

Remembrance Services



On Sun., Nov 12, churches around the island remembered those who fought and those who died.

Photos: Top, Geoffrey Butler-Durrant, diocesan lay reader and St. James' service coordinator, with the wreaths laid inside, due to inclement weather.

On the left, St. James' was honoured to have Her Excellency Rena Lalgie, governor of Bermuda, participate during the service and the march from the church to the parish hall. She is accompanied by St. James' Rector's Warden Rob Steynor. Other dignitaries and groups also participated.

On the bottom right, are the 19th Bermuda Scouts, who participated in St. Mark's remembrance service.

Also, in this issue, the parish focus is on St. Mark's and the rector's skills at beat boxing.

Due to time and space constraints, photos submitted of the Anglican Theological Institute of Bermuda graduation will run next month with the ordination coverage.



Joint Gifts Serve Body

Seeking our Roles in God's Church

On the "Diocesan Ministry and Vision Day," on Nov. 18, one of the images of the church that we will be considering together is that of a ship. In Bermuda, we have a longstanding maritime history. Bermudians love a good cruise, but that is not the image we should have of our church. Having sailed on a tall ship for nine months at the age of 18, I learned pretty quickly that for the safe functioning of a ship like that, everyone must stand on watch and get engaged with their stated activities.

If someone didn't fulfil their post – whether it was peeling potatoes, climbing the rigging, steering the vessel or cleaning the heads (toilets) – everyone suffered. But not everyone was gifted at the same things. Some, when they got behind the wheel, would weave all over the place; others would stay true to the course set. Some had no head for heights and could no sooner climb the masts than fly to the moon, but they could keep the ship tidy and clean.

In our church, we are all called and equipped by God's Spirit – as he determines and calls us. Every single one of us is gifted in something. And from amongst us, some have specifically recognized callings for authorized ministry, which needs specific testing, training and encouragement. Since its foundation as "St. Mellitus College Affiliate Bermuda," now "The Anglican Theological Institute of Bermuda" (ATIB), we have been trying to pull together a robust and adaptable local training course to hone and develop biblical knowledge and prepare students for ministry.

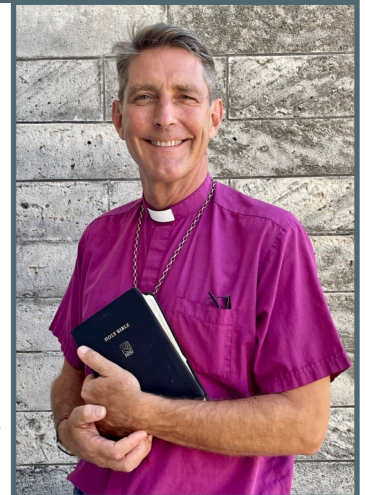
Thus far, we have had two, two-year cohorts come through a Certificate in Theology and Ministry. This was followed by an additional year to prepare students for ordination to the diaconate. At the end of October, the three students on that course graduated with diplomas awarded by me and St. Mellitus. Those

three were also ordained as deacons last December and are now preparing to be ordained as priests on Dec. 3 of this year. During this diaconal year, their training continued under the director of ministry. Alongside this, Canon Ant, as the director of discipleship and training, has gathered a new cohort of students with a reformed syllabus that allows for people in different streams to study together simultaneously.

Alongside those working for further development in their discipleship, we have one student who has come out of leadership in another denomination and is undertaking a course in Anglican theology and mission. We have been blessed to have input from local clergy, but also visiting speakers: Jessica Norman from St. Mellitus; Bishop Gregory Brewer from Florida, for the clergy retreat; and, for the ordination, we will be visited by the Rev. Dr. Liz Grier as our guest preacher for that event.

These are exciting developments for us as a diocese, and there is so much else that is going on in the realm of making disciples. Former graduates of ATIB now run various courses to equip the saints for ministry. A new bereavement course is being piloted this Christmas season, and other graduates have gone on – one for training in spiritual direction and another in Christian pastoral counselling.

The more you seek the more you learn, the more you learn the more you grow, the



By Nicholas Dill

***Bishop of Bermuda/
Dean of the Anglican Cathedral of the Most Holy Trinity***

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Upcoming events

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more you grow the more others are blessed and God is glorified, and his church is a light! It is my hope that we will continue to grow and develop all of our ministries. At the Diocesan Ministry and Vision Day, we will be considering these themes in greater depth. But that is just a first part of the conversation. It is my hope that in the new year every parish will meet as a parish, or vestry, to take forward some of the things discussed. Lent will be focused on listening to God and contemplative prayer. We will then gather again in late May, or early June, to continue the implementation of a plan for the next decade – God willing.

But I want to take this opportunity to encourage all of you to ask God, "What is my role in your church? What is it you want me to do?"

St. Anne's

The Breast Cancer Awareness service, held Sun., Oct. 22, was well-received. Valerie Aro-rash, proprietor of Cecilie's Care Residence, was the guest speaker. The church was beautifully decorated with hand-created light and dark pink paper flowers and ribbons.

Other events of note are:

November 19 – Men's Cancer Awareness service.

November 26 – St. Andrew's and St. Anne's guild anniversary service.

December 3 – Nine Carols service at 6:30 p.m.

December 24 – Christmas Eve service at 7 p.m.

December 25 – Christmas Day service at 10 a.m.

Cathedral Study Focuses on Historic Antiphons

For five weeks preceding Christmas, beginning Mon., Nov. 20, from 12:15– 1 p.m., Canon Smith will be leading a Bible study based on the seven attributes of Christ, as identified in the historic "O" antiphons.

These antiphons, dating back to the early years of the church, are best known to us through the Advent carol, "O Come, O Come Emmanuel." Come and explore the historic and biblical meaning of these attributes and learn their application today.

