In the last couple of weeks, with changes to Covid-restrictions delayed, we’ve had to postpone ‘Saturday Night at the Havant Pallant’ (to 21 Aug), delay the reboot of our Toddlers’ Group, and postpone our ‘Getting to know you’ sessions. At the same time, we read in the newspapers that Cruise-ship customers have had their bookings cancelled, rising import costs are going to raise the costs of garden furniture by 25% and (horror of horrors) Sainsbury’s has run out of pre-packed bags of salad leaves! It’s all pretty awful isn’t it?

But, in other news, less well publicised, we learn that in some parts of the world, less than 2% of entire nations have received vaccine shots (mainly Government ministers and their friends). Nations who can’t afford furlough schemes, or business loans are reeling in abject poverty. Hospitality, airport, tourist-workers across the world have nothing. North Korea (self-sealed from the world) is facing famine, again. And the UK Government has vastly reduced its aid package.

May we never forget, as we inevitably moan about problems faced by the UK, that ours are mainly ‘first world problems’. And as Christians, filled with God’s passion for ALL humanity, may we ask ourselves, again and again, ‘what can I do today to make a real difference in the life of another human being?’  

Canon Tom
**PLEASE PRAY FOR:**

**The World**  
Including St John the Divine, Ghana  
Rod & Glenda Thomas  
(Sendai, Japan)

**The Diocese**  
For Commissary Bishop Rob, & those being ordained this weekend, and licensed as Readers on the 7th of July

**Our Parish & Community**  
Especially our schools

**Those who have asked for our prayers**  
Marlene Sharpe  
David Boynton  
David Walker  
Tim McCann  
Ian Dillow  
Veronica Holder  
Patrick Hounsham  
Olive Rush  
Brandon Taylor  
William Ingles  
Angela Thompson

**The Recently Departed**  
Jim Lumsden (Bellringer)  
Dave Chandler  
Ruth Eastwick (Methodist Church)

**Anniversaries of Departed**  
25th Hugh Elliott  
28th Ben Duffin  
Patrick Normand  
29th Peter Blitz  
3rd Patricia Morceau  
7th Arnold Dowling

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**SUNDAY**

**0930: Parish Communion** (this week, led by Canon Tom). To help us allocate seating, please email sandrahaggan54@gmail.com or call 07452 982287. Or watch online: [click here](#) to participate via Facebook) [or](#) [www.stfaith.com](#) (to only watch anonymously)

**1800: Evening Prayer** (via Zoom only- [click here](#))

**MONDAY**

**1500: Tea & Chat** (via Zoom - [click here](#))

**TUESDAY**

**1100 to 1400 - Open Church** (for private prayer)

**THURSDAY**

**1030: Traditional Said Communion.** Attend in person or watch online (using the same links as Sunday, above)

**FRIDAY**

**1000 to 1200 - Open Church** (for private prayer)

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**SERVICE SHEETS**

Hymns and readings for Sunday morning and evening are printed at the rear of this edition of the Chronicle. Standard service sheets are available in church, or can be downloaded from [here](#)

**CATCH-UP RECORDINGS**

Our Livestreamed Services can be viewed after the fact via the Videos section of our Facebook page. Just [click here](#) to view.
If you walk along East Street you probably won’t notice number 19; just another office. But it’s a different story inside, where, volunteers work to provide a free talking news service to over 100 blind and partially sighted residents in the Borough. Havant Borough Talking News was started in 1991, in a makeshift studio in Emsworth. Our current premises are much more up to date, and actually fit for purpose!

So what is a talking newspaper? There are over 200 around the UK, all supported by volunteers, producing news extracts from local press publications like the News. These are recorded and sent out on memory sticks, free of charge.

So how do we put together a talking news recording? Well first of all a team of editors gather the news from local publications. We try to find articles that we would know will be of interest to our listeners. These are edited for length and clarity, and the producer for each edition assembles a running order and writes links for the articles. This first stage is vital in creating an interesting digest of local news.

Editions are recorded every fortnight, and in non-pandemic times, readers and the engineers meet in our small recording studio. Recordings are produced digitally, and the engineers magically remove fluffs, and enhance the quality. It’s a bit like an audio photoshop.

Since the pandemic, we are proud that HBTN has been able to continue producing fortnightly recordings with only a short gap during the first lock down. At present, readers read their items at home and send their recordings to the engineers who work wonders in ensuring that the quality of recording is as near as possible to what we would get in the studio. Volunteers also worked hard to obtain the publications during this difficult time.

