento.

Gracias, Señor, porque estás a mi lado en los momentos de fatiga cuando el sudor empaña la mirada, el cansancio doblega mis piernas y quisiera detenerme. Pero sigo adelante contigo.

Mi carrera, con humildad y pasión, se convierte en oración y alabanza a Ti, que repito en los últimos, interminables 195 metros del maratón de mi vida.

Y te doy gracias, Señor, por los amigos con los que comparto la alegría de correr codo a codo.

Señor, haciéndome la señal de la cruz, empiezo a correr confiando en que tu sonrisa acompañará cada uno de los pasos de mi carrera.

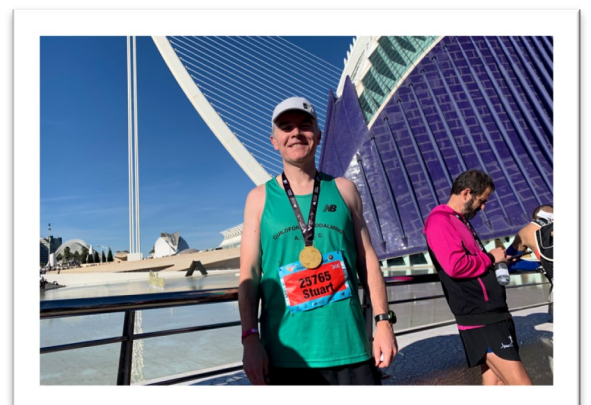
Amén



I have included a picture of the prayer card which was distributed which on one side has an image of Christ the Athlete from the 4th Century, and on it's reverse has the runners prayer which roughly translates as:

*"Thank you, Lord, for giving me the ability to run, and for not leaving me alone when I reach the 35th km (hit the wall) of the great marathon that is my life. Thank you Lord, all that is beautiful in running, whether surrounded by people or along on the trails, in the heat and the cold, in rain and wind. Thank you, Lord, for being by my side when I am exhausted, when sweat clouds my vision, when my legs double up with tiredness and urge me to stop. But, with you, I keep pushing on. My race, with humility and passion, I dedicate as praise and a prayer to you, which I will repeat in*

*the unending last 195 metres of the marathon which is my life. I give you thanks, Lord for the friends with whom, shoulder to shoulder, I share the joy of running. Lord, as I start the race, I will make the sign of the cross, trusting that your benevolent smile will accompany me through every step of it. Amen"*





I went to see the film 'One Life' which is about Nicolas Winton and the rescue of 669, mostly Jewish, children from Prague to safety in Great Britain in 1939. He was the most unassuming man I have ever read about who kept his deeds a secret for many years. The film shows that 'Where there's a will there's a way'. Winton had Jewish grandparents but was an Anglican himself, so was motivated by human, non-sectarian compassion.

I personally was very interested because I grew up with Jewish children. My grammar school in Bishopsgate, London was originally a 'charity school' and catered for Jewish girls, mostly German refugees from WW2, who had settled in East London. Some of their parents may even have been on the Kindertransport - who knows! They had their own services and the Rabbi came frequently to bless their books, cutlery and china etc. My friends and I found it all very interesting as we were of course mostly Church of England, knowing very little about Judaism. The only thing we didn't like was the fact that they had their Special days off (Passover etc) AND our festival holidays - which didn't go down well with 15 year olds!

I benefited from learning about other religions when very young and the fact that there were other religions! Also there were Baptists/Methodists etc. but one God who is worshipped in many different ways.

The film is well worth seeing if you get the chance and Winton is portrayed admirably by Anthony Hopkins. Recently BBC 4 repeated Winton's 'This is your life', followed by an interview with Anthony Hopkins who spoke so highly of Winton - 'a man who got no personal gain - a lesson to us all'. Winton lived to be 103, here in England.



Winton is commemorated by statues at Prague Central and Maidenhead stations

## Ian Macpherson recommends... **Shipoffools.com**

Once you track this website down, be prepared to waste too much time reading the **Mystery worshippers'** reviews of all the church main services visited [UK and all over the world] and comparing with St Nics [not visited recently by the team, incidentally]. I think there is still an opening for mystery web-watcher reviews, and St Nics will score pretty well in that.