The Cathedral will also be offering an opportunity for those who may wrestle with particular grief through this season, to participate in a GriefShare course called Surviving the Holidays. This will be a one-off, two-hour session that will provide some tools for those grieving to get through the season meaningfully. Date and time to be announced.

We will also be providing visitors and parishioners with Advent devotional materials that they can use at home during the season.

Christ Anglican Church, Devonshire

Advent study on Tuesdays, Nov. 14 to Dec. 5, at 6:30 p.m. in the T.N. Nisbett Hall.

"Come, Lord Jesus: A Palestinian-Jewish Conflict," (**John 4:9**) is a four-week run of life conversations being held on Tuesdays. This study opportunity will offer a deeper dive into our Lord's Gospel according to the evangelist, John, to examine Jesus' exchange at a water well with a Samaritan woman. Regarded by some scholars as a Palestinian-Jew, Jesus's identity is an interesting tension associated with his heritage and place of birth.

He was born in Bethlehem, a small city located some six miles south of the old city of Jerusalem, within the West Bank, that is administered today by the Palestinian Authority. If you want to gain more biblical perspectives on how to hold a Christ-filled Advent while observing the Palestinian-Jewish experience and ongoing warfare, come join us.

Swizzle Inn Studies

Swizzle Inn Bible study series on Advent theme.

Mon. 6:30-8 p.m. Nov. 27, HOPE, Marie

Mon. 6:30-8 p.m. Dec. 4, PEACE, John

Mon. 6:30-8 p.m. Dec. 11, JOY, Anne

Mon. 6:30-8 p.m. Dec. 18, LOVE, Gav

Joy: Finding Your Vocation



By Pam Barit Nolan

Editor's Note: Pam Barit Nolan is a spiritual director in the diocese.

Have you ever felt called in some way by God? What does it feel like? Do you feel anxious? Perhaps there is a tightness in your belly? Or perhaps this

sense of God calling you brings up emotions and you find yourself in tears.

I think I have felt all of those in my journey to answer God's call. Whilst brought up at St. Paul's Church in Paget, I wasn't always a part of that congregation or for that matter even a church. I was baptized and confirmed at St. Paul's, but when I went away to school, when I was 15, I lost my connection to God and a church – well perhaps not lost it but put it aside. It wasn't until my late 30s that I began to feel something was missing in my life and had the feeling that God had hooked me once again and was slowly reeling me back into the fold.

I returned to Bermuda in 2005 and set about exploring where I might find a Christian community to belong to. Somehow, God led me right back to St. Paul's and on to the vestry; perhaps even to a chair that my father had occupied at one time long ago.

Canon Ant arrived with us in the summer of 2010. We had many conversations about my place in the church and he invited me into different ministries from intercession prayers to reading and preaching. As he opened these doors for me, God's call got louder. I went to see the then Bishop Patrick, but he was retiring and said I would need to speak to the new bishop to explore vocation.

I went through interviews and on placements and thought that I was on the path that God desired – a path that could lead to ordained ministry. There were several barriers along that pathway, but I persevered with great support from many mentors.

On Sunday, Feb. 21, 2021, God stopped me in my tracks and told me that the pathway to ordination was

no longer the pathway he wished me to be on. I was stunned and Canon Ant questioned me to be sure that is what I had heard. I was quite certain that God was asking me to stop that journey. I did not understand it and was hurt and angry. I had been on this pathway for 10 years. How could he now call me off that pathway and, if not ordination, then what? I was a bit lost and confused.

As I prayed and asked for direction from many around me, people began to introduce to me the ministry of "spiritual direction." I really did not know much about it, but the more I read the more I felt pulled in that direction. But most courses that prepared one for this ministry were in person and in the U.K., U.S. or Canada. Not something that I could do at the time.

God continued to conspire and he put me in the office of Russell Winfield, the Dean of St. Mellitus College, on March 14, 2022. There, I explained my vocational search and noted that I felt drawn to explore spiritual direction. He let me know that Sarum College had just started an online course. I raced out of his office and contacted the program director, Julia Mourant. She let me know that the first course had started a week ago and that she couldn't add me at that time. I was devastated and couldn't imagine waiting a whole year to begin this journey – the more I read about spiritual direction, the more it felt like I was putting on Cinderella's slipper – it fit perfectly, and I felt God say YES this is where I want you to be.

After waiting a year, I am now halfway through the course at Sarum College and am loving every minute of it. I am also experiencing spiritual direction through the lovely, gentle time I spend with the Ven. Marie Loewen, my spiritual director. I have just started offering spiritual direction to others as the course requires that we accompany a few people during the second year of the course.

So, what is the ministry of spiritual direction? Julia Mourant says in her book, "Listening to Your Life," that: "A spiritual director will listen to you while you consider the question, 'How am I responding to God in my life right now?' She or he won't tell you what to do, give you answers, or judge you, but will help to

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create a sacred and spacious place in which to listen to God, to yourself and to your life. A spiritual director takes you seriously, but also helps you laugh at yourself.”

Spiritual directors, or companions, walk alongside you as you explore your faith and your relationship to God. You can meet with a spiritual director in person or online. When working with a spiritual director you enter a confidential and loving space. Whatever you need to bring is what is appropriate. There is no road map or right way or wrong way to enter a session. Just you, your spiritual director, and God. How great is that?

I am so grateful to all those who have accompanied me on this search for my vocation. It brings me such joy to be writing this article and to shout out to our diocese that we now have trained, or almost trained, resources in this ministry. I am looking forward to serving fully in this ministry. I would love to see others that feel called to this ministry join me, and Marie, to form a small group of trained spiritual directors to serve our diocese and beyond. Please contact me at pambaritnolan@gmail.com if you would like to explore the ministry, or if you are interested in being accompanied by me or perhaps one of my colleagues from the course.

