



THE WORD

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THE PARISH MAGAZINE OF
ST. JOHN'S CHURCH
ST. JOHN'S ROAD, BIRKDALE. PR8 4JP
Charity Number 1128171

St. John, Chapter 1, verses 1 and 14:

*"In the beginning was the Word, and the Word was with God, and the Word was God...
The Word became flesh and made his dwelling among us."*

ISSUE No. 237

SEPTEMBER 2022

OUR CHURCH

God Centred, Relationship Driven and Life Transforming



After a very dry and sometimes hot summer it will soon be autumn with all its rich colours, mists and the mellow aromas of ripening fruit. At our Harvest Sunday service on **25th September** we shall be joined by our new CMS mission partners who will tell us about their work in Brazil where they try to grow and harvest new believers by spreading the Gospel amongst young people. **Please come and join us IN CHURCH if you can.** It would be encouraging for our CMS partners to address as large a number of us as is possible.

IN THIS ISSUE

Water in Africa

Hannah Ritchie, a former worshipper at St John's before moving with her family to Wales, and who is now studying for a PhD, writes (pages 21 -22) about her experiences in a rural area in Kenya and how the people have to work hard for one of the essentials of life which we take for granted: clean water.

Sorry? I haven't a clue!

This month we include a thought-provoking article (pages 26-27) by an historian, Andrew Southam, who has kindly given permission for us to publish what first appeared in The Church Times. In the article he makes observations about the modern tendency amongst some political and religious leaders to apologise for wrongs which were committed centuries ago. It's an interesting article with which our readers may or may not agree, but we hope that you find it to be stimulating.

FOR ALL ENQUIRIES TO OR ABOUT ST. JOHN'S CHURCH PLEASE CONTACT US BY EMAIL:
Email: info@stjohnsbirkdale.co.uk

WHAT'S ON AT ST. JOHN'S



Visit our new website

stjohnsbirkdale.co.uk

- Find out about what's going on at St John's
- Check out the calendar for upcoming events
- Listen to the weekly talks
- Find out about booking the hall
- Free on-line bible
- Show it to your friends and family

**God centred, Relationship driven,
Life transforming**

St John's Presents **FILM NIGHTS**

Come and join us as we enjoy great films and refreshments @ 6.30pm
film begins at 7pm

- 29 July – The book thief
- 30 September – Miss Potter
- 28 October – Secretariat
- 25 November – Blind Side

For further details contact
Christine [REDACTED]

NEW: St John's Young Adults

St John's socials

April Wednesday 20th. 7pm
Pub Quiz night, The Park pub

May Sunday 22nd. 3pm
Afternoon tea, Lucy's house

June Friday 24th. 6pm
Beach rounders and food

July Saturday 9th July. time the
Day trip to the Lakes!

Aug Thursday 11th. 7pm
BBQ, Lucy's house

Sept Friday 16th. 7pm
Gin tasting and pizza night

ST JOHN'S INVITE YOU
TO JOIN US IN OUR

SOCIAL EVENTS

If you'd like further details or to
book a place please contact
Christine 07821 982477 or Sally
07800 550097



Saturday 18 June 2-4pm

Jubilee Summer Fair

Saturday 16 July 2-4pm

Strawberry Tea

Friday 23 September @ 7pm

Harvest Supper

Friday 14 October @ 7pm

Thai Food Night

Friday 18 November @ 7pm

**An evening with Lady Dodd -
40 Years with Ken Dodd**

Friday 2 December @ 6pm

Saturday 3 December 10-3

**Christmas Tree Festival &
Market at St John's**

WHO'S WHO AT ST. JOHN'S

Priest (retired)	Rev. Roy Doran	Church of England	
Reader:	Mrs. Christine Baker	Children's Society:	Mrs. Sylvia Kent
Churchwardens:	Stuart Baker Clive Morris	Mothers' Union:	Mrs. Linda Caton
Deputy Warden:	Tim Wright	Girl Guides	Mrs. Janette Law
Wardens' Assistant:	Miss Lucy Wright	St. John's Brownies:	Mrs. Helen Jones and
		Brownie Guiders:	Mrs. Lesley Scott
		St. John's Rainbows:	Mrs. Lesley Scott
Treasurer:	Mrs. Sylvia Kent	Church Flowers:	Mrs. Cath Whiteside
PCC Secretary:	Alex Vernon	Magazine Editor:	Stuart Baker
Parish Hall Secretary:	Mrs. Jean Morris	Magazine Secretary:	Mrs. Yvonne Dyson
Electoral Roll Officer:	Stuart Harris	Notice boards, I.T, Website developer, etc., etc....	Mrs. Sally Wright
Safeguarding:	Stuart Baker and Ms. Michelle Baldeh		

From the archives...

A recent trawl through the Minutes of Annual Parochial Church Meetings from 1963 until the present time, whilst compiling a list of previous Churchwardens in the last 60 years, caused my eye to rest upon an extract from Rev. Harding's report to the meeting which was held on 24th March 1975.

The Vicar reported that there had been a very rapid increase in the price of oil (which was at that time the fuel which the church's heating system relied on). Our more elderly readers (that means most of you!) will recall that those were the days, soon after the three day week resulting from the miners' strike and the oil crisis, when the price of petrol rocketed to the dizzy heights of 75 pence per gallon (it is now more than 10 times that price in 2022).

The Vicar suggested aims for the future:

1. to reach out into the community and to serve the community. As ours was an older community the church should keep a register of older people, those who live alone, those who are lonely, those who are in need of help during winter months, and do all we can to help them;
2. because our congregation is "on the more mature side" (a tactful euphemism!) we should seek to attract young people and their families into our midst. He said that in this day and age it was important that we bore witness to Christ and our faith by our daily behaviour, by regular attendance at our church, by doing our daily work as well as we possibly could and by establishing homes that were happy and secure for our families to grow up in.
3. we should seek to help those who were outside the family of our church by caring for them too during the coming year.

Whether we, as a church, did or did not fulfil all or any of those objectives in the forty five years between 1975 and 2020 I would like to think that since the pandemic struck in 2020 we have conspicuously applied ourselves to those tasks: regular contact with all our church family during the worst of the pandemic, and continuing for those who like to be contacted; the recent development of a Young Adults' group; and our support of the Soup Kitchen, the Family Emergency Fund, and the Christian Mission Society.

The Editor

Thursday Evening Prayers

The next prayer meetings by **zoom** and telephone will be at 7.30pm on 1st September and 15th September.

If there is anything which you would like to pray about with others contact Sally, Tim or Lucy Wright, or Christine, Clive or Roy.



CHURCH FLOWERS

How lovely it is to see a display of fresh flowers in our church each week. The team of ladies who obtain and arrange the flowers are to be thanked and congratulated for what they do.

In years past members of our congregation used to select a date from the calendar, perhaps a wedding anniversary, or a birthday, or the anniversary of the death of a loved one, and make a contribution towards the cost of the flowers which would be used during the week closest to that date. **There is**

a list on the noticeboard in the church inner porch on which members of the congregation can choose a date. But as with most notices on our noticeboard in the porch this hardly ever receives any attention as worshippers enter and later leave the building.

If you would like to make a contribution to the flower fund so that you can help to pay for the flowers which will be used at any time of the year of your choice please think about putting your name on the list and have a word with Cath Whiteside.



A new series of Sunday sermons

Starting on Sunday 4th September our worship leaders at St John's will commence a new series of sermons in the Sunday morning services. It is under the heading **"The Big Story of God"**. And what a big story it is!

Each week throughout September, October and November, with the exception of Harvest Thanksgiving, Remembrance Sunday and Advent Sunday, a talk will be given about the origins of our faith and our relationship with God. It is often helpful to go back to basics and look at some of the key elements of the Bible stories and what they mean to us.

On 4th September Roy will talk of the subject "God created the heavens and the earth". Other talks during September and early October will be "I am made in the image of God", "Sin enters the world", "Abraham, a man of faith" and "God sets his people free through Moses."



Also new, starting this month.... Growth Groups led by Sally and Tim (and by Lucy and Alex for young adults): see pages 9 and 10 for details.

Worship on the
Twelfth Sunday
after Trinity

SUNDAY 4th SEPTEMBER

**10.30am service IN CHURCH and via
zoom & phone**

**Worshippers in church may remain in church after
the first part of the service has concluded and
receive Communion.**

Collect for the Twelfth Sunday after Trinity

Almighty and everlasting God, who art always more ready to hear than we are to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.