Perhaps we could start **Our Ship of Fools** and gather reader recommendations of which Sunday Service webcast you particularly enjoyed, in categories such as singing, presentation, sermon, sound quality and so on, and which ones you would go back to? **It would be good to hear from St Nics online audience in particular.**



*The editors have sampled this website and not only found it amusing but also uncovered an **A.I. resurrection of Martin Luther**. Did Ian and Stuart Murdoch write their contributions in tandem-see both of Stuart's articles...*

*From the website "In early November'23 in time for Reformation Day, the 16th century Reformer Martin Luther was born again as a walking talking video bot, powered by AI. The Luther avatar stood in a church pulpit, and then descended to move about a church altar, answering questions from viewers in a live YouTube video. The answers were provided by ChatGPT, which had been briefed to respond in character as a 21st century upgrade of Martin Luther. "*

<https://shipoffools.com/2023/11/martin-luthers-ai-resurrection/>  
*in German but English translation of captions is available in Settings*

# Cathedral travels

Having shared the highlights of his exploration of English cathedrals, **David Greenwood** now brings news from further afield.

In 2022, I visited all 42 Anglican cathedrals in England, together with several Roman Catholic cathedrals. On several occasions, I was pointed in the direction of Wales and its cathedrals: so, in 2023, I took on the far less challenging task of travelling to the 6 buildings consecrated as cathedrals within the Church in Wales.

Many English Anglicans tend not to realise that the Church in Wales is an independent national church, part of the Anglican Communion rather than a branch of the Church of England. The Welsh Church Act of 1914, coming into effect in 1920, created a disestablished church independent of both the Church of England and the state, Anglican but a separate national church. It is the largest Christian denomination in Wales but is a much smaller and more modest institution than the C of E. Its cathedrals reflect that.

Cathedrals are at once local, national and international institutions. They are of course components of a wider church but they are also rooted in their own place. Going to a Welsh cathedral is an allied but subtly different experience to an English one. A visiting English Anglican has to keep reminding oneself that he is a guest in a self-governing sister church with a sensibility of its own, with its own traditions. Embracing this fact is an enriching experience.

The difference is subtle and difficult to pin down but several things suggest themselves. To begin with, the Welsh church is far smaller than the Church of England. With the recent steep decline in nonconformism it is the largest Christian denomination in Wales but is still tiny when compared to its English sister church. It is therefore less grand, less imposing, less (dare one say it) arrogant. Only at Llandaff does one feel in a cathedral similar in scale and opulence to, say, Gloucester or Hereford up the road. The others are smaller, more intimate. There is also a homespun rural feeling, most obviously at Brecon and St. Davids. Things seem on a more human scale, somehow.

The Welsh language finds a home in the Welsh church. A joy at St. Asaph is a first edition of the 16th century Bible in the Welsh language and the cathedral's recognition of the work of the first translators. Going to a Welsh language Eucharist at Llandaff, hearing the familiar service expressed in that beautiful tongue was a pleasant thing to do.

The other thing to realise is that the Church in Wales seeks to stay in tune with its deep Celtic roots. It takes great pride in the fact that Christianity survived and grew in Wales while paganism flourished in post-Roman England. An English Anglican like myself, who believes we do not make enough of our own home-grown saints, takes pleasure in seeing how the Church in Wales pays tribute to its own great figures, such as Illtyd, Dyfrig, Teilo, Asaph and, of course, the great Dewi Sant, better known to us as St. David, all of whom kept the flame burning during the heroic 5th and 6th centuries.



**What is the Celtic Church?** The phrase *The Celtic Church* means that church which existed in the British Isles before the mission of Augustine from Rome in 596-97. Its precise historical beginnings cannot now be dated, but it was certainly founded by the end of the second and the beginning of the third century.



Dating back to the 5th century AD, **Celtic Christianity** was a unique amalgam of ancient indigenous customs, rituals, and beliefs intertwined with traditional Roman Catholicism.

This form of Christianity developed in many Celtic-speaking areas of the British Isles, including Scotland, Ireland, Wales, the Isle of Man, and southwest England. However, the Celtic Church was never a unified religion, consisting of significant variations in worship liturgies and organizational structures across Britain. Unlike Roman Catholicism and many social structures at the time, Celtic Christianity permitted leadership roles for women. Some ancient Celtic Churches permitted clergy to be married.



Through 2024, I will publish in the church's newsletter an illustrated article on each of the six Welsh cathedrals. I hope you will share some of my enthusiasm for these splendid buildings. The first cathedral I visited was in Newport. Eglwys Gaderiol Casnewydd, Newport.

**Newport Cathedral** dedicated to local St. Gwynllw (known by the English corruption of Woolos), has been the cathedral of the Diocese of Monmouth since 1949, but it actually dates back to the 6th century, although the building as it now stands is far younger. The church was founded by St Gwynllyw, who lived in the later fifth century, after the end of the Roman occupation, at a time when Wales was beginning to develop a national identity. Gwynllyw was the king of Gwynllwg, an area which lay between what became Glamorgan and Gwent. He was undoubtedly a real person, although miraculous events have been associated with his life and his burial place. He was alleged to have been originally a merciless warrior against adjoining kingdoms, a robber and a pirate. Later in life, he converted to Christianity, having been told in a dream to follow a white ox to a prominent hill, where he built a church, probably of



wood. The shape and footprint of this original church is reflected over 1500 years later in St Mary's chapel at the west end of the cathedral. The church became his burial place and in succeeding centuries was a significant place of pilgrimage.