The next stage is copying the finished recording onto memory sticks, and sending them out. The recordings are sent out in special pouches, and our
The admin team of volunteers make sure that all the pouches are sanitised on return and before being mailed. The admin team also record the returned pouches, and if a listener does not return their sticks for a while, some one will make discreet enquiries to make sure all is well.

We get many positive comments; “I feel part of the community again” is one we frequently hear. It is comments like this that make it all worth while. We all take for granted easy access to the news and forget how difficult it can be for people who can no longer read, especially for the very local news.

Our articles are not all news. We regularly invite the local clergy to record a short ‘thought for the day’ style item. We also promote our service on Angel Radio on Fridays at 9am.

We also like to meet up with our listeners, and the annual barbecue for listeners and volunteers is a popular event, and so useful for getting to know people and getting feedback on our recordings.

As an organisation we want to reach out to as many people as possible who might need our service. This has been particularly difficult during the pandemic. So if you know of anyone who might benefit from our service, or if you would like to volunteer to be part of our friendly team, please contact Havant Borough Talking News, either through the website www.hbtn.org.uk, or by calling the office on 023 9248 0101. Come and be part of Havant’s best kept secret!

Jan Turner June 2021

(Yes, that’s St Faith’s own Alan Hakim at the controls! Ed.)
While having a little chat with Maurice Nash (Maurice was a member of our choir back in the 1940’s) a couple of weeks ago, we got talking about Bernard Powell House and what used to be there before. Bernard Powell House is just the Havant side of the Wheelwrights Pub in Emsworth Road. It used to be a terrace of houses called Warblington Terrace, I think in later times was called Rat Row……. I have not been able to find any photos.

In the house nearest the pub lived Alan (Togo). Alan was a bookmakers runner and he would stand opposite St. Faith’s Church and punters would come along and pass money, all very secretively as of course at the time betting was not legal. He would then go to the Bookmakers. He also had two or three geese which acted rather like guard dogs or in this case guard geese!

When Warblington Terrace was demolished Bernard Powell House was built. Bernard Powell was well known in the Havant area as he had been Station Master at Havant Train Station, chairman of Havant and Waterloo Urban District Council in the days before we were a borough and had mayors and a former chairman of Havant War Memorial Hospital League of Friends.

Bernard Powell House was originally built for the older people of Havant. We think it was built in the late 1950’s or early 60’s. I remember it being there when I went to Fairfield School in 1961.

Maurice and I also chatted about the Fish and Chip shop that used to be in North Street, where Sophie’s take-away place is now. There was always a queue and you had to take your own newspaper to wrap the chips in! The chap who ran it was Charlie Churd and I think in the evenings if there were any left overs he would wrap them up jump on his bike and ride over to Hayling to sell them!

As many of you know, I do not like mice so this letter has always amused me. I was only going to write the bit about the mouse but it is quite interesting to read. I have typed as written, with hardly any punctuation! Great, Great Grandfather was coxswain of the first Bembridge Lifeboat
A letter from my Great, Great Grandfather to his son, my Great Grandfather (in Arundel Street, Portsmouth).

**Bembridge May 27th 1903**

Dear Children,

We received your welcome letter yesterday and was thankful to hear you was all fairly well, but would liked to have heard that Kates rheumatics was better it may leave her some day and wont let her know it intended to quit it is no use to give it notice, but we shall be glad to hear when it is gone, Mother has not been feeling very frisky this last few days but I think this dry hard wind has something to do with it. I do not feel as though I could run far to day for we had not be in bed last night long before Mother roused me and said there was a mouse or rat in the room so I had to light the lamp, then go in bed and Mother jumped up saying it is on the bed and sure enough there was a mouse walking on the head rail. I tried to catch it but Mother happen to bear towards me and I was just short of it after that I saw him walk on the table and on the drawers and threwed my shoe at it walking up Mothers stick then I put on my cloths and went out to the coal house for the trap and put it under the table but he seemed to like to walk up the curtains and on the table examining my collar stud and watch keys then on the drawers overhauling Mothers cap boxes so I got out of bed and he appeared to be watching me from the top of a box and when I was near enough I struck at it and never touch the box and the shoe went slap along the side of the boards and the mouse jumped and struck my breast and I heard it fall on the floor, I told Mother I believed I hit its nose and Mother found it under the table dead this morning with it back broken, but it kept us awake over two hours, glad to hear you had a good week and that the fresh Boy seem to take to the work and hope He will like it and get on well, about the drain from the Public Health Act 1875 (?) section 14. I expect Kate felt quite young a going of to Ryde without any Child, very glad to hear William is a better Boy to go to school and hope he will continue, so the lino is not arrived yet but it may before post time the glass is on the fall so we may have a change I now close with love to all and remain your affectionate Father and Mother Charles and Eliza Searle