**The subject of
Roy's talk:**

**God created the heavens
and earth**

The Reading: Genesis ch. 1, v1 to ch. 2, v3 (the text below is a summary of the whole reading which is too long to reproduce in this issue)

In the Beginning

Before the creation of the earth, the universe was a dark void with water being the only substance in existence. God's spirit moved upon the water's surface and He created the heavens and the Earth.

Day One

On the first day, God commanded light into existence. He saw that it was good and separated the light from the darkness so that morning and evening would be distinguishable from each other. He named the light day, and the darkness night.

Day Two

On the second day, God separated the waters with a void which He called the sky. Water then existed below the sky and in the clouds above it.

Day Three

On the third day, God gathered all the waters below into one place and called them "seas." The dry ground that appeared as a result He named "land." He then caused the land to produce vegetation including trees, bushes, and grass.

Day Four

On the fourth day, God placed the moon, sun, and stars in the heavens. The lights would serve to mark holy times and the days in general.

Day Five

On the fifth day, God created all the creatures that live in the water and the air. He commanded them to multiply and fill the Earth.

Day Six

On the sixth day, God created all creatures that dwell on dry land including wild animals, creeping things and livestock. Afterwards He created humankind in His image, so that they might rule over all the animals of the earth. The Lord blessed them and told them to multiply across the lands. At the end of the sixth day, the Lord was pleased with what He had created.

Day Seven

On the seventh day God ended his work and rested. God blessed the seventh day, and made it holy.

SUNDAY 4th September at St James' Church: Sunday@7
THE THREE BIRKDALE ANGLICAN CHURCHES

St James' and St Peter's and St John's will join in worship at St James' Church on 4th September at 7pm.

The topic of the talk will be Jonah.

Refreshments will be available before the service so please arrive early and get to know some of our fellow Birkdale Christians.

Worship on the
Thirteenth Sunday
after Trinity

SUNDAY 11th SEPTEMBER
10.30am service IN CHURCH
and via zoom & phone.

Collect for the Thirteenth Sunday after Trinity

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

**The subject of
Lucy's talk:**

I am made in the image of God

The Reading: Genesis ch. 1 verses 26-28

26. Then God said, "Let us make human beings in our image, to be like us. They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground."

27. So God created human beings in his own image. In the image of God he created them; male and female he created them.

28. Then God blessed them and said, "Be fruitful and multiply. Fill the earth and govern it. Reign over the fish in the sea, the birds in the sky, and all the animals that scurry along the ground."



Worship on the Fourteenth
Sunday after Trinity

SUNDAY 18th SEPTEMBER
10.30am service **IN CHURCH**
and via zoom & phone

Collect for the Fourteenth Sunday after Trinity

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. Amen.

**The subject of
Clive's talk:**

Sin enters the world

The Reading: Genesis 2: 15 – 17 and Genesis 3: 1 -13

Chapter 2:

¹⁵The LORD God placed the man in the Garden of Eden to tend and care for it. ¹⁶But the LORD God gave him this warning "You may freely eat any fruit in the garden— ¹⁷except fruit from the tree of the knowledge of good and evil. If you eat of its fruit, you will surely die."

Chapter 3:

¹ Now the serpent was the shrewdest of all the creatures the LORD God had made. "Really" he asked the woman "Did God really say you must not eat any of the fruit in the garden?"

² "Of course we may eat it," the woman told him. ³ "It's only the fruit from the tree at the centre of the garden that we are not allowed to eat. God says we must not eat it or even touch it, or we will die."

⁴ "You won't die!" the serpent replied. ⁵ "God knows that your eyes will be opened when you eat it, and you will become just like God, knowing everything, both good and evil."

⁶ The woman was convinced. The fruit looked so fresh and delicious, and it would make her so wise. So she ate some of the fruit. She also gave some to her husband, who was with her, and he ate it, too. ⁷ At that moment their eyes were opened, and they suddenly felt shame at their nakedness. So they strung fig leaves together around their hips to cover themselves.

⁸ Toward evening they heard the LORD God walking about in the garden. So they hid themselves among the trees. ⁹ Then the LORD God called to Adam, "Where are you?"

¹⁰ He replied, "I heard you walking in the garden, so I hid. I was afraid because I was naked."

¹¹ "Who told you that you were naked?" the LORD God asked. "Have you eaten the fruit I commanded you not to eat?"

¹² "Yes" Adam admitted, "but it was the woman you gave me who brought me the fruit, and I ate it."

¹³ Then the LORD God asked the woman, "What have you done?" "The serpent tricked me," she replied. "That's why I ate it."

Midweek Book of Common
Prayer Communion Service

WEDNESDAY 21st SEPTEMBER
10.30am service IN CHURCH

Worship on the
Fifteenth Sunday
after Trinity



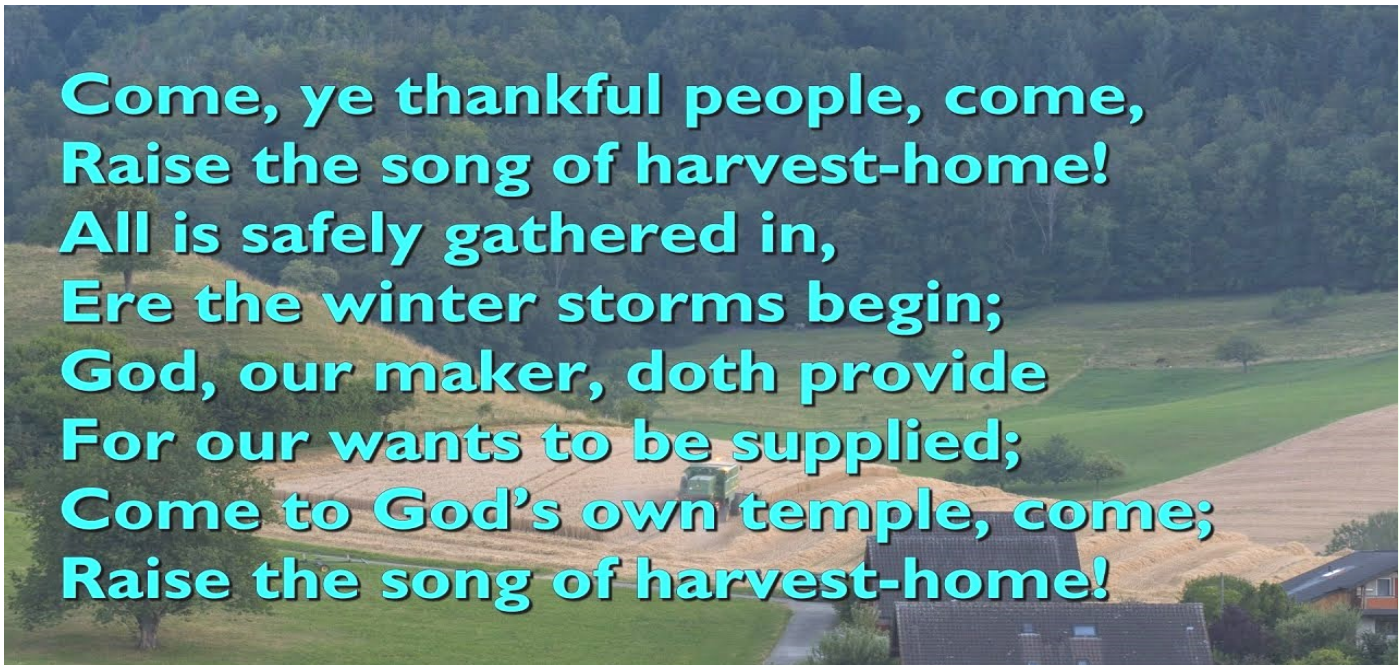
SUNDAY 25th SEPTEMBER
10.30am service IN CHURCH
and via zoom & phone.

Harvest Sunday

Collect for the Fifteenth Sunday after Trinity

Keep, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

**Today we shall hear from our new CMS partners
Marcio and Noemi
about their work in Brazil**



**Come, ye thankful people, come,
Raise the song of harvest-home!
All is safely gathered in,
Ere the winter storms begin;
God, our maker, doth provide
For our wants to be supplied;
Come to God's own temple, come;
Raise the song of harvest-home!**

Harvest Gifts:

If you wish to make a donation of produce then please bring tins, packets, dried goods suitable for the Soup Kitchen, or items suitable for Ukraine (for details please see the list on page 24).