There is much 11th century work here, including the magnificent Norman Arch, one of the finest to be seen anywhere. The building is divided into three distinct units - the western Lady Chapel from the 13th, the Nave from the 15th century and the 20th century eastern Chancel.

There are some interesting artworks, notably the amazing Crucified Christ, dating from 2020, the work of Singaporean artist Tay Swee Siong. The figure is crafted in steel wire, each piece being cut and welded into place. It is then powder-coated in black and three large nails are added to complete it. It is suspended on fine steel wire such that it seems to hang invisibly in the air.

There is also a window by the doyen of stained glass, the great John Piper. This is a modest but beautiful building on an ancient and holy site,



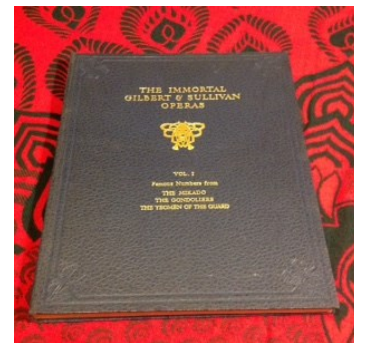
## Tuesday Group

finished their 2023 gatherings in cheerful mode, playing *Carpet Bowls* at the penultimate meeting - hilarious fun, as there is no longer a carpet in the Parish Hall, and the bowls travel in some quite unexpected directions - and a *pre-Christmas party*, featuring plenty of home-made entertainment. Following the Christmas school holidays the Group resumed meeting on 2nd January this year, with an "individual contributions" session on *Pantomime* - its history, content, and members' own recollections and experiences of it. The next week, a happy and amusing craft session resulted in the production of model owls - see photo - with the interesting outcome that, although made from the same basic pre-cut kits, each finished owl had a character all its own, from the individual touches added by its maker. Another discussion topic meeting followed, about *My Favourite Opera*, at which the Group compared their experiences in UK, Europe and elsewhere, and were able to reach some interesting conclusions and shed clearer light on the subject. At the time of writing, Tuesday Group looks forward to researching and talking about *Parks in the UK*, and then a quiz for two teams with which to round off the month.



Photos Chris Goodwin

**February's programme** starts on the **6th, with Pancakes** - eating freshly heated ones, that is, not a discussion about them, though there should be plenty of opportunity for chat while the event goes on. 13th February is properly Shrove Tuesday, when pancakes usually feature, but it happens this month that the school half term holiday falls that week, so there will be no meeting that day (and the pancakes will have been served a week earlier, so nobody misses out on the opportunity.) TG meets again on **20th February**, when **the sense of touch** is being considered and everyone is invited to bring (and talk about) three small, tactile objects. On the last Tuesday in the month, **27th February**, **Rory Fenner** will be opening the Group's eyes to **Astronomy** - details of this, and the programme for March, will be found on the notices in the foyer to the Parish Hall, and on the notice-board by the doors to the Narthex, and will also be published on the St Nicolas's website: <https://www.saintnics.com> Look under What's On and Tuesday Group.



**Cathy Goodwin**



## Eco News

**Guildford Zero Community Fridge will be leaving us** and moving into new premises at **168 High Street!** They say:

"A huge thanks to the Quakers and to St Nics church for being such welcoming hosts and great partners, and for helping to make sure the team kept the Fridge community active, whilst keeping food waste from local supermarkets to a minimum."

The first Community Fridge session in their new home will be Tuesday 13 February.





With the Lent lunches approaching, I thought I would share one of the soup recipes that I make often. It is very quick and easy so is often used on Scout camps - I have even made it in the middle of a field on a gas stove before the Mess tent has been erected! And because it's got pasta in it, the children like it too.