I am offering a group session to anyone interested in spiritual direction either as a directee or someone wanting to explore the ministry. Please come to the Chamber of Commerce board room (they are located

on Front Street near the ferry terminal), on Nov. 22, at 5:30 p.m.

Perhaps I will end with this prayer:

“Father God, thank you for calling me into the ministry of spiritual direction. I am so very grateful to serve you and the body of Christ in this way. I pray that you

encourage those that would like to be accompanied to reach out to me to explore how spiritual direction might support them in their growth as a Christian. I also pray that you will speak to others in our diocese and call them into this ministry so that, in the coming years, there are several of us that collectively offer to accompany individuals and groups in their exploration of faith in, and service to, you. I pray this in Jesus’ name, AMEN!”



Pam Barit Nolan, centre, with Bishop Nick Dill, left, and Canon Ant Pettit, in front of the Cathedral.

Ordination to Priesthood, Dec. 3

Unless there are any identified impediments, it is the intention of Bishop Dill to ordain the reverends Wendell Dill, Jennie Foster-Skelton and Lorita Packwood, to be presbyters (priests) in the church of God on Sun., Dec. 3 at the Cathedral of the Most Holy Trinity, at 4 p.m. All are welcome to witness the momentous event, and by their presence, evidence their support for these clergy persons.

Special Thanks From the Doughtys

Andrew and Rosie Doughty express their gratitude for all the kindness and gifts extended to them as they head into retirement. They offer a heartfelt thanks for the extraordinary generosity.

Archdeacon Andrew said, “Rosie and I have been much enriched by our service in the church, and we

are grateful to the people of St. Mary’s, Warwick and our friends within the wider Anglican community - especially here in Bermuda - for their support and prayers.”

They offer continued prayers for the diocese, fellow clergy and their families, as well as the “amazing lay people.”

Letter From the Bishop

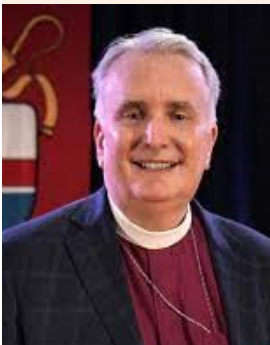
A letter from Bishop Dill was read at St. Paul’s and St. Mary’s, Sun., Nov. 12, assuring St. Mary’s, in the retirement of their beloved rector Andrew Doughty, that the bishop would be working closely with the parish in establishing a search committee.

He also noted that Canon Ant Pettit was assigned as temporary priest-in-charge of St. Mary’s until a new church leader is found.

“So Near and Yet so Far.”

As a convention, the title of this reflection would drive us to a retreat somewhere that we may not want to go. One definition offered by *collinsdictionary.com* said that *so near and yet so far* is “to express regret or sadness when you have got very close to achieving what you wanted, but in the end you just failed.” In this retreat, however, I believe that we experienced many upsides that push against that definition. It was great to be retreating again at the Chapel Hamlet, Morgan’s Point, Southampton. This local venue is *so near and yet so far* to one retired clergyman in attendance. He knew nothing of the Chapel Hamlet before arriving, as if it was a precious secret.

With energetic interest, we enjoyed being challenged in some insightful retreat talks. Thanks to our retreat presenter, the Rt. Rev. Greg Brewer, who served as



The Rt. Rev. Greg Brewer

the fourth bishop of the Episcopal Diocese of Central Florida until his retirement this year, we were led to pray, to listen and to engage, which produced stimulating responses.

According to Bishop Nick, “Above all, (we must commit to) the challenge...to be in earnest prayer for and with one another.” Within and without daily offices (morning and evening corporate prayer services) and Holy Eucharist at noon, I

found it refreshing that some assigned to lead Prayers of the People invited the group to share as each of us gave voice to petitioning God.

We prayed for parish leadership and membership mobilization toward evangelism and missions; fresh winds of the Spirit in worship, and daring to penetrate boundaries of preference; and for weekly prayer gatherings in the Cathedral on Fridays until Nov. 17 (Diocesan Leadership Retreat, Nov. 18), “for our diocese, for Bermuda and asking specific prayers for (Bishop Nick) to lead alongside all (diocesan clergy) as directed by God, for the furtherance of (God’s) Kingdom here and now.”

Listening to Bishop Greg on the first day was a mixed bag for me. It had little to do with Bishop

So Near and Yet so Far

By the Rev. Jay Tucker
Priest-in-charge Christ Church, Devonshire



Brewer, though. I suspect others present had similar struggles because of the challenge of listening for up to one hour and sitting in chairs that did not soothe “the toosh.” The itinerary outlined one-hour sessions. Then, we had a chance to ask questions and offer feedback. But, *the chairs!*

Bishop Greg had my full attention as he shared how he was introduced to most of his diocese not long after his relocation to serve the Episcopal Diocese of Central Florida. A front-page newspaper photo featured him in lockstep with other clergy, who happened to be mostly African-American, leading a march to protest against racial profiling and a “stand your ground” self-defense law in the State of Florida, which was believed to have led to an innocent 17-year-old African-American male, Trayvon Martin, being killed in cold blood by a zealous, armed, white, male Neighbourhood Watch volunteer.

It happened on Feb. 26, 2012, my 39th birthday. I was *so near and yet so far* from enjoying the last year in my 30s after this breaking news. The investigation concluded that Trayvon Martin was unjustly accosted when walking to return to his home from a convenience store in an upscale neighbourhood, where the volunteer thought he should not have been residing. He was *so near* – 70 yards from the rear door of the townhouse where he was staying –

But, Oh, Those Chairs . . .