Good bye God Bless and protect and prosper you all
Little Lambs
A Christian-based group for pre-school children (0-5) and their parents and carers.

in The Pallant Hall
Down the road next to Waitrose

On each Friday between 9.30—10.30am during term time
July 9th, 16th & 23rd……. then starting again Sept 10th
Places limited to 15 in July—so let us know if you are attending

A time to play, a break for refreshments and then songs & a story.
Refreshments are provided

We’d love to see you so do come and join us

If you require more information please contact:
Karina Green or Sandra Haggan
07589 828 480 or 07452 982 287
One of the Havant Towers well known and most respected bell ringers Mr Jim Lumsden passed away recently, he will be missed by all those who knew him, rang alongside him and unknowingly listened to his bells.

Jim lived in Portchester but rang at Havant. The first record of his ringing at Havant is in the 1989 to 1990 year book. He was taught at Havant by another well know ringer Mr John Hunt, the intention was that Jim would ring at Portchester. At this point in time Gosport Church, who were disposing of the bells they had, placed these bells at various garage locations in the Portchester area. At this time it was intended that the three bell peel at Portchester would be increased, augmented, to 8. Jim whose original intention was to ring at the larger Porchester peel was one of those who looked after a bell at his home and together with others rang hand bells at many weddings to raise funds for the bells to be re hung at Portchester. This never happened and eventually the bells were re located at Steep Church.

Not being able to ring at Portchester he made Havant his home tower. He continued ringing well into his nineties until recently when due to his health and 'Bridge Evenings' he ceased attending.

Jim lived at Portchester with his partner Freda whom he found companionship with after the passing of his wife Gwen. Jim always supported bell ringers Christmas dinners attending with Gwen, in 2019 he was accompanied by Freda.

Jim was famous in the tower for his reference to all the ladies as 'My Dear' and it was said always had a twinkle in his eye as befitted the 'gentle man' that this gentleman was.

Havant Tower ringers will ring a quarter peel in Jim’s memory at Havant on Thursday 24th June, at the conclusion of which all will raise a glass and toast Jim goodbye.
“Our Father”

A sermon from Bishop John Hind on Thursday 17 June 2021.
The opening words of probably the most famous and frequently used prayer in the world.

A very early Christian text, probably from within about 50 years after the resurrection of Jesus, tells us that we should pray it three times a day, and from about 200AD onwards almost countless books have been written about it most often calling it simply ‘the prayer’. “The prayer” not just because it is a pattern for prayer, but also because it includes pretty much everything that praying requires.

This morning, I shall make just two short comments.

The first concerns the opening address. “Father” was Jesus’ own way of addressing God and expressed his own relationship with God. When his disciples asked him to teach them how to pray, Jesus invited them to share his own intimate relationship with God. I don’t think we can overestimate the importance of this. This is called the Lord’s Prayer, because it is the Lord’s own way of praying.

Whenever we recite it we are not only praying as Jesus taught us, but we are praying with Jesus. We are praying with Jesus as he prayed during his earthly life, but more than that we are paying with Jesus as he now prays, ever living, as the Letter to the Hebrews puts it, to intercede for us. Christian faith is nothing if it is not trust in the God who raised Jesus from the dead.

Jesus did not come to teach us how to live—after all, there is not much in his teaching which was not already there in the Old Testament, in the Law, the Prophets and the Teachings through which God had revealed himself to our ancestors—but rather to enable us to live as we should. Jesus you see is not a moralist but a saviour, one who sets us free and invites us through our communion with himself to be one with God, or, in a nutshell, to be able to pray with confidence as he taught us, “Our Father”. “Our” because it is ours and Jesus’, and “our” because only Jesus can properly pray to God as “My Father”, and “our” because we can never pray to God alone but only with Jesus and each other.

My second comment is especially for the sake of anyone who is troubled by the way in
which the prayer of Jesus includes a prayer for forgiveness. How on earth could the sinless Jesus need forgiveness? Here we need to remember that by becoming human the divine Jesus took to himself all the horror and alienation of our fallen nature, even though he himself never departed from the will of his Father. In the Lord’s Prayer, Jesus prays out of his communion with us, sinful humanity. So, having started by affirming his union with God, he goes on to affirm his unity with us. Although personally innocent, he knows the agony of sin, alienation from God. Whenever and for whatever reasons you feel ashamed or helpless, know that Jesus has shared those feelings—and not even though he himself never share them.