If you wish to make a cash donation then please put it in either the Family Emergencies Fund box or the CMS/ReVive International box.

Dates for your Diary



St John's Film Nights

Our next film to be shown will be on **Friday 30th September**. It will be the highly acclaimed "**Miss Potter**" starring Reneé Zellweger, Ewan McGregor and Emily Watson. It is based on the life of children's author Beatrix Potter and it contains stories from her own life and animated sequences featuring characters from her stories. Critics' consensus: "A charming biopic that maintains its sweetness even in sadder moments." Please let Christine know if you will attend. Tea, coffee, homemade cakes are provided. £5.
See page 5 for a full list of Film Nights.



Harvest Supper

Friday 23rd September

In our church hall.

Hungarian goulash will be served. (but don't worry, it won't be overly spicy) and a dessert. Bring your own drinks. £8.
Tickets from Christine or Sally.



Thai Food Night

Friday 14th October

At Tim and Sally's home.

Lots of lovely flavours to enjoy. Tickets from Sally.



40 Years with Ken Dodd: a talk by Lady Ann Dodd

Friday 18th November

At church. Come and hear an interesting talk by Lady Ann about her life with the Master of Mirth. You'll be tickled to bits!



Christmas Tree Festival and Market

Friday 2nd and Saturday 3rd December

Get into the Christmas spirit at the beginning of Advent.



Further details of all these events will appear in **THE WORD** later this year. But for now, please just put these dates in your diary!

**Making Donations to St John's
through online banking**

The church's bank details are:

**Account name: Parochial Church
Council of St John's Parish (Birkdale)**

Sort Code: 60-20-11

Account Number: 86882120

Growth Groups

Beginning September

2nd & 4th Thursdays, 7.30pm

*Finding out more
together*

WE'D LOVE YOU TO JOIN US

Growth Groups

Do you want to find out more about what you have heard on a Sunday? Would you like to look deeper into the Bible and discuss with others and grow as a Christian?

Growth Groups will focus on how we can apply what we have learnt on a Sunday to the rest of our lives. Through small groups we will grow closer together and be able to support each other through the mountain tops and valleys of life.

Beginning in September, the first two groups to start will meet in our home, 32 Hartley Crescent, on the 2nd and 4th Wednesdays at 7.30pm. The Young Adults group will be led by Lucy and Alex and another group for any age will be led by Tim and Sally.

It will be an informal time to listen, discuss and grow together as a church and as individuals. There will be time together to look at what has been talked about in church the previous Sundays plus time to chat to each other over tea and cakes.

At St John's we are aiming to be a God centred, relationship driven and life transforming church in Birkdale. We strive to be a Church where people feel at home, know they matter, grow in their faith and where they feel confident to invite others.

If you want to know more or have any questions just catch one of us on a Sunday.

Please consider whether you could join us to grow together in our faith, we would love to see you at the first one, Wednesday 14 September, 7.30pm.

Tim and Sally

MIDWEEK COMMUNION AND COMMUNION WINE

The monthly midweek communion (held on the third Wednesday of each month at 10.30am in the St Nicolas Chapel in our church) attracts a gradually increasing number of worshippers. On 17th August there were sixteen worshippers, so many that the chapel was not quite large enough for us all! The service is from the **Book of Common Prayer**. It is a traditional communion service led by a robed priest (usually it is Roy). If readers have been thinking of coming but have not yet done so, please come and join us. The service lasts a little over half an hour and there are refreshments available afterwards: tea, coffee and biscuits, with an opportunity for a chat with friends.

In order to reduce the risk of covid infection as far as possible we are currently not using a communal chalice for communion wine. Instead, each communicant is offered an individual small amount of communion wine from separate small containers: no sharing! And because we are aware that some communicants do not feel comfortable drinking alcohol, even in very small amounts, **the communion wine at our midweek services and on our Sunday communions (1st Sunday of each month) is non-alcoholic.**



The Rev Dr Gary Bowness continues his tongue-in-cheek letters from 'Uncle Eustace'

On how to save electricity in church

The Rectory,
St James the Least of All

My dear Nephew Darren,

Your church certainly seems to have taken to the idea of green electricity with a vengeance. To have covered the whole of your roof with solar panels was a brave move, and it makes quite a sight – especially when the sun catches them, dazzling motorists on the by-pass and causing multiple pile-ups. I pity the local pigeons, who try to land on it and then do a gentle glissade into the gutters.

I know there have been objections to your proposal to erect a wind turbine in your car park – although no one could claim that it spoils the aesthetic appearance of your church. Nothing, my dear Darren, could do that.

May I humbly offer you some further suggestions for reducing your electricity consumption. If you cut your sermons by half, then everyone could go home 20 minutes earlier. Similarly, if you only sang each chorus once instead of your customary 17 times, that should cut your service times in half. And why have lighting so good that everyone can see everyone else? That is the last thing our own congregation ever want to do.

I raised the issue at our last church council meeting, but having only recently gone on to electricity, there seemed little enthusiasm for yet more change. Major Hastings still fondly remembers our old acetylene plant in the churchyard, destroyed during one Matins when the verger was unaware of the gas leak and lit up a cigarette. We still occasionally find pieces of his cassock when mowing the grass.

Mr Prentice, with a slightly malicious gleam, suggested building a treadmill, to be worked by the Young Farmers – which would also keep them out of the pub while Evensong was taking place. I couldn't help feeling that our Ladies Group would have far more determination to keep the thing rotating – probably providing enough energy to light the entire County. I was tempted to suggest we invite the vicar from our adjoining parish, St Agatha's, to preach every Sunday, as that would fill our church with more than enough hot air.

I finally stopped all further discussion on the subject when a solar panel consultant arrived at the Rectory and began his sales pitch with the phrase: "I've come to convert you".

Your loving uncle,

Eustace



ST JOHN'S CHURCH BIRKDALE

HARVEST SUPPER

*Friday 23 September
@ 7pm in the hall*

**COME AND JOIN US FOR
HUNGARIAN GOULASH
AND A DESSERT
BRING YOUR OWN DRINKS**

TICKETS £8 FROM CHRISTINE OR SALLY

Please let us know of any food allergies when booking

Harvest Time of Yesteryear

Time for Harvest Thanksgiving is fast approaching, when we all give thanks to God for His bounty. This was one of the most attended services of the year with country churches being full to the door. Churches were decorated not only with flowers but the gifts of one's own labour. Sheaves of corn and farm produce or gardeners' prize vegetables.

Special Anthems were sung such as "Thou Openest Thy hand and all things living give thankfulness", or "Sing to the Lord of harvest, Sing songs of Love and Praise".

How things have changed. Farmers now use combine harvesters so there are no sheaves; few churches have a choir to sing those old Anthems and rousing harvest hymns, and many have been many dropped because they contain words now only used by Shakespearian actors but which were still in common use in my youth.

So may I share with you one of the old Hymns rarely, if ever, heard nowadays. Written by William Chatterton Dix, usually sung to the tune Golden Sheaves by Sir Arthur Sullivan of Gilbert and Sullivan fame:

To thee O Lord our hearts we raise,
With Hymns of adoration.
To thee bring sacrifice and praise
With shouts of exultation.
Bright robes of gold the fields adorn,
The hills for joy are singing
The valleys stand so thick with corn
That even they are singing.

And now on this our festal day,
Thy bounteous hand confessing,
Upon thine altar, Lord, we lay
The first fruits of thy blessing.
By thee the souls of men are fed
With gifts of grace supernal;
Thou who dost give us earthly bread,
Give us the bread eternal.

We bear the burden of the day
And often toil seems dreary
But labour ends with sunset ray,
And rest comes to the weary.
May we, the angel reaping o'er,
Stand at the last accepted,
Christ's golden sheaves, for evermore
To garners bright elected.

O blessed is that land of God
Where saints abide for ever,
Where golden fields spread far and
broad,
Where flows the crystal river.
The strains of all its holy throng
With ours today is blending;
Thrice blessed is that harvest song
Which never hath an ending.
Amen.