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and yet so far, once he was fatally shot. As I listened on the edge of *that chair*, Bishop Greg's candid conviction towards justice and seeing his diocese advance to be actively and publicly involved in protesting against injustices, was a clarion call for us to be just as bold and clear. To listen to the Holy Spirit and interpret such a calling even nearer, remains an opportunity for our leadership and the church.

When we pray and listen to God, and share the same with one another, we will be better prepared to engage the culture with courage. Maybe the Lord heard my cry when a word of knowledge came to my listening ears (open spirit): "Bring your own chair!" That was the end of that.

Another of Bishop Greg's talks highlighted the need for true companionship of Jesus (Hebrews 13:15), a competence from God (2 Corinthians 3:5) and embracing new creation (2 Corinthians 5:17). Simply put, engaging the culture looks to me like acknowledging that God's prevenient grace, according to the model of Jesus Christ, is available to us in the Anglican Church of Bermuda too. God's grace is sufficient for experiencing miracles, signs and wonders, for whosoever will ask in faith and cast their cares on the Lord.

I heard someone say, "You cannot share what you don't know, and you cannot lead where you won't

go!" Bishop Greg came across to me as someone who has had real "skin in the game," a genuine, relatable journey. He has taken some risks for the sake of the Gospel. In his own words, even the spiritual warfare he has had to confront was complex and ugly, but God!

In addition to such an authentic presenter, I'm again thrilled we had this year's clergy retreat at Morgan's Point. This serene location supported us in earnestly praying, listening to one another and engaging, at some level, to recommit to this vocation of service to God's people. As one priest among us explained, the spiritual warfare extends even to "personal vocational tensions, for him as an *expat*, (where) there is also a wider vocational tension in that the ministry is real, on-the-ground, and a present reality, but also that it is transitory, rootless, not long-term, and that Bermuda is only a temporary home."

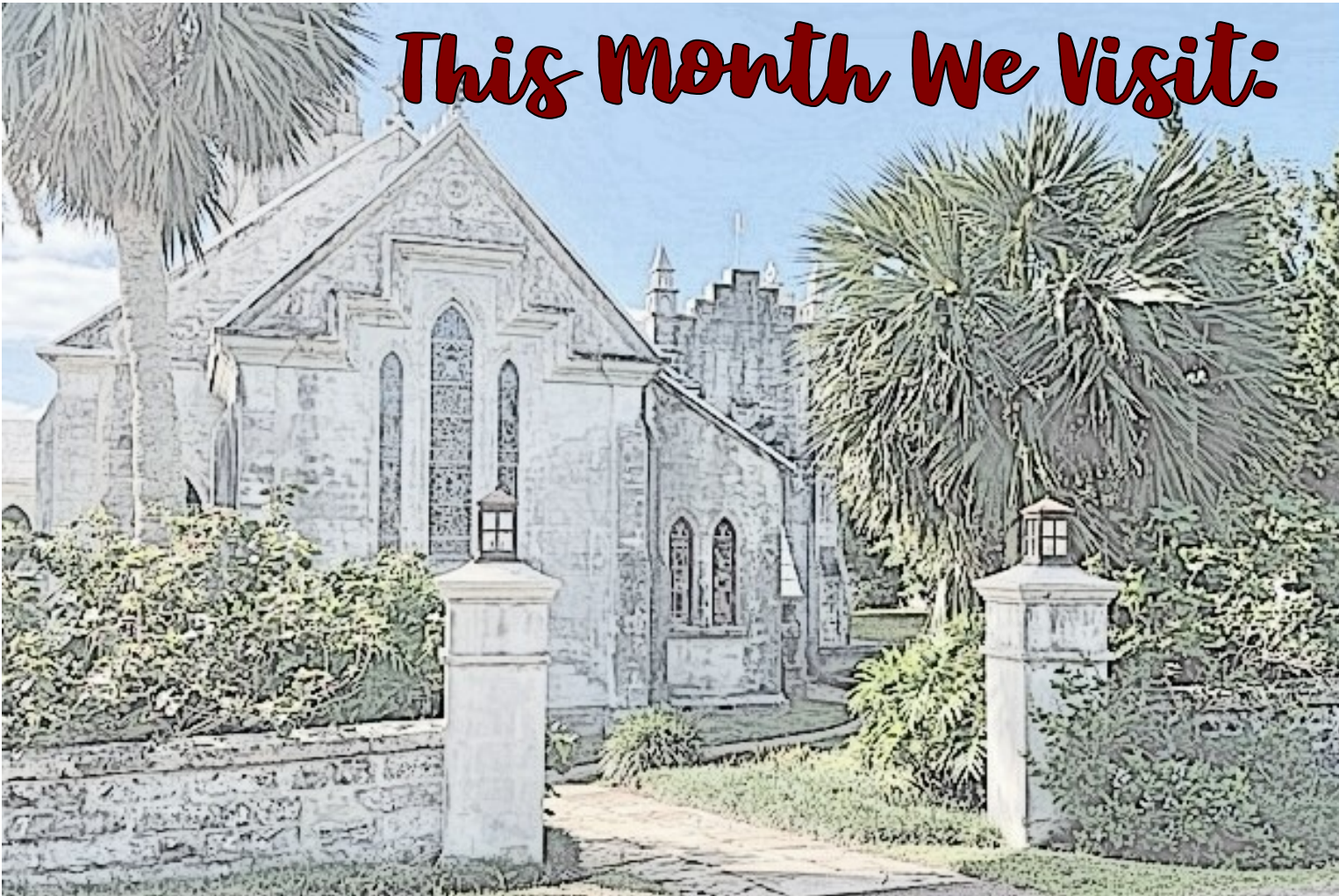
Living in the U.S. for most of my adult life and vocation in ministry as a non-citizen resident alien, was a choice. I could have applied to become a U.S. citizen, but did not. Inversely, Bermuda is a different experience for foreign clergy because the Bermuda Department of Immigration's policy is not as friendly concerning citizenship. Sure, many valid reasons need to be considered since life was not always this way for work permit holders in Bermuda. Perhaps, this is a weird reminder of what it means to be so *near and yet so far*.