What could be more wonderful than that? When we pray “Our Father”, we pray with Jesus. And when we pray the “Our Father” we know that all our human longings are already heard in heaven. No wonder, at the end we confidently say, Amen.

The organizer for the Ride & Stride now is Sue Tinney who has answered my appeal. (Thank you Sue!) The event this year is on Saturday 11 September so please start thinking about joining in and getting sponsors to support the Historic Churches Trust. Half of the sponsor money comes back to St Faith’s and in the past the Trust has given our church grants for restoration projects. Do read more about it on the Trust’s web site: hihct.org.uk
JAMES THE GREAT, also known as James, son of Zebedee or as Saint James the Greater, died in AD 44 and was one of the Twelve Apostles of Jesus according to the New Testament. Saint James is the patron saint of Spain and, according to tradition, his remains are held in Santiago de Compostela in Galicia.

The son of Zebedee and Salome, James is styled "the Greater" to distinguish him from the Apostle James "the Less", with greater meaning older or taller, rather than more important. James the Great was the brother of John the Apostle. James is described as one of the first disciples to join Jesus. The Synoptic Gospels state that James and John were with their father by the seashore when Jesus called them to follow him. James was one of only three apostles whom Jesus selected to bear witness to his Transfiguration. James and John asked Jesus to grant them seats on his right and left in his glory. Jesus rebuked them, asking if they were ready to drink from the cup he was going to drink from and saying the honour was not even for him to grant. The other apostles were annoyed with them. James and his brother wanted to call down fire on a Samaritan town, but were rebuked by Jesus.

The Acts of the Apostles records that "Herod the King" (traditionally identified with Herod Agrippa) had James executed by the sword. Nixon suggests that this may have been caused by James's fiery temper, in which he and his brother earned the nickname Boanerges or "Sons of Thunder".

The picture above shows Saint James the Elder by Rembrandt, 1661. He is depicted clothed as a pilgrim; note the scallop shell on his shoulder and his staff and pilgrim's hat beside him. James' emblem was the scallop shell (or "cockle shell"), and pilgrims to his shrine often wore that symbol on their hats or clothes.

In the Catholic tradition, Saint James is the patron saint of Spain and, according to legend, his remains are held in Santiago de Compostela in Galicia. The traditional pilgrimage to the grave of the saint, known as the "Way of St. James", has been the most popular pilgrimage for Western European Catholics from the Early Middle Ages onwards, although its modern revival and popularity stems from Walter Starkie's 1957 book, The Road to Santiago. The Pilgrims of St. James. Officially 327,378 pilgrims registered in 2018 as having completed the final 100 km walk (200 km by bicycle) to Santiago to qualify for a Compostela. When 25 July falls on a Sunday, it is a "Holy Year" (as this year, 2021) and a special East door is opened for entrance into Santiago Cathedral. In the 2004 Holy Year 179,944 pilgrims received a Compostela. In the 2010 Holy Year the number had risen to 272,412.

James the Apostle is remembered in the Church of England with a Festival on 25 July.
Jackie Brookfield found herself outside St. Faith’s quite out of the blue and immediately felt at home. She was licensed as a Reader in 1978, following a family tradition as her father had been a Reader and her Auntie Mary was a Deaconess. Jackie taught RE at a girls’ school in South East London and after early retirement from teaching she trained as a Counsellor and moved south. She has an MA in Christian Theology and Spirituality and during her time at Meonstoke she developed Corhampton Church as a Centre for pilgrimage and spirituality. She was there for about fifteen years but following an illness, she moved to be nearer her family. Her family is a large one – a son in USA and a daughter on Hayling Island. Her other daughter sadly died from breast cancer in 1975. She has however, eleven grandchildren and seven great grandchildren who are somewhat scattered about the world. She is now well settled on Hayling Island and is looking forward to getting to know us better once Lockdown is over.

St. Albans’ Church West Leigh is the daughter church of St. Faith’s, dating from 1957 when a steering group from Havant oversaw the dedication of a Royal Naval galley building for the worship of the West Leigh congregation. The new parish of St. Alban was established in 1962 and in 1966 the present church building was dedicated in Barton’s Road. There has always been a close relationship between the parishes of St. Faith and St. Alban and children from Havant have attended the St. Alban’s C of E primary school.