Dennis Davis

St John's & Overseas Mission

How we are helping with our mission giving

WE WOULD LIKE YOU TO
MEET OUR MISSION PARTNERS
MARCIO AND NOEMI



The call in action



Name: Marcio and Noemi
Ciechanovicz

Location: Sao Paulo, Brazil

Our call: To make disciples among young adults beyond the reach of traditional church and help build healthier communities

Our role: To cultivate a strong presence in the community, connect with people and share the gospel in new ways as well as ministering to people's physical needs

St John's PCC decided at a recent meeting that we will continue to support CMS by requesting that our annual donation to their funds shall be used to assist the work of Marcio and Noemi who are based in Sao Paulo, Brazil.

The PCC recognises the important link between what Marcio and Noemi feel called to do (to make disciples of young adults) and the need to spread the Gospel in Brazil to young adults. Unless a new generation of people learns about Jesus there is a bleak long term future for Christianity both in Birkdale and throughout the UK.

Marcio and Noemi will be visiting Southport in September and will join us at our 10.30am Harvest Festival service on **Sunday 25th September**.

Readers of **THE WORD** are invited to attend at church on that day. Whilst we are always pleased to see that our services are being shared via zoom by those who live far away **it would be great if we could have a large congregation in church on that day to meet Marcio and Noemi and to hear about the work which we support.**

Remembering Mother Teresa, 25 years on

On 5th September 1997 Mother Teresa died. She was an Albanian nun who was born in what is now Skopje, North Macedonia, and spent most of her life in India, founding and running the Missionaries of Charity. She was winner of the 1979 Nobel Peace Prize. Mother Teresa, who took Indian citizenship, received several honours. She was beatified in 2003 and canonised on 4th September 2016. The anniversary of her death is her feast day. At the time of her death, the Missionaries of Charity had over 4000 sisters. By 2020, it had grown to 5167.

She became convinced she should live a religious life by the age of 12. She left home six years later to join the Sisters of Loreto in Dublin. She saw neither her mother nor her sister again. By 1929 she was in India, beginning her novitiate in Darjeeling, in the Himalayas. She took the name of Teresa after Thérèse de Lisieux, the patron saint of missionaries.

She then moved to Calcutta, where for 20 years she was a teacher and head teacher. She became concerned for "the poorest of the poor" and in 1952 opened her first hospice – an abandoned Hindu temple – with help from Calcutta officials and from a group of young women assistants. The aim was to help people die "a beautiful death" with dignity, whatever their faith.



By Tim Lenton

GOD in the Arts

The Revd Michael Burgess continues his series on God in the Arts with a look at 'Dust Motes Dancing in Sunbeams' by Vilhelm Hammershøi. It is found in Ordrupgaard, Copenhagen, photo by Pernille Klemp.

'Tis the gift to be simple

Have you ever read a book by Robin Meyers, 'Morning Sun on a White Piano'? It is subtitled 'simple pleasures and the sacramental life.' Its theme is that we can easily pass life by, as we search for it. We shun the 'ordinary' and the simple in pursuit of more worthwhile endeavours because we equate the 'ordinary' with the mundane and unrewarding.

The Shaker melody 'Tis the gift to be simple, 'tis the gift to be free' is the origin of the popular hymn 'The Lord of the Dance.' It says: Look closely at the simple things of life and find in them depth and divinity. The 17th century Dutch artist Vermeer created masterpieces out of the ordinary – a woman reading a letter or pouring water into a basin. Critics have described his work as 'the timeless contemplation of the ordinary.'

Over 200 years later, a Danish artist found his inspiration in that same world of the simple and the ordinary: Vilhelm Hammershøi. He lived a reclusive life in Copenhagen with his wife, painting only a few pictures a year. Hammershøi died of throat cancer in 1916 at only 52 years. The theme of most of his paintings is limited to the world of his apartment at different times of the day and night.

His painting, 'Dust Motes Dancing in Sunbeams,' was painted in 1900. We are shown quite simply an empty room with a wall, a window, a floor and a door. There is no handle on the door. All is stillness and peace. And all is shadow until the winter sun streams into the room, catching in its rays the dust and lighting up the floor. It is the miracle of sunlight bringing life into the stillness. An ordinary aspect of creation, but lighting up a room and bringing wonder in its wake. One critic has called it 'a hymn to an everyday marvel.'



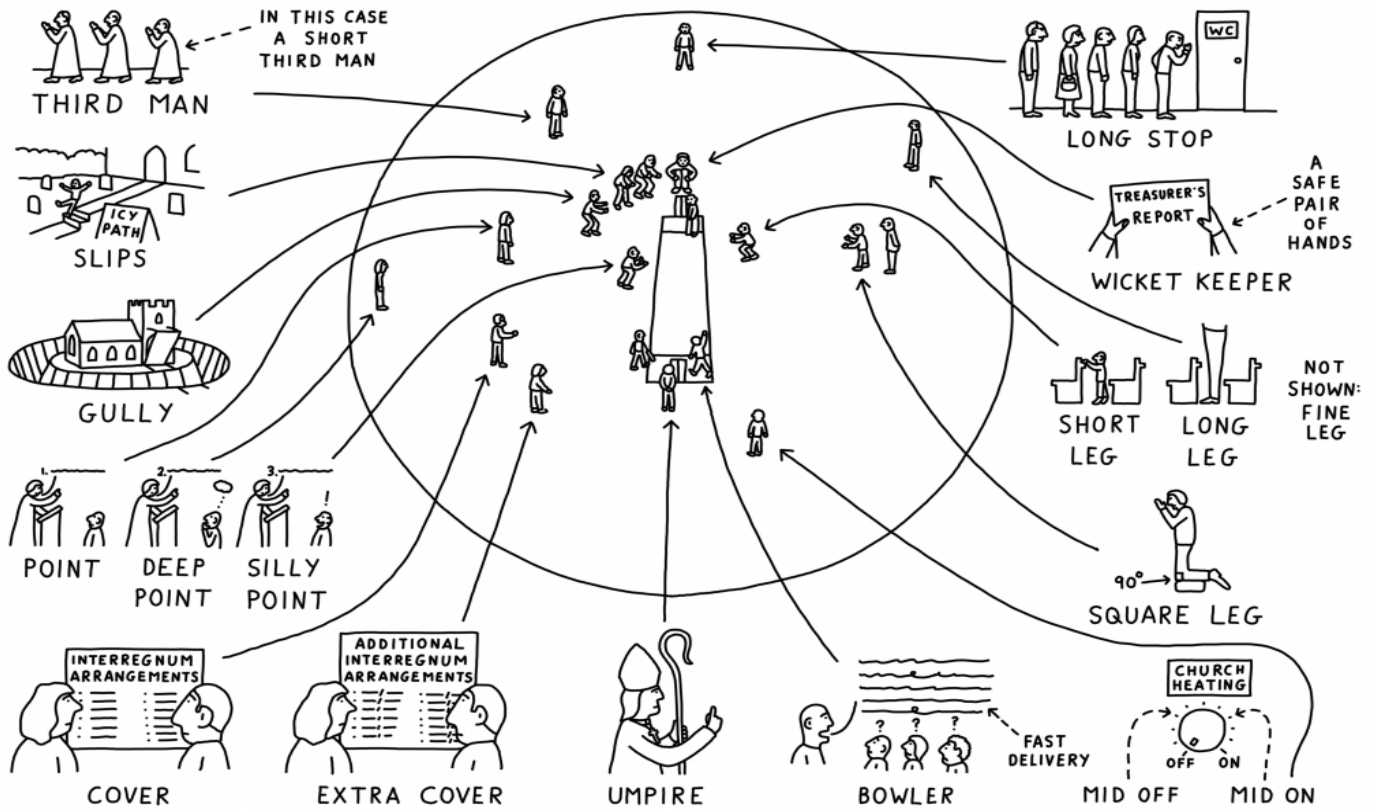
In this and in all of his paintings, Hammershøi seems to be saying: Accept the simplicity of the present, find beauty there and live in that beauty. For him the grass is never greener in the next field – it is here and now in the world we have that we find beauty and meaning.

John Keble's hymn 'New ev'ry morning is the love' says that 'the trivial round, the common task will furnish all we need to ask.' The artist is echoing that truth on canvas, telling us that the ordinary and common things of everyday life can provide the backcloth against which we can live and act.