Miscellaneous photos

Top left: Three of the women at St. Mark's helping out with coffee hour after church;
Right: St. Mary's farewell to the Doughtys;
Bottom: Trunk or Treat at Chapel of Ease.



This Month We Visit:



Confessions of a Beatboxing Vicar

st. Mark's
SMITH'S PARISH, BERMUDA

I am about the last person on the planet who thought they would become a vicar. I was expelled from both nursery school and from Sunday school, and at my primary school reunion, my Third Grade teacher reminded me, in no uncertain terms, that I was, "a very naughty boy!" School was not easy for me and having an adult diagnosis of ADHD helped me understand so much of my childhood and why I found life so difficult. When I was about eight years old, however, there was one thing I discovered, something that stayed with me into adulthood, and it is a means of self-expression that I have found fun, beneficial, and an outlet for my creativity, and that is beatboxing.

Beatboxing, despite its name, has nothing to do with "beating people up" or "boxing." A beatbox is another name for a drum machine — literally "a box that makes beats" — and a human beatbox is a human drum machine. It is the



By the Rev. Gav Tyte, priest-in-charge, St. Mark's Church

art of making drum sounds with the mouth. As a child with ADHD, little did I know that as an adult I would make a career out of making those silly noises that so annoyed my teachers.

In 1975, when I was only four years old, my father bought a reel-to-reel tape machine and it came with a microphone. I grew up with this marvellous piece of technology sitting on our dining-room sideboard, and by the time I was eight years old, I was permitted to play with it on my own. I would record my voice and play it back slowly, making me sound like a monster from the deep, or speed it up to make me sound like a chipmunk. Despite being a professional piece of equipment — some serious kit — for me, it was the ultimate toy. I do not know exactly when I decided to record drum sounds with my mouth, but I do have a recording of myself in September 1979, where I was trying to sound like the electronic drum sounds I heard on pop records of the day. I was beatboxing before beatboxing had been invented.

In about 1983, at the age of 12, when I started secondary school, I heard hip-hop records that were coming out of America, and on these records, performed by artists such as The Fat Boys and Doug E. Fresh, was beatboxing. I was hooked. I began to emulate the sounds and try to work out how they were made; I began beatboxing for friends who would rap over the top.

My secondary school years were not happy years, but my mum encouraged my passion for music, and helped me fund my interest in synthesisers and sound. I landed a Saturday job in my local music store that specialised in technology, and I got to play with the latest synths and music production tools. My mum even paid for me to attend courses at the Manchester School of Sound Recording, where I gained several certificates in Sound Engineering and Music Production.

I was in the first cohort that took GCSE exams in the U.K., and for my final Music GCSE composition I submitted a cassette tape of a multi-track, synthesised piece of classical music. My teacher, being old school, gave it a D grade and I was gutted, but the exam board moderator thought it was wonderful, wrote a special letter to my teacher saying how incredible it was, and it got upgraded to a B. I must point out that my music teacher was quite happy with the result and I can still see him standing, holding the

letter, smiling, and looking rather bemused. Also, during this time, I made “tape of the month” in the highly coveted Music Technology Magazine with my electronic music submissions.

It should come as no surprise that, after studying at university (where for my final degree project I tried and failed to design a digital noise reduction system), I went into a career in sound, first as a sound engineer and music producer in a computer-based digital recording studio, then as a sound designer for a virtual reality company, creating sounds and graphics for the first LEGO computer games (yes, I was also the voice of the LEGO minifigures), before I took up a career as an undergraduate lecturer in music production. It was whilst teaching that, in the year 2000, a student came to me with a CD from a hip-hop artist called Rahzel, and on this CD was beatboxing, and not just any beatboxing, but incredible beatboxing. I told my student that I could beatbox and he fell about laughing, and so there, in that college corridor, I “busted out some beats.” The very next day, I started beatboxing lessons in the college where I was teaching.

That same year, I helped a friend start a website called humanbeatbox.com, which was based around community forums, and over the following three years we grew the site to 6,000 registered members. Combining my love of beatboxing, phonetics and teaching, I was perfectly placed to create educational content to help others learn to beatbox. In 2001, I created the world's first beatboxing tutorials, first with audio and then with video. In 2002, my first “proper” gig was performing at the German DJ Championship finals in Hamburg, and in 2003, my friends and I held the world's first beatboxing convention in King's College London, where beatboxers from all over the world gathered to showcase different styles and techniques.

From 2003 to 2006, I took the helm of humanbeatbox.com and grew the website to 60,000 registered members and 100,000 unique visits per month (something like a million hits



Beatboxing Vicar cont'd

per month). I became a regular judge at the U.K. Beatboxing Championships, which at its height, was sponsored by Vauxhall, with the star prize being a brand new car.

I continued to beatbox both as I explored the call to ordination and while I was at theological college, and such was the success of humanbeatbox.com that in 2005, during my first curacy, the then Bishop of Southampton (much to the dismay of my training incumbent) permitted me to spend a day per week evangelising into the beatboxing community. It was during this time that I needed a tool to help communicate the Bible to the young people with whom I was engaging, and I wondered if it would be possible to put the Gospel of Luke into rhyme — not just a paraphrased version, but a verse-by-verse rhyming translation, and so my work on The Hip-Hop Gospel of Luke began.