Karina Green is the present priest in charge of St. Alban’s. Her work before becoming a priest included working in a bank and then with refugees from Vietnam and with young people with disabilities. She has three stepchildren and six grandchildren and her father, brother and nephews live locally. She keeps in touch with them all as well as enjoying music, the theatre, sewing, walking and hula hooping(?!)

Her ordination took place in 1990. From her curacy at St. Faith, Lee-on-the-Solent she went to Guildford as Diocesan Youth Advisor. She continued in this role when she returned to Portsmouth in 1999, also acting as the Bishop’s Representative for Child Protection. In 2003 she was appointed to St. George’s Portsea. At the same time she held a training post for minister in the diocese for those newly ordained and licensed in their first three years and for all their professional development. In August 2012 she was appointed Priest-in-Charge of St. Alban’s. She is also a governor of St. Alban’s Church of England Primary School and of Sharps Copse Primary School and she chairs the Havant and Leigh Park Good Neighbours.
### Monthly Information

St. Faith’s Church, Havant with St. Nicholas Chapel, Langstone

**July 2021**

**Contact Details**

<table>
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*Please observe these rest days*

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**Parish Office:** 2 North Street, Havant PO9 1PR Telephone: 023 9249 2129

**Opening Hours:** Closed until further notice

**Contact the Administrator (Pauline West) for:**

All enquiries inc. Baptisms and Marriages—Email: **office@stfaith.com**

**Contact the General Manager (Will Coulston) for:**

Bookings for the Pallant Hall & The Pallant Centre

Telephone: 07483 848809—Email: **stfaithsgeneralmanager@gmail.com**
“Who is this that even the wind and sea obey him?”

Sermon preached by Bishop John Hind on Sunday 20 June

The Bible starts with a picture of chaos, described in Genesis as “without form and void” and as a great deep and terrifying mass of water. For all that our ancestors knew how essential water is for life, they were also very well aware of its destructive potential. After creating light, God’s first act was to tame this primeval watery chaos, to impose some order on it, to prevent it from overwhelming the earth. We should imagine God creating a protective dome to create a safe space. Most of the seething mass of water was outside the dome, kept at a safe distance, while God gathered together the water that was left inside the dome and restricted it to a particular place—the sea—and set limits to it so that dry land could appear. Nevertheless, the sea, dangerous in itself, remains a scary environment in which all sorts of horrors lurk.

We heard an echo of this image of creation in this morning’s first reading from the Book of Job: God “shut in the sea with doors, and prescribed bounds for it... and said ‘Thus for shall you come, and no farther, and here shall your proud waves be stopped’.”

Throughout the Bible the sea was a place at best avoided or at all events always to be treated with the greatest respect. The danger of the sea and the nasty things it might contain is a frequent theme. But along with it, the God who ordered it in the first place is the one who continues to offer protection and rescue when things go wrong. Just think about Noah and his ark, Jonah and the whale, and of course in this morning’s Gospel, Jesus and the great gale—remember that word “great” as we’ll come across it again later—the great gale which threatened to overwhelm the boat in which he and his disciples were crossing the Sea of Galilee.

The way the story is told recalls another OT passage, from Psalm 107: “[the gale raised] up the waves of the sea. Tossed up to heaven, then into the deep: their soul melted away in their distress. They staggered, reeled like drunken men, for all their skill was gone. Then they cried to the Lord in their need and he rescued them from their distress. He stilled the storm...”
to a whisper, all the waves of the sea were hushed. They rejoiced because of the calm and he led them to the haven they desired.” (Ps 107).

Imagine the turbulence and the noise of the great storm—and then notice how after Jesus had rebuked the wind and waves there was a great calm. (It is a pity that our translation of the Gospel describes it as a “dead calm”, concealing the fact that St Mark uses the word “great” again—a great gale reduced by Jesus to a great calm.)

No wonder the disciples were afraid, but Jesus doesn’t reprove them for that but rather for their lack of faith.

This is not, you understand, a story about a wonder worker or magician with mysterious powers. This is doctrine! The disciples ask, “Who is this, that even the wind and sea obey him?” Jesus can control the chaos now, because he is himself the word through whom God tamed the chaos in the beginning. The unspoken message is of course that he was in control even when he appeared to be asleep. Do you believe this?

As Fr Tom loves to remind us, context is so important in understanding the scriptures. The context in which the gospels were written was one of growing persecution. Ever since the beginning, the ship of the Church has been threatened by apparently overwhelming storms, both those from without and those generated by the faithlessness of its own members. But Jesus is in control and will not let the ship of his church be overcome. That is as true today as it ever was.