## Quick Minestrone

1 litre hot vegetable stock  
400g can chopped tomatoes  
100g spaghetti, broken into short lengths  
350g frozen mixed vegetables

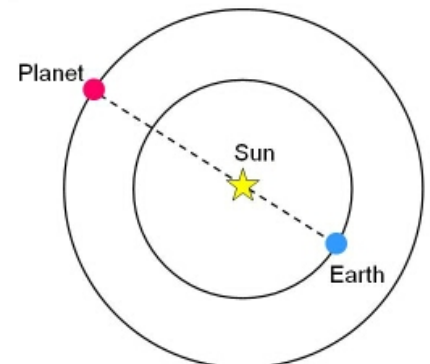
- Bring the stock to the boil with the tomatoes, then add the spaghetti and cook for 6 minutes until done. A few minutes before the pasta is ready, add the veg and bring back to the boil.
- Simmer for 2 minutes until everything is cooked.
- Serve drizzled with pesto and sprinkled with grated cheese



## The sky in February and March Rory Fenner

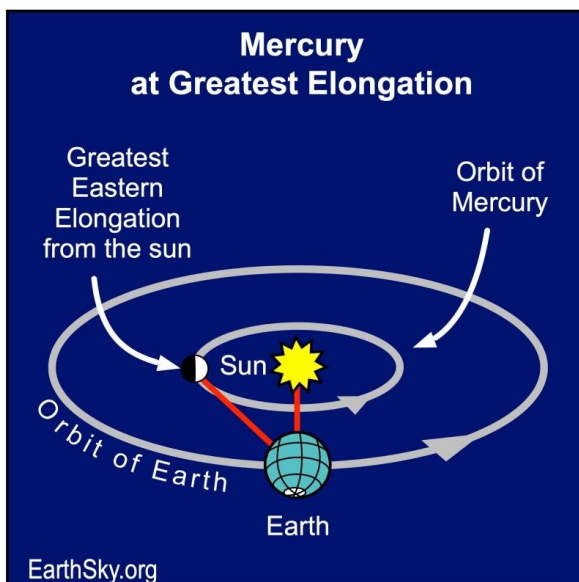


**February** The **Sun** moves from Capricornus into Aquarius on the 19 February. **Mercury** reaches Superior Conjunction on the 28 February and is not observable this month. **Venus** can be seen low down in the South East for the first half of February. **Mars** may be glimpsed under a degree from Venus on the 22 of February. **Jupiter** is still a blazing evening Star in Aries. **Saturn** is running into daylight and will be in conjunction with the Sun on February 28 and is unobservable. **Uranus** is an evening object in Aries lying eleven degrees East of Jupiter. **Neptune** is an evening object low in the North West after Sunset.



*A planet at superior conjunction lies along the same line as the Earth and the Sun, but on the opposite side of the Sun from the Earth.*

**Cosmos—The SAO (Swinburne Astronomy Online) Encyclopedia of Astronomy**



**March** The **Sun** moves from Aquarius into Pisces on the 20 March and Vernal Equinox (beginning of spring) falls onto 20 March. **Mercury** reaches greatest Eastern Elongation from the Sun on the 24 March for the best evening apparition of the year. **Venus** is now running into daylight in the morning Sky as a horizon-hugger but still can be seen. **Mars** is difficult to observe this month. **Jupiter** is still a bright evening object in Aries but will become low in the North West at the end of the month. **Saturn** is now a morning Star but too close to the Sun to see. **Uranus** can be seen with a pair of Binoculars being an evening object close to Jupiter. **Neptune** is in conjunction with the Sun on the 17th March.





## St Nicolas Christmas decorations

Not everyone could make it to St Nics in person during the festive period, so here are some highlights.



**Meditatio Centre**

19h · 🌐



New series beginning online on 11 March <https://wccm.org/events/contemporary-anxiety/>

## CONTEMPORARY ANXIETY SERIES

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CONTEMPLATIVE ECOLOGY AND GRIEVING  
THROUGH DARK TIMES

SERIES SPEAKERS ALSO INCLUDE  
ILIA DELIO OSF, PHD AND REVD DR SARAH BACHELARD





## We have a grandson!!

**Iain and Catherine** share their good news.

"Our grandson, Samuel. His full name is Samuel Robin Benares Colville. He was born in the Norfolk & Norwich Hospital, 5 November 2023, weighing 5lbs 10ozs.



He lives with his parents, his Colville granny, a dog and two half sisters (9 and 11) in West Lexham near Swaffham.



Here's another photo showing Sam with his parents Edmund and Lucy, our daughter. It seems a long time since she was a server at St Nics!"

## ST. MATTHEW PASSION, J.S. Bach a recommendation by **John Varney**

This sublime work is often described as the richest and noblest sacred work in existence. It was composed by Bach in the course of his duties as the post of Cantor which he held under the authorities of St. Thomas Leipzig from 1723 till his death in 1750. After Bach's death, the work was largely forgotten only to be rediscovered by Mendelssohn in the 19th century. The work describes the events leading to Christ's arrest, trial and crucifixion. There is a performance of this work as part of the Leith Hill Festival at Dorking Halls on Sunday 10th March 7.30 pm. The Composer Vaughan Williams would conduct this work every year and it became an annual institution. This year the performance will be conducted by Jonathan Willcocks with the Baroque orchestra Canzona and a stellar line up of soloists. I have the great joy of singing in the chorus. I do recommend this as part of your Lenten meditation. Further details from me.