I continued my itinerant ministry as a beatboxer alongside my parish work, performing both The Hip-Hop Gospel and beatboxing in schools, churches and at Christian festivals around the U.K. The finale of my show included a beatbox battle between Scooby Doo and a Dalek from the TV show, “Dr. Who,” (yes, it needs to be heard to be believed). Sadly, the routine does not work any more as today's kids have never heard of the daleks!

My “big break” came in 2010 when I had a viral YouTube video hit with “The Beatbox Nativity” — a rhyming version of Luke 2:1-20 from “The Hip-Hop Gospel” — with me rapping and beatboxing in three different parts. The Beatbox Nativity also won a Christmas video competition called, “The Nativity Factor,” run by the organisation Jerusalem Productions. For the two weeks leading up to Christmas 2010, I was all over national TV and radio and became known as The Beatboxing Vicar. During this period, I continued my work on beatbox education, favouring a phonetic approach to describing beatboxing sounds.

Between 2012 and 2019, I worked for Jerusalem Productions, helping them with their online evangelism in social media and presenting the Jerusalem Awards for Christian media at BAFTA. It was during this time that I also invented a graphic notation system for describing beatboxing sounds called Beatboxology, which, in 2018, I presented to the Department of Speech and Language at UCL in London. The president of the International Phonetic Association said, “Every child up and down the country should use this!” To showcase this pioneering educational tool, I developed a website called BZZKTT, which can be found at bzzktt.com. BZZKTT has recently been licensed to an organisation called Music First, placing Beatboxology in schools around the world.

Highlights of my beatboxing career include judging at the 2015 and 2018 World Beatboxing Championships in Berlin; performing at the BBC Music and Radio Festival alongside celebrities such as Estelle, Ricky Gervais and Jonathan Ross; conducting the wedding in Florida for two beatboxers that met through humanbeatbox.com; various TV and radio performances; and inspiring a generation of beat-

boxers with my online tutorials and videos. Perhaps the biggest thrill is seeing professional beatboxers enjoying flourishing careers and thinking, “I had a small part in that.”

Today, beatboxing plays second fiddle to the church work to which I have been called. I still make sounds in the car or shower or, when no-one is around, sneak into the church building and create beats using the sound system.

During Covid lockdowns, I completed, “The Hip-Hop Gospel,” which is currently being licensed to the Olive Tree Bible app and can be found at thehiphoggospel.com. In June this year, I recorded an audiobook version so you can not only read but listen to it. Over the years I have done my best to use my beatboxing skills and talents for God's glory and I feel very blessed to have honed the artform and possess a wonderful means of self-expression.



The Rev. Gav Tyte, with his wife, Helen. See next article to learn more about Helen.

Your Clergy Spouse

Helen Tyte, St. Mark's Church

Interview by Gav Tyte

Anyone who has met you may recognise a regional U.K. accent. Where are you from in the U.K.?

I don't think I have an accent — I'm from all over the place! I was born and raised in a town called Rochdale, just north of Manchester in northwest England. In 2005, my family and I moved to Lyme Regis in Dorset, the town that is twinned with St. George's, here in Bermuda, and when Gav and I married in 2019, we spent a year working and living on Ascension Island in the South Atlantic.

Wow! I would love to hear more about Lyme Regis and Ascension Island, but first, what was it like growing up in Rochdale?

As a child I lived quite a sheltered life. Rochdale itself was not the nicest place to live and had quite a few deprived areas. The secondary schools were not great and so my brother and I were bussed out to a Church of England secondary school in Oldham. We both attended our local Methodist Church Sunday school every week, and then I was asked to lead the Sunday school from the age of 13 — even running an evening youth group on my own — something that someone at such a young age would not be allowed to do today! So, I spent most of my time either at school, at home with my parents, or in the church, and it was only after I returned to Rochdale after university that I became fully aware of the social needs, deprivation and poverty in the area.

How do you think that awareness of social need has impacted your life?

I was very lucky to have a great start in life, and I look back and see how fortunate I was to have that opportunity and to have parents that did all they could to ensure I had

a solid education, encouraging me to go to university and supporting me financially — in fact, I was the first member of my family to go to university. My parents taught me to work hard and to look after my finances well. They also

encouraged me to see more of the world and, as a teenager, I spent summers with a family in rural France. Many of my contemporaries found it hard to move out of their circumstances and I became aware of the social divide, especially when it comes to housing and food poverty. I think this is why I now like feeding people and ensuring families can feed themselves.

How did this start in life encourage you towards a career in teaching?

I've always wanted to teach, from when I was very little, when, at four years old I had my teddy bears sitting around the bedroom floor with me taking the register. I love being with children, seeing them learn, and helping them discover something new about themselves or the world around them. I grew up with only one career path in mind — to become a teacher.

I had a much older cousin who regularly visited France and, at the age of 12, she organised my first French exchange. I loved being able to immerse myself in the language and culture, and had a thirst for knowledge, so I excelled in French at school, leading me to take a combined French and primary school teaching degree.

As well as teaching, what other passions do you have?

I love swimming and being in



Cont'd on Page 12 and 13

the water. I also enjoy reading and cooking — especially feeding people.

It sounds like you've lived in the right places to swim, having lived by the sea since 2005. What was it like living firstly in Lyme Regis and then on Ascension Island?

I taught in local primary schools until 2014 when the private school, where I was working as a deputy head, closed and I decided to take a break from teaching to explore several other opportunities. I spent a year working as an activities coordinator in a dementia care home, which gave me a much better understanding of how hard it is for families caring for people suffering with this disease. In 2015, I decided to explore my passion for food and became the manager of a high-end restaurant in Lyme Regis, and from there I moved to working for a local charity, taking up the role of coordinator for the Lyme Regis Jurassic Coast Fossil Festival.