That does not of course mean that his church in particular places and at particular times might not be overcome. Just remember that there was a time when what is now Turkey and what is now North Africa were among the heartlands of faith. We should not be surprised by this. Whether by overt persecution, by easy accommodation with the powers-that-be, or by the subtle infiltration of contemporary culture, Christian faith is always under challenge. As a former Archbishop of Canterbury once warned, the Church here and now is only one generation away from extinction. But God is in charge. That is the message of today’s gospel.

This is however only part of the story. The stilling of the storm happened while Jesus was still forming his community. If there is
one thing about which the NT is perfectly clear it is that Jesus entrusted to his community a responsibility (and the power) to continue his work, and promised that “the gates of hell, would never prevail against it”.

This is why St Paul could write in this morning’s second reading that “we work together with him”. This is only one of many passages where he stresses the unity in will and action between Christians and God, and between Christians, in order to frustrate the forces of chaos: “through Christ God reconciled us to himself and gave us the ministry of reconciliation”. We can hardly be the ambassadors for Christ we are expected to be if we are divided among ourselves. That is why our fellowship—our communion—in the Church is so important.

According to the Bible, Christianity is a social matter: we are saved into a community and in that community we are called to work together with God and each other. Don’t worry; this is not the beginning of another sermon on a different subject but just a short conclusion about the part we are called to play in the ordering of creation and the proclamation of the “great calm”. If we are the Body of Christ and each of us limbs or members of it, it doesn’t matter whether we are thinking big about the unity of the world wide Church—something that has occupied a large part of my life—or more locally about cooperation between congregations in the same area—like the proposals I understand are being discussed between this parish and St Alban’s—or even how we relate to each other both in St Faith’s and with our Christian neighbours of other denominations. It’s all the same thing. It is indeed a chaotic world out there, and in order to pay our part in that great story of establishing order and restoring calm we must be eager, as Paul wrote to the Ephesians “to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all”. Amen.
Back in 1967-8 I was Branch Manager in Colombo. In those days it was in Ceylon, still a Dominion with our Queen formally Head of State. HM Customs charged vast sums of duty on the car I imported. The standard rate was 310%, but since I had bought a British car rather than a VW, Commonwealth Preference reduced it to 300%. Now of course, Ceylon is the Democratic Socialist Republic of Sri Lanka.

Being a Branch Manager at the far side of the world was a very different thing from one in the UK. As far as the government was concerned, I was Head of Company, and we had to do almost everything without the help of Head Office, in Berkeley Street, London.

One thing that felt much closer to the Mayfair Head Office was that the Ceylon Transport Board used to run second-hand London buses. Periodically a batch would arrive on a cargo ship, and go straight into service. I particularly remember one that went around Colombo with an advertisement for the Christmas Pantomime at the Fairfield Hall, Croydon, until the rain washed it off.

Among my responsibilities as Manager was dealing with the Trade Union. (Colombo has a humid tropical climate. The saying was that the only thing that didn’t strike was the matches.) The unions had great power, with fierce job protection. Any employee retrenched (made redundant) had first claim on a new vacancy for which he was qualified. We did have a possibility of taking on a new switchboard operator, and there was someone who had been let go before I arrived. I was told I had to offer the job to him first – and he was useless. So I composed a letter of studied vagueness, suggesting there was a remote possibility of an opening in the not-too-near future which probably wouldn’t suit him. First thing next morning, he was in front of my desk saying he’d take the job. So we never got our switchboard operator; one of the typists had to do it between letters.

As one small company, we didn’t have enough strength to set pay and conditions with the union on our own, so we belonged to the Employers Federation. During 1967, they had long negotiations, culminating in an agreement which included a valuable clause that the union would go through several stages of dispute resolution before going on strike. That was a great
relief to me.

In January 1968, there was a major UNCTAD (United Nations Conference on Trade and Development) session held in Delhi. Thos Cook had the travel contract, and my General Manager in Bombay decided I should go there to be in charge, along with Mr Jadhav, one of the senior staff from his Bombay office. So I was shipped off there at short notice, leaving the Colombo office to run itself.

There was absolutely nothing to do in Delhi for many weeks. I passed the days by doing The Times crossword twice daily. The local Statesman syndicated a 3-month-old crossword, so I did that in the morning. At lunchtime, yesterday’s Times arrived from London, flown in daily by the UN, and I set to work on the new one. Curiously, there seemed to be a tendency to revisit clues 3 months apart, and I often found an echo of the morning crossword in the afternoon one.