## HALLELUJAH ! What a Saviour

### The Crucified and Risen Christ

**An Easter Celebration at St.Nicolas Church, on Wednesday 27th March 2 pm.  
Presented by the Guildford U3A Choir**



This modern Cantata tells in words and hauntingly beautiful music. The varied emotions displayed in this remarkable work are not foreign to our own life experiences as we live this side of eternity. There are seasons of joy and seasons of despair but ultimately we shall stand before the living Christ in a climactic celebration of life's journey. We have been extended an invitation to live forever and to worship the King of Kings and Lord of Lords. Some day all followers of Christ will be able to bow before the Messiah joining in one voice as we proclaim:

*WORTHY IS THE LAMB THAT WAS SLAIN, TO RECEIVE BLESSING AND HONOR AND GLORY AND PRAISE FOR EVER AND EVER! AMEN*

**John Varney**

My name is Trevor Jones and I run a **monthly walking group for the Guildford URC** which non-members of the church can also join. We usually have a morning walk on the 4th or 5th Monday of the month, starting around 10:00 somewhere accessible by bus and ending with an optional pub lunch. Because of low numbers we have to have a preliminary discussion by email to choose a date and walk (usually 3 to 5 miles) suiting the most people, which can sometimes be on a different day of the week.

If anyone at St.Nics would like to join the group and receive emails about walks then please contact me at: [htjones.raildev@gmail.com](mailto:htjones.raildev@gmail.com) with the subject line "GURC walks". Your email address may get shared with other walkers unless you ask me to keep it private.

## AI

You may have heard the term *Artificial Intelligence* or *AI* discussed in the media lately. But what is all the fuss about and how will it affect our daily lives? There has been much debate about whether AI is developing faster than governments can evaluate and regulate as necessary to contain its impact on our society, security, culture and the economy. So what is it? Read **Stuart Murdoch's** explanation below.

### Will we still need priests?

Artificial Intelligence (AI) is the ability for a machine, for example a computer, to exhibit behaviour which is normally associated with human intelligence. Alan Turing was a pioneer of AI. His family lived in Ennismore Avenue in Guildford, and he visited St Nicolas with his mother Ethel Sara Turing who was a regular churchgoer here. He devised the "Turing Test" which an AI is said to pass if it cannot be distinguished from a human. No AI has yet been said to pass this Turing Test. AI has been in the news repeatedly over the last couple of years because of the rapidly improving quality of one type of AI called a Large Language Model (LLMs) which generates text responses based on natural language inputs. The most well known of these is ChatGPT, which is very easy to experiment with especially because it is now incorporated into the Bing search engine. Another example which many people will have used is Alexa, Amazon's virtual assistant.

As an experiment I asked ChatGPT if it knew what an APCM was. It did, and explained it well. I asked it to produce a prayer to open an APCM, which it also did well. I asked it to refine it for an Anglo-Catholic parish, like St. Nicolas, which it did. I then asked it to incorporate a particular reference to the Blessed Virgin Mary, which it did.

The prayer was really very good, and this raises



Image from Google

ethical and other questions, about how AI will be used to support and enhance our life, perhaps including our worship?

Here is the prayer it generated, what do you think?

"Almighty and everliving God, we praise you for calling us to be your holy people and for gathering us to worship you in spirit and in truth. As we begin this APCM, we ask for your grace and guidance. Inspire us to conduct our business with wisdom, integrity, and charity. Enable us to listen to each other with respect and humility. Teach us to discern your will and to follow your leading. Empower us to be faithful stewards of the resources and gifts that you have entrusted to us. Unite us to be a community of grace, joy, and hope. We pray through the intercession of the blessed Virgin Mary, your Mother and ours, who always hears and helps your children. We pray also through the merits of the holy mass, the most perfect sacrifice and the highest form of worship, in which we partake of the body and blood of your Son, our Lord and Saviour, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen."

There are free AI chat Apps available. Stuart says iPhone users can download the Bing App which has ChatGPT 4 built in, or use OpenAI (ver.3.5) below.



**GPT**—Generative  
Pre-trained Transformer



**ChatGPT**



The editors tried ChatGPT at:  
<https://chat.openai.com/>

Easy to use, simply type a subject into the box called "Message ChatGPT," e.g. "Golden Eagle" and up pops concise, factual information. Or try "Write a short, funny story about Golden Eagles." Did you get the Eagle Olympics one?