When we are young, that backcloth stretches out to embrace the wider world and time: it is full of potential and promise. As we grow older, that world shrinks to our home, our church, our town. If illness comes, our world may be bedroom or the hospital ward. In that smaller world life can seem trivial and ordinary. But wherever we are, Hammershøi invites us to pause, to ponder and to find there beauty and light which will bring us 'daily nearer God.'

CRICKET

FIELDING POSITIONS, AND THEIR ECCLESIASTICAL EQUIVALENTS



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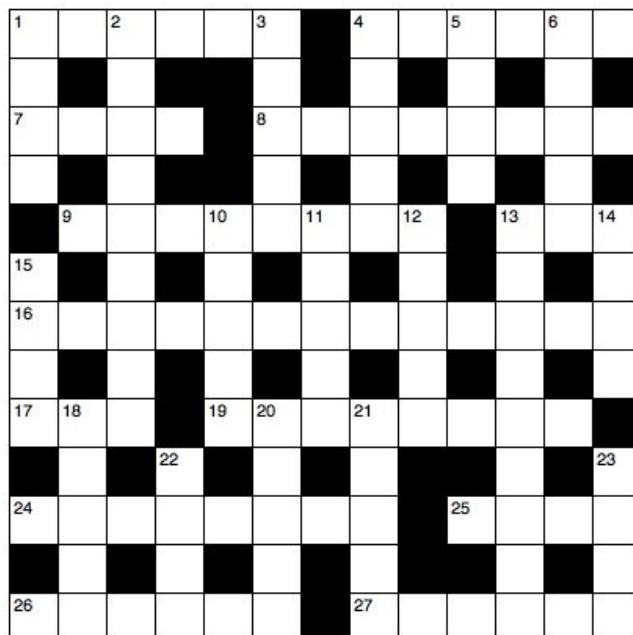
Solution on page 20

Across

- 1 'Unless the Lord builds the house, its builders — in vain' (Psalm 127:1) (6)
 4 Season of the year (Psalm 84:6) (6)
 7 'My soul is overwhelmed with sorrow to the point of death. — here and keep watch with me' (Matthew 26:38) (4)
 8 It came over the whole land from the sixth to the ninth hour on the first Good Friday (Luke 23:44) (8)
 9 Paul invariably did this in the synagogues he visited on his missionary journeys (Acts 17:2) (8)
 13 'It is God who works in you to will and to — according to his good purpose' (Philippians 2:13) (3)
 16 Members of the Church of Scotland (13)
 17 'Now when he saw the crowds, he went up on a mountain side and — down' (Matthew 5:1) (3)
 19 Mock (Luke 14:29)(8)
 24 Disgrace (Psalm 44:13)(8)
 25 First month of the Hebrew calendar (Exodus 13:4)(4)
 26 Christianity of the Britons before Augustine arrived from Rome(6)
 27 Mean (Numbers 35:23)(6)

Down

- 1 'Whoever finds his life will — it' (Matthew 10:39) (4)
 2 'My lord the king, let the — — on me and on my father's family, and let the king and his throne be without guilt' (2 Samuel 14:9) (5,4)
 3 O raid (anag.) (5)
 4 'If two of you on earth — about anything you ask for, it will be done for you by my Father in heaven' (Matthew 18:19) (5)
 5 Take care of (1 Samuel 17:15) (4)
 6 What the older son heard as he came near the house the day his prodigal brother came home (Luke 15:25) (5)



- 10 'Do not think of yourself more highly than you ought, but rather think of yourself with — judgment' (Romans 12:3) (5)
 11 Do ten (anag.)(5)
 12 Architectural style first used in Greek temples in the sixth century BC (5)
 13 Capable of being used(1Kings7:36)(9)
 14 'Each one should — his own actions'(Galatians6:4)(4)
 15 Among the items imported by Solomon's fleet of trading ships (1 Kings 10:22) (4)
 18 'But I am afraid that just — was deceived by the serpent's cunning, your minds may somehow be led astray' (2 Corinthians 11:3) (2,3)
 20 Outstanding 18th-century hymn writer, — Watts (5)
 21 One of the four sons of Asher (Genesis 46:17)(5)
 22 Be distressed (Proverbs 24:19)(4)
 23 He was the father of Gaal, who threatened rebellion against Abimelech (Judges 9:28) (4)

In our Book of Remembrance in September

- 3rd William Halsall, 1945
 6th Douglas Whitehill, 2008
 Eileen Jones, 2020
 10th Kathleen Hewetson, 1987
 Alan Burdon, 2004
 14th Alice Lloyd, 2000
 15th Doris Perry, 1992
 17th Annie Stoker, 2001
 18th Harry Jones, 1975
 22nd May Johnson, 1981

- 26th Margaret Ball, 1984
 Arthur Bredow, 1955
 27th Amy Madden, 2020
 28th William Welch, 1984
 29th John Taylor, 1993
 Margery Abbott, 2007
 30th Viola Marriner, 1978
 Norman Isherwood, 2011

If any of our readers wish to have the name of a deceased relative inscribed in the Book of Remembrance please contact Stuart Baker.

The Answer to Prayer

A man was caught in a flood. Two men came by in a boat to rescue him, but he waved them away, shouting, 'No, the Lord will save me.'
 One hour later another boat came along, but again the man said, 'No, the Lord will save me.'
 Eventually a helicopter arrived but the man insisted, 'The Lord will save me.'
 Inevitably, the man drowned and, at the gates of heaven, he asked St Peter, 'Why didn't the Lord save me?'
 St Peter replied. 'He sent two boats and a helicopter -what more did you want?'

God in the Sciences

Dr Ruth Bancewicz, who is based at The Faraday Institute for Science and Religion in Cambridge, writes on the positive relationship between Science and Christian faith.

Big perspective, big questions

This summer the first operational images from the James Webb Space Telescope astonished and delighted astronomers, as well as the rest of us.

Those of us who have grown up in an age when 'astronaut' is a career option (albeit a pretty specialist one) might struggle to identify with the wonder of these events, and the true scale of the challenge. Human beings developed the technology to send first a probe, then living people, out of Earth's atmosphere, and cross the 252,000-mile gap to the moon. It was in 1959 that the Luna 3 probe managed to send back grainy images of the far side of the Moon, and in 1969 Apollo 11 managed to actually land on it, take off again, and arrive back in one piece. It's the safe arrival home that gets me – like hitting the bullseye twice in a row.

For some space-travellers, seeing Earth from a distance is a life-changing experience; a shift in thinking dubbed 'the overview effect'. The observer feels a sense of awe at seeing the whole planet as a single entity rather than a fragmented collection of countries, and at getting a sense of the fragility of the whole system. It brings people out of themselves – something psychologists call a 'self-transcendent experience'.

Some people claim to have a 'nothing but science' approach to life that trusts only in things for which we can produce very concrete, measurable, evidence. Is it perhaps ironic, then, that this overview of the whole globe – which is made possible by science – can trigger such a deep sense of meaning?

Science can bring us to the big questions of meaning and purpose, but it doesn't answer them. It's important to recognise that science, wonderful though it is, has limits. Beyond those boundaries we step into other ways of knowing, such as philosophy or theology. At the interface between science and theology we can have some fascinating conversations.

The discussions about science and religion that I enjoy most happen when people share what really matters to them. What do you find beautiful? Which scientific discoveries changed the course of your life? How do you see yourself in relation to the cosmos?

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The Parable of the Weeds (Matthew 13.24-30)

Ever wonder why there is both good and evil allowed in this world? Jesus told a parable that touched on this subject – it is called the Parable of the Weeds. It runs like this: Consider the world as if it were a field where a Farmer has sown good seed. But then an enemy came and sowed weeds among the wheat. So, when the wheat came up, so did the weeds. What to do? Instead of destroying the weeds, and thereby risking the wheat, the Farmer tells his reapers to wait and let both wheat and weeds grow together until the harvest. At the harvest he will instruct the reapers to gather up the wheat, but to discard the weeds. So do not despair when evil seems to thrive in this world – there is a reckoning still to come, and justice will be done.

Kingdom
Heaven
Good
Seed
Field

Sleeping
Grain
Weeds
Enemy
Servants

Master
Sow
Gather
Reap
Root

Let
Grow
Together
Harvest
Bundles

Barn
Burned



Water in Africa

Many of our congregation will remember [Hannah Ritchie](#) and her mum Rachel as regular worshippers at St John's before moving to North Wales five years ago.