I asked again and again to return to Colombo until the last week of the conference, when we would have to organise return flights for the UN staff, but it was always refused. The only high spot of the two months was a trip to the Khajuraho temples as a guest of Indian Railways on the special train arranged for the delegates.

At last, in mid-April, the conference neared its closing date. You must realise UN conferences never miss their deadline. If the final communiqué isn’t settled by the agreed date, they “stop the clock”, and the final day continues as long as needed. So, come the day when everyone was due to fly back to Europe ‘tomorrow’, tomorrow wasn’t going to happen for a day or two. At this point, Mr Jadhav and I had to rebook hundreds of passengers. At least this was in the days before non-refundable cheap tickets, but it was still a nightmare.

After all that, I flew back to Colombo, where I had been told the dock workers, and now our office, were on strike. Sure enough, next morning there were placards on the pavement outside the office, no doubt casting aspersions on me and my parentage. Fortunately Sinhala hides behind a unique alphabet which I never succeeded in learning.

The senior staff were still running the office satisfactorily, and all went well until the Union rep came in to see me in mid-morning. I flew into a simulated rage. “You agreed not to strike before negotiations. What is the meaning of this?” “Ah,” he replied, “we agreed not to strike in furtherance of a dispute. We don’t have a dispute; we’re out in sympathy with the dockers.” What could I do but collapse in laughter?
Musical Matters

Submitted by Graham Kidd, Musical Director

As we have a bumper Chronicle this time to last you a fortnight, here are two anthems to explore. One is an arrangement of a hymn and the other is a sung blessing.

The lovely words for As water to the thirsty were written by the renowned hymn writer Timothy Dudley-Smith (b.1926) who has served in the Church of England since his ordination 1950, culminating in becoming the Bishop of Thetford in the Diocese of Norwich from 1981 until his retirement in 1992. In a truly ecumenical effort, the music was written by Thomas Brian Coleman (b.1920) who was ordained into the Methodist Church. Much of his ministry was spent in education, teaching Divinity and Music.

Here’s what their partnership sounds like, in an arrangement by John Barnard (b.1948) who is a prolific composer of hymn tunes, his most famous probably being the one most often used for “Christ Triumphant, ever reigning”. https://www.youtube.com/watch?v=QqLwpVKuaa4

From three collaborators born in the 20th century to music by John Rutter (b.1945). Go forth into the world in peace was composed in 1988 and dedicated to the choir of Clare College, Cambridge on the eve of their first tour to America.

John Rutter has a long association with Clare College Cambridge. He read music there in the 1960s and was a member of the chapel choir and was director of music from 1975 – 1979. In 2000, his son Christopher became a student at the college, studying computer science and became a member of the chapel choir. Tragically, Christopher died in a road accident in March 2001. Although Christopher was only in the choir for a few months, he sang several of his father’s anthems, including some given as a musical legacy to the college.

Here are the choir of Clare College Cambridge themselves singing “Go forth into the world in peace”:

https://www.youtube.com/watch?v=73Yk5V_jUys
Organ Voluntaries at the 9:30 Eucharist on Sunday 27th June

The voluntary before the service is A Miniature by the English composer and organist Gordon Phillips (1908 – 1991).

The voluntary after the service is a Prelude by the English composer and teacher Hubert Parry (1848 – 1918) who is probably best known for composing the music to “Jerusalem”.

Organ Voluntary at the 9:30 Eucharist on Sunday 4th July

Peter Gould will play ‘Litanies’ by Jehan Alain on 4th July. It’s a loud, stirring piece!

LUNCHTIME CONCERTS ARE STILL GOING STRONG!!!

On Wednesday 30th June, we welcome Derek Hasted and Gilly Slot to perform a very varied programme of music with quite a unique instrumental combination of guitar, flute and piano. On Wednesday 7th July, we are delighted to be welcoming Sachin Gunga who is Sub-Organist at Portsmouth Anglican Cathedral for what I am sure will be a superb lunchtime concert.

Do join us on Wednesdays 12:30pm – 1:15pm, either live or online via the St. Faith’s Facebook page, for what continues to be one of the only chances to hear live music being performed... and do watch / re-watch the concerts that have already taken place this month!

Planning Ahead

It is often good advice to plan ahead. Have you have given any thought to what you would like at your funeral? It can be very helpful for family to know your wishes.

If you would like a chat about your wishes for your funeral we can help and then noting them down, keep a copy in the office and giving you a copy for your records.

Please call Canon Tom Kennar 07881 025592 or Sandra Haggan 02392 455161 or 07452 982287
LUNCHTIME CONCERTS ARE BACK!