### The Daily Telegraph

24.1.2024 **Official No 10 chatbot answers in French** ...the [pilot scheme] chatbot "did not reach the highest level of accuracy demanded for a site like Gov.uk", and in some cases gave out nonsense answers. "We also observed a few cases of hallucination – where the system generated responses containing incorrect information presented as fact," government researchers said.



## The Alan Turing Institute

## Data Science and Artificial Intelligence



**From The Alan Turing Institute website...**

...headquartered in the British Library, London, created as the national institute for data science in 2015. In 2017, as a result of a government recommendation, we added artificial intelligence to our remit.

The Institute is named in honour of Alan Turing (23 June 1912 – 7 June 1954), whose pioneering work in theoretical and applied mathematics, engineering and computing are considered to be the key disciplines comprising the fields of data science and artificial intelligence.

We are here to help to make the UK the best place in the world for data science and AI research, collaboration, and business.

**Data science and AI have the power to change the world.** When the history of the 21st century is written, it now seems inevitable that data, informatics and AI will have had as transformative an impact on society as any of the three previous phases of the industrial revolution.

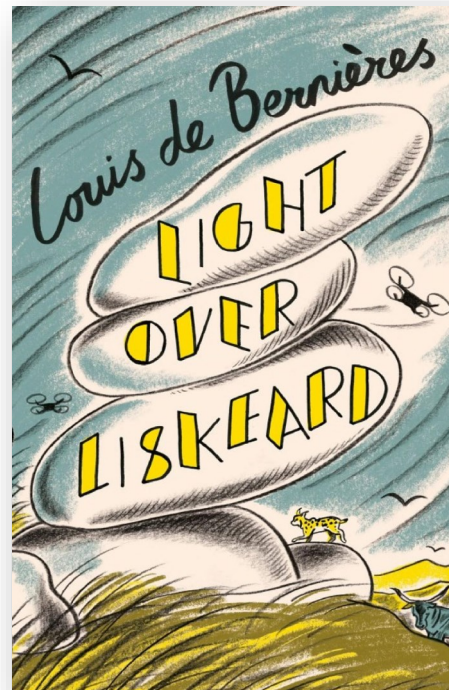
**This power means there are few things more important to the UK's future prosperity and societal wellbeing than the ethical development and deployment of these technologies.**

**A key challenge is that data science and AI will – we believe – continue to evolve in unpredictable ways, and the speed of these developments will make it increasingly difficult to connect the people, ideas and data required to make progress against important societal issues.**

In 2023 the Institute launched an open [university network](#), providing all UK universities with an interest in data science and AI the opportunity to engage and collaborate both with the Institute and its broader networks.

At present, the network has a membership of 65 universities from across the UK.

*Data science is an interdisciplinary academic field that uses statistics, scientific computing, scientific methods, processes, algorithms and systems to extract or extrapolate knowledge and insights from potentially noisy, structured, or unstructured data.* [Wikipedia](#)



## Book review by Sally Lowe

### **Light over Liskeard**

by Louis de Bernières  
pub. Harvill & Secker

*This book is in the catalogue of Surrey County Libraries.*

This novel is set in a credibly dystopian near-future in which Artificial Intelligence looms large. The main character, Q, is a quantum cryptographer who understands the fragility of the systems that govern our lives, and our vulnerability when they fail.

As life in the cities gets more complicated, and our systems of electronic control begin to fall apart, Q flourishes in the remote Cornish countryside where he has bought a ruined farmhouse and begun a quest for self-sufficiency. His new way of life brings him back in tune with his teenage children, his ex-wife, and his own sense of who he is. Despite its ominous warnings, this is a quirky and humorous novel celebrating love, friendship and a wild landscape.

See p.16 for WCCM event about AI

## Robotics

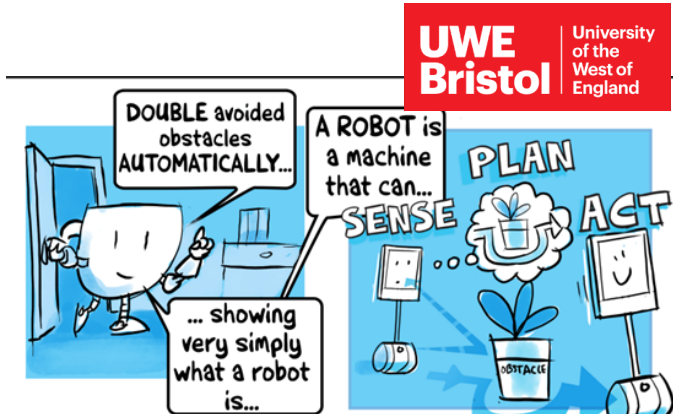
The word robot comes from the Czech word “robota” which denoted the one day per week a serf had to work on his lord’s land without pay in feudal times. It is generally equated with drudgery. The term “robot” was introduced by the Czech writer Karel Čapek in his 1920 play titled *R.U.R. (Rossum’s Universal Robots)*, written to explore the possible consequences of creating artificial beings to serve humans. **Sophie Savage** from UWE (University of the West of England) Bristol introduces us to the modern concept of robots and some practical applications.