Hannah has always studied geology and in particular the availability and sustainability of water sources in the third world: she is currently working on her PhD in this area.

With us supporting a water project in Nigeria, I thought people might be interested in Hannah's work. I know how much the Kenyan family enjoyed having Hannah stay with them – at the end they cooked a special meal for her: a whole goat's head!

Clive Morris

Hannah writes: Where water really is in short supply.....

Earlier this year I travelled to Kenya, in East Africa to do field work for my research project. My research is based on WASH (water, sanitation, and hygiene) and is specifically based on groundwater in dryland settings, looking at community solutions called sand dams. Sand dams are small concrete walls built across seasonal sandy rivers, behind which sand naturally builds up and water gets stored in the sand for use in the dry season when other water sources are unavailable. These water projects are often found in rural areas so I was based in rural Kenya for two months, just south of Nairobi. I was trying to find out how the dams are impacting water in the surrounding area and whether significantly more water is available now that the dams have been built, as compared to before.



I learnt a lot, both academically and personally whilst I was away. Water in this part of Kenya is generally in fairly short supply and here experiences four seasons: two rainy and two dry, so storing water from the rainy season is key. Kenya is predominantly classed as a dryland setting, meaning rainfall is limited. Many of the people that I met collect water from rivers on a daily basis, either scooping holes in the sand and extracting water, or using hand pumps which have been built since the sand dams have increased water availability. They often use donkeys to carry more than 20 litres back home. People living further away from rivers usually collect water in jerry cans from local boreholes, paying a small fee. Other alternatives for those who can afford it, are rainwater harvesting tanks, collecting, and storing water during the heavy rains, or bottled water dispensers. The family I stayed with always boiled the water which we were going to drink first. We then used the non-treated water for showering (a basic bucket of water), for hand washing our clothes, and for washing our dishes. Many households of course do have piped water, flushing toilets and running taps, but this is often limited to the cities and larger towns.



In terms of toilets, I generally got used to using a pit latrine, rather than a western toilet. I'd say the toilets were what I was most nervous about before travelling, but I have to say I got used to it so quickly. Many people, as it's the cultural norm, prefer this style of toilet and even those who can afford alternatives don't necessarily prioritise the change, especially as Western toilets use so much water.

I have to say I enjoyed this relatively basic way of life in many ways. I got used to doing the dishes outside and enjoyed the cold showers after a long day in the field. However, I know that I'm in a really privileged position to even be able to say that. And I'm sure for the majority of households in rural Kenya, especially for the women, who the role of water provision usually falls on, would rather not have to worry about purifying water before use and would rather put their dishes and laundry in a dishwasher and washing machine. All of us in our society take water and decent toilets so much for granted. The ease of turning on a tap, brushing our teeth with clean water, and standing under a hot stream of water in the shower is something we never question.

Having said this, I don't want people to feel sorry for the people that I met. I know they wouldn't want you to. The people that I met and the friends that I made are beautiful souls. Most of them are very religious and are working very hard to better themselves and their families despite their often challenging circumstances. Life in Kenya is not easy, in large part because of the shortage of jobs and the shortage of some basic needs.

I think the main thing I ask, rather than feeling sorry for people or feeling guilty for the world we were born in to, is that we all try and be a little more grateful for the water and toilets that we have, and that we try not to forget how blessed we are in this sense.



10% of the world's population have no clean water and 20% have no decent toilet. Whilst things are getting better and services are improving, the willingness and capabilities of governments and the impact of history, among others, make development complex and slow. Change won't happen overnight but I've seen amazing researchers, local communities and local NGOs doing amazing and well targeted work and I am hopeful for an improved future where everyone one day will have sustainable access to clean water and sanitation.

Hannah Ritchie

Editor's footnote: Our readers will be pleased to know that our congregation has raised nearly £1,000 to support the water project in Nigeria and arrangements are being made to transfer the money to Nigeria by an international bank transfer. We shall keep readers informed about how that project progresses.

We take our supply of clean, drinkable water for granted in England. Hannah's experience and the recent prolonged spell of dry weather and the threat of water shortages and hosepipe bans serve to remind us that water is a precious commodity which we are lucky to have and which we must not waste.

Faces to the Wall by John M. Shakespeare

The practice of smuggling has a history going back centuries, the avoidance of customs tariffs and taxes, were the life blood of smuggling. Duties were imposed by Government on a range of goods, such as silk, lace, tea, tobacco and brandy. The Customs Officers on both land and sea were responsible for seeing that these dues were collected.

The growth of custom dues in the last years of the 17C, served only to increase the smuggling trade, with numerous bands of well-armed smugglers roaming the Kent and Sussex coastal towns.



Evoking the fears of this time, I would like to quote, "The Smuggler's Song", by Rudyard Kipling (1865-1936):

"If you wake at midnight and hear a horse's feet,
Don't go drawing back the blinds, or looking in the street.
Them that ask no questions isn't told a lie.
Watch the wall my darling while the gentlemen go by.

Five and twenty ponies trotting through the dark,
Brandy for the Parson, baccy for the Clerk
Laces for the Lady, Letters for a spy.
And watch the wall my darling while the gentlemen go by."

Napoleon welcomed the smugglers as men who undermined England's blockade of the French ports. Their activities took away much needed revenues and gold from the Government, they also facilitated spies and letters between countries. Often painted in romantic terms by some writers, smugglers corrupted not only trade, but also in some cases local justice.

In 1809 the Board of Customs formed the Preventive Water Guard, to combat the practice of smuggling along our ocean shores. With the use of four-oared or six-oared galleys they patrolled the coastal bays and coves. They were manned by a mixture of navy personnel and local fishermen. In 1816 the Guard came under the control of the Treasury, with an increase in the number of stations established at various ports along our coast.

Being a Coastguard or in any associated occupation was a dangerous occupation. Many a time, men protecting the country's revenue were faced with armed gangs of smugglers, intent on keeping their contraband at all costs. For the smugglers, capture by those employed to apprehend them could result in seizure of the contraband, seizure of their sailing vessel and being hauled before the local magistrates with the possibility of imprisonment.

The smugglers themselves also suffered injury or fatality. The Preventy men were armed with pistols and to their credit, they mostly only used them in firing warning shots or in self-defence. The Revenue's vessels were equipped with guns, but sometimes there were not enough officers to cover them. Smuggling reached a peak in the 1820's and sometimes the smugglers became the victims of their own successes.

In 1822 a seaman, and smuggler, by the name of William Lewis of Weymouth was on board his ship the *Active* when it was approached and given chase by the Revenue men. Ordered to lower her sails, the crew of the *Active* did so, but a shot was fired from the *Pigmy* and struck Lewis, killing him. At the inquest into the death of Lewis, the jury concluded that he had been murdered and that the shot had been "wantonly and maliciously fired".

The dangers faced by officers of the Water Guard and smugglers alike are epitomised in the epitaph on the tombstone of William Lewis:

"Of life bereft (by fell design)
I mingle with my fellow clay.
On God's protection I recline
To save me on the Judgement Day.
Then shall each blood-stained soul appear
Repent all, ere it be too late,
Or else a dreadful doom you'll hear
For God will sure avenge my fate".

I believe that the romanticism of smuggling no longer exists today, since current smuggling is related to people and drug trafficking. These twin hazards, I think do present real threats to our society today. Illegal forms of immigration and drug trafficking, in my opinion undermine the just and fair society that most of us surely wish for.

So what is it in today's world that still drives the smuggling trade. I offer the following quotation from Ivan Illich (1926-2002) 'Tools for Conviviality' (1973).

"In a consumer society there are inevitably two kinds of slaves, the prisoners of addictions and the prisoners of envy".

Aid for the people of Ukraine



In early March, very soon after the Russian invasion of Ukraine, our congregation donated a large quantity of clothing, footwear, toiletries, bedding, and dried food for onward transmission to the beleaguered people of Ukraine and to those who had been displaced from their homes and who sought refuge in other countries.

The footwear and toiletries and dried food were all delivered to International Aid Trust (IAT) in March but at that time they were overwhelmed with so much clothing that they could not receive what we had donated.

In July the situation eased and all of the many bags of clothing which were donated by the people of St John's have now been delivered to International Aid Trust who will arrange for its transportation to eastern Europe.