In 2019, Gav and I left for Ascension Island, where Gav took up the post of Anglican Priest, and I would be a “minister’s wife,” having no idea what kind of a journey this would take me on. Ascension Island is a tiny tropical island in the middle of the South Atlantic, and the closest landmass is the island of St. Helena, just over 800 miles away. I helped in Gav’s ministry, the junior church, and Children’s Holiday Club, hosting coffee mornings, BBQs and Alpha suppers, alongside returning to teaching, working for the government office, and qualifying as a lifeguard for the RAF base. I loved the busyness and the chance to help make a difference in so many people’s lives. We were both devastated to have to leave Ascension Island and spent many nights on the beach praying about our next move in life, not feeling ready for a return to the U.K.; however, it was while we were on Ascension Island that Gav applied for the post in Bermuda.

You arrived in Bermuda right at the beginning of the COVID pandemic?

That’s right. We were blessed to get the last seats on the last plane from the U.K. before the airport closed — an interesting welcome to Bermuda!

We were very much used to island life, but nobody was prepared for the effects of the Coronavirus on society as a whole. The St. Mark’s congregation was lovely and would drop care packages and bottles of wine at our front door for the two weeks of our en-



forced quarantine. The day our quarantine broke was 12 hours before the whole country went into lockdown, and we had no way to open a bank account, or to get our driving licences. We could cope with walking to the store, but struggled with the fact that we were not allowed in-person worship, and that we were not able to meet and form connections with those in the church family or the local community. However, slowly, life began to get back to normal and I was able to pick up the mantle of teaching again.



In what way are you using your teaching skills here in Bermuda?

I obtained my Bermuda Educators’ Council licence in mid-2021 and taught reception at Chatmore School, close to St. Mark’s, which was a great experience; however, I wanted to be more involved in the church ministry at St. Mark’s, and so took on the role of substitute teacher at Warwick Academy. The idea was it would give me more free time to spend with Gav and the church, but I have ended up working there almost full time. The staff and pupils have made me very welcome, and I enjoy the flexibility of being able to teach all ages and subjects.

As well as school teaching, I have taught children to swim, ride bikes and, in my spare time, have done some voluntary mentoring. I also lead and coordinate the Junior Church (Sunday School) at St. Mark’s.

You sound very busy. How do you manage the balance between schoolwork, church work and having time for yourself?

(Laughs) I am very organised! I like to be busy and, to be honest, I probably don't manage it very well and have a tiring work/life balance. I don't swim as much as I would like to, but as Gav likes fishing it gives us a good excuse to go out and spend time together by the water.

What have been the highlights of your shared ministry here in Bermuda?

I've loved getting to know the congregation and making new friends. We run a weekly supper club in our home and the attendees have become our extended family. We enjoy opening our home, entertaining people and blessing people with food. Our supper clubbers are my guinea pigs for new recipes, and I look forward to receiving their feedback. It has also extended our son Keir's outlook to mix with so many aunties and uncles from different walks of life. Other highlights include our Lord's Larder scheme, which involves coordinating donations and a weekly distribution of food grocery bags to those in food poverty. I also like the fact that we've saved a lot of out-of-date edible food being sent to landfill.

As a couple, you are now six months into your next three-year work permit. What are your hopes for St. Mark's over the coming years and how do you see your role developing?

I hope the family at St. Mark's continues to grow both numerically and spiritually. As a church we still have a significant debt we are paying off, and I hope we can pay that off so it can put us in a better financial posi-

Helen Tyte, clergy spouse at St. Mark's, is fully involved in church life (see photos on previous page). She also passionately loves her family (see photos below)



tion to give back to the community and Bermuda. The Sunday school is thriving, but it would be lovely to have more children and younger families involved. I also want to honour the seniors in our church and highly value the contribution of our older members.

I recently embarked on the "Exploring Theology" course and have started helping lead worship on a Sunday. It's been great challenging myself and moving beyond my comfort zone. Actually, it's the first time in my adult life I have had the opportunity to explore theology at a deeper level, and being in a joint ministry with Gav has encouraged me to gain further knowledge and experience in church ministry.

Is there anything else you would like our readers to know about you, your life, work, or ministry?

My greatest joy has been watching my children grow and spread their wings. Lottie is 22 and is in the process of buying her first house in the U.K., and Keir is 16, and is thriving in the sixth form at Warwick Academy. I feel very blessed to be part of the St. Mark's Church family and look forward to seeing where our journey with God takes us over the coming months and years.



This Old Church: A Classic Bermuda Treasure

By Colin Campbell,
for the 19th Scout Troop – St. Mark’s

We speak of divine intervention from time to time; this story may be the real deal. The series of happy “accidents” told here, perhaps shows the guidance of our Almighty!

Twenty-eight years ago, the St. Mark’s Church vestry room floor was renovated, replacing the old wood floor and joists with concrete and tile. The old joists were Bermuda cedar logs cut on one side, the other side being original tree bark. They were placed into safe storage in the church hall garage.

Twenty years ago, as warden, I was cleaning out the garage when I moved a very heavy painting table. On closer inspection, it was obviously a cedar table base with pine board top. Going down to St. Peter’s Church in St. George’s, I discovered the high communion table there looked remarkably like ours. The St. Mark’s table was placed in secure storage with the cedar logs for later investigations and work. At the time, there were no others able to help restore the table base.

Along comes a new priest for St. Mark’s, looking to do things differently. I mention the table and ancient base, and Father Gavin Tyte says, “Let’s get it back into the church where it belongs.”