### An Introduction to

### Telepresence Robots

A robot is a device that can sense plan and act and telepresence robots are devices that can be operated by anyone with an internet connection which includes a video-camera, a screen, speakers, and microphones. The user can connect to a telepresence robot in another location and can move the robot around a physical space and interact with others in that space. You can watch the [Telepresence tour of the Bristol Robotics Lab](#) on YouTube, details below. It demonstrates the use of the telepresence robot called Double which was used in the Disability Rights and Robotics Project. This robot is essentially a self-driving, height-and-tilt-adjustable videoconferencing device which can be remotely controlled to move around a space.

*[The video tour is highly recommended as an easy and immersive way to understand what Double can do and very exciting if you enjoy technology. Editor]*



**UWE**  
**Bristol**

University  
of the  
West of  
England



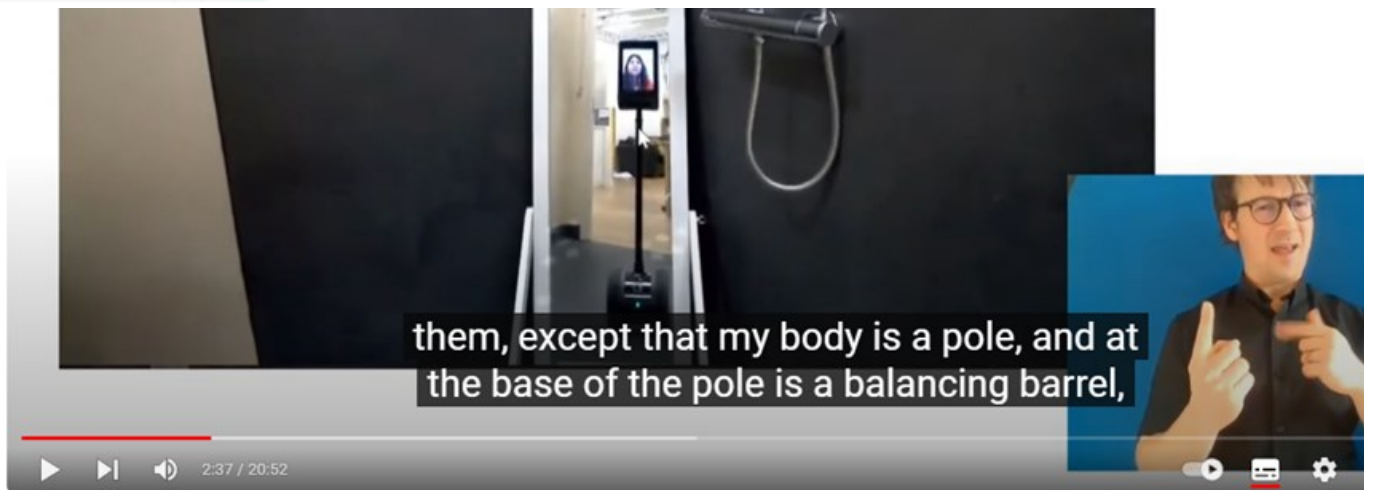
YouTube · CHSS Digital Learning Service at UWE  
520+ views · 3 years ago



### Telepresence tour of the Assisted Living Studio at Bristol ...



**Telepresence tour of the Assisted Living Studio at Bristol Robotics Lab.**  
523 views · 3 years ago ...more. CHSS Digital Learning Service at UWE.



**Telepresence tour of the Assisted Living Studio at Bristol Robotics Lab**



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## The Disability Rights and Robotics Project

How can robotics technology support disability rights?

How can co-production research be developed to explore this question?