The Ukraine Emergency Appeal continues to ask for items which are urgently needed:
FOOD (dried pasta, rice, noodles, packet soups, tinned foods, cooking sauces, sandwich paste, flour, salt, stock cubes, cooking oil).

BABY ITEMS (baby food, formula milk, nappies, wipes, bottles, spoons, sippy cups, bibs, baby clothes, baby blankets).

TOILETRIES (soap, shower gel, shampoo, toothpaste, toothbrushes, sanitary towels, tampons, flannels, hairbrushes, combs, toilet rolls, washing liquid).

MEDICAL (dressings, bandages, first aid kits, saline, antiseptic creams, hand sanitiser, gloves, paracetamol, aspirin, ibuprofen).

If any of these items are brought to our church they will be taken to Lakeside Church (IAT)



The church Inventory was seriously out of date

The Church Terrier and Inventory

Churchwardens have a duty to maintain the Church Property Register. This comprises:

- Terrier** - not a dog but a list of lands belonging to the Church;
- Inventory** - a list of all the items belonging to the church;
- Log book** - a detailed record of all the alterations, additions and repairs to the church, its land and contents.

Our three lists are maintained and updated regularly and are presented to the Annual Meeting each year. Sadly, the wardens have yet to discover any hidden treasure chests although we have yet to explore the mysteries of the cellar under the church hall stage!

the elderberries gardening club.



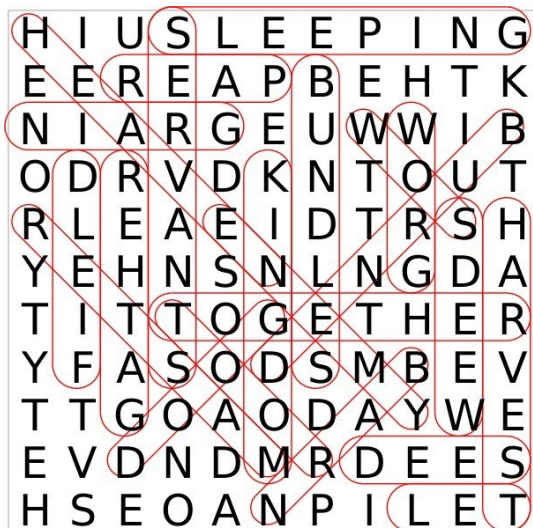
The group meet from 10.30am-noon on **the second Wednesday of every month** at Saint John's Church on Saint John's Road in Birkdale.

The club offers talks from guest speakers, trips to historical houses and gardens, and social events.

To find out more, email elderberriesgardening@gmail.com or call Shelley Lewis-Lavender on [01704 560690](tel:01704560690).

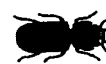
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The ‘sorry’ that makes no sense

by Andrew Southam, a freelance history journalist and writer.

The Church of England is putting historical accuracy at risk by separating out the 800-year-old Synod of Oxford from the context of its times to explain the Jewish expulsion from England.

On Sunday 8 May, during a service in Christ Church Cathedral, Oxford, an apology was offered on behalf of the Church for the 1222 Synod that persecuted Jews by imposing identifying badges, preventing social integration with Christians, increasing taxes, and prohibiting synagogue-building (News, 13 May).

Historical apologies are not new. For example, when visiting Greece in 2001, Pope John Paul II expressed regret about the Crusaders’ sack of Constantinople. But the question must be asked: what was the Church of England apologising for? Is the Church really implying that the Synod caused the Jewish expulsion in 1290? Or are they apologising for the whole nature of a medieval society? The first is inaccurate and the second is somewhat meaningless.

There is a significant difference between understanding the events of a remote past and apologising for them in a time when the Church of England did not even exist.

The point is that the Synod’s decrees do not by themselves account for Edward I’s expulsion edict some 70 years later. These religious laws must be set in their historical context to explain a medieval society in which Jewish persecution was already ingrained by the 12th century. The decrees were as much a symptom of a trend as a specific cause.

The Synod of Oxford should, therefore, be seen as part of a nexus of events sweeping through England and Europe. This requires historical rigour to examine 200 years of history, entangling money-lending practices, the baronial struggles with the Crown and religious dispute, together with popular sentiment.

First, a prevalent strain behind the expulsion comes from the financial relationship between king and Jewish financiers. William the Conqueror invited over Normandy’s Rouen Jews to create a credit network from their sophisticated banking services and overcome the Church’s prohibition on money-lending by Christians. William needed income to secure his new kingdom after 1066, barons rich in land needed cash to buy goods, and knights needed to fund their military service, as did churches and religious houses their ambitious building schemes.

Second, as Jews grew wealthy and enriched the

Crown, which even created a Jewish Exchequer, their financial practices built up resentment. Barons and knights grew angry towards outsiders owed money, as did popular sentiment against wealthy, seemingly privileged, non-Christian foreigners. Richard the Lionheart’s foreign ventures increased knights’ indebtedness to the Jews, who were squeezed for even more taxes by the heavy-spending Henry III, and forced to call in debts, which only exacerbated their unpopularity while straining their financial uses.

This resentment affected the barons’ constitutional struggle with the Crown. They incorporated a minor provision into Magna Carta, limiting Jewish powers over debtors and, 50 years later, used the Second Barons’ War under Simon de Montfort to attack Jews and destroy their paperwork of debts. De Montfort even declared all debts owed to the Jews cancelled when capturing Lewes in 1264.

Third, Pope Urban II’s 1095 preaching of the first crusade, to win back Jerusalem, caused crusading theology to mix with medieval superstition. The unexplained murder of 12-year-old William near Norwich, in 1144, fostered the first accusation that Jews were killing Christian children to use their blood in Passover rituals: the so-called blood libel. Retribution followed. Other 12th-century accusations ensued at Gloucester, Bury St Edmunds, Bristol, and Winchester.

London mobs attacked Jews attending King Richard I’s 1189 coronation, and there were other attacks in Lincoln and Colchester. The worst medieval anti-Semitic massacre occurred in 1190 in the keep of York Castle (reopened by English Heritage this April), when a mob attacked the city’s 150 Jewish population, causing many to choose suicide — an event 30 years before the Synod of Oxford.

Then, in 1215, the Fourth Lateran Council produced the restrictions that the Synod enacted in England seven years later. These restrictions fed into existing popular distrust of Jewish communities — the worst blood libel came when Lincoln’s population hanged 18 Jews for the death of “Little Saint Hugh”, in 1255.

Against all these developments, King Edward I had little motivation to protect the Jews when the barons pursued their grievances in the late 13th century. A heavy tax burden and restrictive practices had reduced Jewish ability to lend money. Lombardy bankers, meanwhile, had devised a pawnbroking loan scheme that subverted the edict on interest and contributed to Edward I’s military campaigns.

And Jewish banishment gave the King a huge financial incentive: in return for their expulsion, Parliament agreed a £100,000 tax, possibly the largest of the Middle Ages. England was the first medieval nation to expel Jews uniformly. France waited another 16 years, and Spain 200 years, until 1492.

The Church of England's intention of eliminating anti-Semitism is necessary and noble, but it cannot be achieved by apologising for an 800-year-old

event ripped out from its context. The study of history is about explaining and understanding what happened and why rather than saying sorry for actions beyond anyone's control today. Solving very real current issues with practical steps should be the focus.

*This article was first published in 'The Church Times'. The author, Andrew Southam, has very kindly given permission for it to be reproduced in **THE WORD**.*

Reflecting Faith: a special place for a special purpose

Altar rails are the visible barrier separating the Sanctuary, where the Altar or Lord's Table is placed, and the Chancel, where the choir may be seated. But there is more to the rails than simply separating these two areas in a church.

In the early days churches did not have such rails, but rather there was such a clear separation between the Chancel and the Nave that they were not required.

The Nave was used by the local community for many different community activities including the work of lawyers, accounts, indoor festivals and so on as well as people just meeting together as we would use our local community centres today. There would even be people sleeping in that part of the building overnight if they were homeless or travelling.