At the mention of a potential project of assembling a new cedar top on an ancient cedar base, Scout Com-

missioner Dr. Geoff Rothwell, who was also a part-time carpenter, offered to help with the project. We measured the communion table and base at St. Peter’s; later, I inspect the example at the Old Devonshire Church.

The Second Harris Bay (St. Mark’s) Church was built in 1714/15, following the destruction of the 1630 Harris Bay church in the 1712 and 1714 hurricanes. These earlier buildings were located in the current St. Mark’s graveyard. The only priest in Bermuda in 1714 redesigned and rebuilt St. Peter’s Church and shared the building plans and designs for all the church furniture for the new Smiths, Devonshire and Southampton churches. The buildings and furniture were nearly identical, with a few individual flourishes.

The cedar trees that were felled to make the furniture would have come from the same forests that provided the structural timbers for the church, including floor joists. The 1715 Harris Bay (St. Mark’s) Church last-



The refurbished communion table is dedicated during the St. Mark’s remembrance service.

The photos on these two pages, show the meticulous process of Dr. Geoff Rothwell rebuilding a unique communion table through a series of God-incidences that brought together the idea and the carrying out of the idea. The journey ended with the table being dedicated at St. Mark’s remembrance service.



This Old Church Cont'd

ed until 1844, when it collapsed while additional capacity was being added for the growing free population.

The third St. Mark's Church was built in our current location and completed in 1847 using, in part, recycled timbers from the 1715 structure. The little cedar communion table continued active use in the new church, but after 182 years of use was replaced by a new high altar in 1897. It was used for various other random purposes, including a painters' table, until restored over this past year. Today, 126 years later, the 1715 communion table is ready to serve the people of the parish of St. Mark's once again.

In making a new cedar top for the communion table, an excellent carpenter was required. Up steps scout-er, Dr. Geoff Rothwell. We recovered certain cedar logs stored in the church hall garage with the knowledge that these logs were contemporaneous to the cedar timber that built the table base. The logs were sawn to provide planks, then matched for grain and assembled to meet the relative design style of 17th century wooden Anglican communion tables, complete with "bread board ends."

Many old nails were removed, and the holes were filled. The table base was carefully washed with a carpenter's soap, and turpentine was rubbed into the

wood to relieve the dryness and restore the finish. Paint and cement dust were carefully picked out of the surfaces. Finally, the top was fitted, and the signature sign of the World Scouts and the 19th Scouts was carved into the underside of the table. With copious amounts of tung oil, the top started to reveal its lustre. A final wax polish sealed the top from water penetration. This is what we see today.

Experts looking at the table recently concluded it is one of the finest pieces of classic Bermuda furniture they have seen in Bermuda. As amazing as that is, the communion table and one of the wardens' chairs were built by the same carpenters, identified by the same detailing and general shape of the furniture. The other warden's chair predates these 1715 examples, and may have been made in the 1690s.

St. Mark's little communion table was for 182 years the focus of worship and prayer in this parish. It shared in the joys and sorrows of the ages; seeing wars, celebrations and moments of fear, especially during hurricanes. This table was there Aug. 1, 1834, when all men and women in Bermuda and the British Empire were made free. The cedar floor joists that have made the top were mute witnesses to these events as well.

The Bermuda Scout Association and the 19th Scouts, who are committed to doing good deeds, are so happy to see this old friend back into the body of St. Mark's Church. We look forward to seeing new memories added to its rich lustre.



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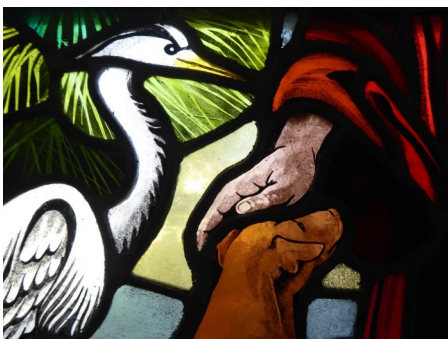
NATURE ABOUND IN CHURCH ART

By Tim Rogers

As a trained naturalist, turned historian, I am always drawn to portrayals of nature in all its forms and the history and significance behind them. In the lead-up to bringing a cultural tour group to look at St. Mark's a few weeks ago, I spent some time, outside of my regular Sunday worship, casting an eye over the treasures the church has to offer. In this article, I pay homage to all God's creatures.

I have always been drawn to the beautiful St. Francis stained-glass window in the Cathedral and, when I began to worship at St. Mark's, I was blown away by the St. Francis window dedicated to Canon Frank Ross in the Lady Chapel. The window, created in 1988 by the master stained-glass artist, Vivienne Gardner, contains no less than 23 animals and birds. The window also includes the artist's dog, Soho, and cat, Bill.

As one looks around the church, you will see representations of many other of God's creatures. In the stained glass window behind the altar (the East Window by Ballantines of Edinburgh,



1884) you will find a mythological animal — the winged lion that is associated with St. Mark. The lion, a symbol of power, magnificence and courage, emphasises the resurrection power and the majesty of Christ. The

figure of the winged lion can also be found atop the virges (poles or staffs) located toward the rear of the nave.

Sticking with the theme of stained glass and representations of animals, in both in the east window and the pre-Raphaelite window (by Camm of Smethwick in the West Midlands) on the north side of the nave, are to be found the coat of arms of the Trott family. Originally from England, early Bermuda residents, the Trotts of Walsingham fame, were given the bear within their crest. Formally, a bear passant, which refers to it walking upright with its right leg raised. The Trotts became great benefactors to our church.

Finally, I invite you, the next time you take communion, to look at the kneelers. Done in stitch-work, they have detailed representations of birds and animals. I particularly would note two favourites of mine; the spiny lobster and the beautiful longtail tropicbird.