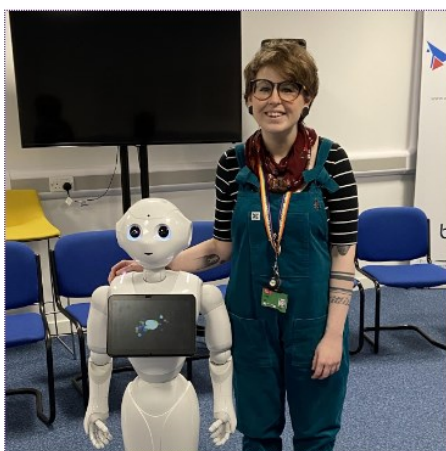


(Co-production describes different disciplines working together to create new knowledge). This project had a team of people with lived experience of disability, students and academics in robotics and social sciences, funded by UWE Bristol. Using a knowledge-café approach we defined “ethical” research, generated questions, and tested robots. We discussed how we could use robots in daily life to make the most of opportunities and relationships. Our discussion of ethics was all about how we can understand robot design, how our data is used and how we can access robots. You can read about the project in our recently published article at <https://www.scienceopen.com/hosted-document?doi=10.13169/intljofdissojus.3.2.0026> in the International Journal of Disability and Social Justice. Co-production continued during the COVID-19 lockdown with the creation of a website, cartoon report, and international impact events.

The themes highlight how robotics technology might create opportunities and relationships to help living a full life. Control, use of personal data, and equality of access are concerns calling for co-production at the earliest stage of robotics design. The project report ends with a reflexive account that draws on post-human disability studies which resist privileged views of “the future” and embrace a more fluid, relational discourse.

## Telepresence Teaching in Higher Education

Following the Disability Rights and Robotics Project, our next project piloted the use of telepresence robots by an academic lecturer at home as a reasonable adjustment to teach students based on campus in the context of the COVID pandemic. Feedback from students who took part in the pilot project emphasised the quality of the teacher student relationship that telepresence enabled and highlighted the unique opportunity to learn about inclusion using technology. You can read more about this project in our research report **Telepresence Teaching in Higher Education as a Reasonable Adjustment: Pilot Project Report 2022**



Sophie Savage



Figure 1. Telepresence teaching in action.

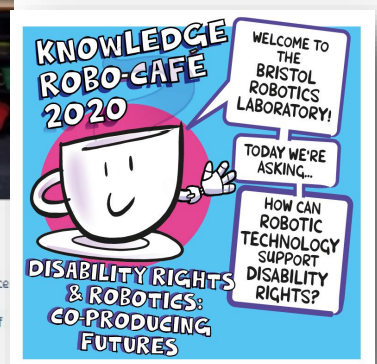
Co-Researcher, Project Co-ordinator, and Associate Lecturer in Sociology, University of the West of England, Bristol.



Sophie Savage - Associate Lecturer in Sociology, Department of Social Science  
Dr Tillie Curran - Visiting Fellow, Department of Social Sciences  
Dr Virginia Ruiz Garate - Associate Professor in Assistive Robotics, Faculty of Environment and Technology

You can learn more about Disability Rights and Robotics here

[www.disabilityrightsandrobotics.co.uk](http://www.disabilityrightsandrobotics.co.uk)



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## CARE COMPANION AT END OF LIFE

*Led by Daphne Bleach*

*Saturday 16<sup>th</sup> March, 10 am – 12.30 pm*

*(Coffee available from 9.30 am)*

Would you like to break down the taboos and gain a better understanding of death and dying?

Would you like to know more about what might be involved in caring for your loved one when they become dependent upon you through illness or frailty at the end of life, should they choose to die at home?

As a Care Companion, offering help and support to families and those who are dying as they approach end of life, Daphne (a Christian whose nursing career spans over 40 years) will lead an informative, but sensitive talk to help us recognise the changing stages of when someone is deteriorating, to understand more about the process of dying, and to consider how best to care for our loved ones, or their friends and families, at a very precious time of their lives.



## Life Issues Series

Godalming Baptist church  
Queen Street, Godalming, Surrey,  
GU7 1BA

**NB: The session will be free of charge, with an opportunity to give a voluntary donation to Shooting Stars Children's Hospices**

To help with managing numbers please reserve a place by **Friday 8<sup>th</sup> March** by emailing Sally Pollard: [pollard3@hotmail.co.uk](mailto:pollard3@hotmail.co.uk) or call 01483 428646

### St. Nicolas Parish Church

Bury St, Guildford,  
GU2 4AW

[saintnics.com](http://saintnics.com)

Rector Fr Neil Roberts

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**The next copy deadline will be Sunday 16 March and the Newsletter will cover April and May 2024.**

## CALLING ALL SINGERS!

Join our Guildford-based health choir for cancer patients, carers and survivors!

**NO AUDITION NECESSARY!**

Mondays 7pm–8pm

Merrow Infant School or via Zoom

**FREE to attend!**

For more information, please contact Maggie

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ToC  
**VOICES**  
In Harmony Against Cancer



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