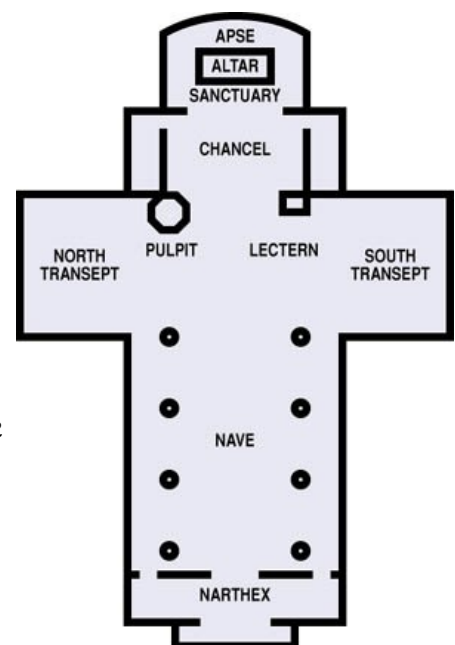
Hence the need for a Chancel screen of some sort to keep out the running around children, their ball games, dogs etc. Originally the altar would have been in the Chancel so the activity there could be seen by the people through the screen.

However, during the Restoration, many of the chancel screens that separated the whole of the chancel from the rest of the church had been removed or destroyed and this left the altar table 'open' to everyone and everything – including the dogs. Afterwards, altar tables were removed from the middle of the chancel and placed against the East wall of the church.

Archbishop Laud (1573-1645) 'invented' altar rails to help protect the sanctuary from dogs and keep it a special area accessible only to clergy and servers.

These days many churches are turning full circle and moving their altar to be nearer the people to the front of the Chancel. But this is because largely, the activities in the church building have significantly changed and dogs, in particular, are rarely loose in the building.

Author: The Revd. Dr. Jo White her series on Aspects of Christianity.



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guaranteed without a ticket*



On the 25th September at 6:30pm, St Faith's Church, Crosby are holding a joint concert in collaboration with the Royal School of Church Music to bring a performance of Mozart Requiem to the community.

The choir, formed of over 100 local singers from across our diocese will be performing alongside a professional orchestra and soloists.

St Faith's Crosby Music are committed to providing **free live music experience** for all, meaning that everyone in our community, no matter what their situation, can access live music and enjoy an evening of live entertainment at no cost at all.

In addition to the free concert, free homemade Chilli and wine (vegetarian and soft drinks also available) will be served at the end of the concert.

Free tickets can be obtained by either following the link below, or calling 07792655795. Entry to the concert will still be possible without a ticket, but catering cannot be guaranteed without it.

TICKET LINK

<https://www.eventbrite.com/e/mozart-requiem-concert-tickets-379162103057?>

Observations on daily life

We were not put on this earth to see through each other.... But to see each other through. – *Peter de Vries*

The real art of conversation is not only to say the right thing at the right time, but also to leave unsaid the wrong thing at the tempting moment. – *Dorothy Nevill*

It's easier to fight for one's principles than to live up to them. – *Alfred Adler*

For beautiful eyes, look for the good in others; for beautiful lips, speak only words of kindness; and for poise, walk with knowledge that you are never alone. – *Audrey Hepburn*

A smile is an inexpensive way to improve your looks. – *Charles Gordy*

Happiness sometimes comes through doors you didn't even know you left open. – *Anon*

Birthdays are good for you; the more you have, the longer you live. – *Larry Lorenzoni*

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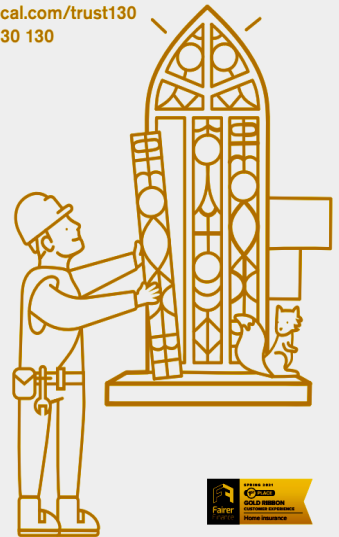
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² Terms and conditions apply and can be viewed on the offer website page above.

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**214, Liverpool Road
Birkdale
Southport
Telephone: 565059**

**HAIRDRESSING
FOR ALL
THE FAMILY**

Tuesdays : O.A.P rates by Diane



"Finally, we're still waiting for someone from last week's Parent & Toddler Group to come and claim this lost property..."

Joining the Sunday morning services and Thursday evening prayers by zoom or by telephone

To join the **weekly Sunday morning services** by **ZOOM**:
The Identification Number every Sunday will be: 827 7997 1592
The Password every Sunday will be: 860066

To join the **weekly Sunday morning services** by **TELEPHONE**:
The telephone number you must ring is: 0131 460 1196
The Meeting Identification Number every Sunday will be: 827 7997 1592
When prompted to do so, enter that number and then press HASH (#)
The Password every Sunday will be: 860066.
When prompted to do so, enter that number and then press HASH (#)

To join the **fortnightly Thursday evening prayers** at 7.30pm by **ZOOM**:
The Identification Number every Thursday will be: 879 8059 1143
The Password every Thursday will be: 966358

To join the **fortnightly Thursday evening prayers** at 7.30pm by **TELEPHONE**:
The telephone number you must ring is: 0131 460 1196
The Meeting Identification Number every Thursday will be: 879 8059 1143.
When prompted to do so, enter that number and then press HASH (#)
The Password every Thursday will be 966358.
When prompted to do so, enter that number and then press HASH (#)

BUT PLEASE CHECK YOUR CALL PACKAGE CHARGES WITH YOUR PROVIDER
IF YOU NEED ANY HELP: Please contact Clive or Sally or Lucy for any further details you require.

Hearing the Word by telephone

If you would like to hear a recording of the Sunday morning talks telephone **0151-329-2184** at any hour of the day or night.
The calls are **free**. Each talk lasts about 15 minutes and is available for a week.
Each recording becomes available during the afternoon of the Sunday on which it is given.

Prayer for September

Father, September – a month of new starts for many. We pray for all starting school, university or college, or moving into a new class or job.
We pray for the new Prime Minister to prove to be a person of integrity, dedicated to working for the good of all.
We especially ask you to help those struggling with the rising cost of living who don't know how they are going to make ends meet.
Have mercy on this nation, Lord and bring us back to Your ways.
Thank You for Jesus and that through trusting in Him we can know You, as Father and God of truth, mercy and compassion.
Thank You that You never give up on us. You will help us if we turn to You,
In Jesus name,
Amen.



★HAPPY★ To
BIRTHDAY!

This is left blank as the content is of no relevance to the wider public

If there are any birthdays, anniversaries or other reasons to celebrate which our readers would like to share with others **DURING OCTOBER** please let the Editor know by email to stuartbaker@msn.com

The Last Laughs

This one's just for Alf!

What did the pirate say on his 80th birthday?



Aye Matey!

Hard Times

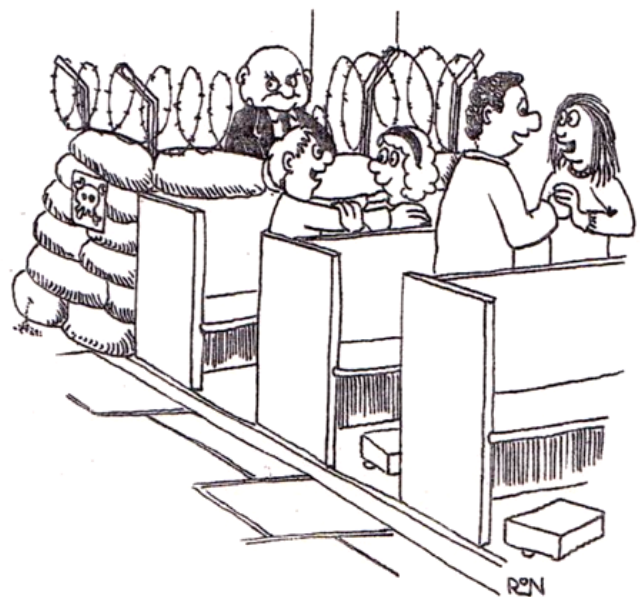
I have enough money to last me the rest of my life, unless I buy something.

Wet Floor

A police officer called the station on his radio. "I need back up here. The Vicar's wife shot her husband for stepping on the floor that she had just mopped."
"Have you arrested the woman?"
"Not yet, Sarge. The floor's still wet!"



"I STILL SAY CLIMATE CHANGE IS A HOAX."



Mr Steel made it quite clear he did not want to share the peace