FORTHCOMING CONCERTS
Wednesdays 12:30 - 1:15pm

9TH JUNE
THOMAS HOWELL ORGAN
ORGAN SCHOLAR, CHICHESTER CATHEDRAL

16TH JUNE
LYNDON FORD PIANO

23RD JUNE
WILLIAM FORREST ORGAN
ORGAN SCHOLAR, ALL SAINTS, MARGARET STREET, LONDON

30TH JUNE
DEREK HASTED GUITAR
GILLY SLOT FLUTE / PIANO

7TH JULY
SACHIN GUNGA ORGAN
SUB-ORGANIST, PORTSMOUTH ANGLICAN CATHEDRAL

THANK YOU FOR YOUR SUPPORT!

WE LOOK FORWARD TO SEEING YOU AGAIN SOON

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ST FAITHS
BIG BUILD
CAMPAIGN

Restoring our historic community buildings
Charity No: 1128278
Following the Prime Minister’s announcement about the release of Lockdown on Monday, we are currently anticipating the re-commencement of worship on Sunday 1st August at 8am. Watch this space for details! Canon Tom.

St Faith’s Shop - News!

BRIC-A-BRAC NEEDED! If you have been tackling the decluttering at home and want to get rid of some of your items, St Faith’s Charity Shop would welcome donations of bric-a-brac to sell. Please drop off at the shop during opening hours: 9:30am — 3.00pm (Tues to Friday, and till 1pm on Saturday) but see also the note below...

VARIABLE OPENING TIMES: Due to some staff sickness, opening times are likely to be a bit variable for the next few weeks. Please bear with us. DO call ahead if you want to be sure we are open (e.g. to drop off donations). You can call us on 023 9247 8098.

BOOK-SHOP PLANS:
We are planning to expand our second-hand book section into another room of the Pallant Centre - hopefully to create a ‘booklover’s paradise’, and aspiring to be the best second-hand bookshop in Havant! But we need you help! Do you have any unused book-cases at home which you could donate to us? Any size is useful (we’re going for that eclectic feel!). Please do ring us on 023 9247 8098. We can collect!

Worship to recommence at Langstone?
Following the Prime Minister’s announcement about the release of Lockdown on Monday, we are currently anticipating the re-commencement of worship on Sunday 1st August at 8am. Watch this space for details! Canon Tom.
Accessible to All!
St Faith’s belongs to everyone in Havant. With your help, we’ve already redecorated, re-wired, installed automatic doors, upgraded our toilet, and installed a servery. Now we’re moving into Phase Two!

Our main goals for 2021

Comfortable, flexible seating & choir stalls: Cost: £85,000 (£15,580 raised/pledged to April)

Accessible Toilet: Cost: £80,000 (£21,326 raised to April)

How you can help

Donate today, directly to either project at www.stfaith.com/donations
OR drop a cheque payable to ‘PCC of St Faith’ into the Church when open. (Please indicate which fund your cheque is for).

OR you could purchase an engraved memorial or donation plaque on a church pew for £650 (Only 100 spaces left, first come - first served). Obtain a booking form in church or from rector@stfaith.com.
Morning Service - Sunday 27 June

Fourth Sunday after Trinity—Proper 8
President & Preacher: Canon Tom Kennar
Organist: Graham Kidd

Hymn (225)
Words: Harry Emerson Fosdick (1878-1969) alt.
Tune: Regent Square, Henry Smart (1813-1879)

1. God of grace and God of glory,
on thy people pour thy pow’r,
now fulfil thy Church’s story;
bring her bud to glorious flow’r.
Grant us wisdom, grant us courage,
for the facing of this hour.

2. Lo, the hosts of evil round us
scorn thy Christ, assail his ways;
from the fears that long have bound us
free our hearts to faith and praise.
Grant us wisdom, grant us courage,
for the living of these days.

3. Cure thy children’s warring madness,
bend our pride to thy control;
shame our wanton, selfish gladness,
rich in goods and poor in soul.
Grant us wisdom, grant us courage,
lest we miss thy kingdom’s goal.

4. Set our feet on lofty places,
gird our lives that they may be
armoured with all Christlike graces
as we set your people free.
Grant us wisdom, grant us courage,
lest we fail the world or thee.

The Collect
O God, the protector of all who trust in you,
without whom nothing is strong, nothing is holy:
increase and multiply upon us your mercy;
that with you as our ruler and guide
we may so pass through things temporal
that we lose not our hold on things eternal;
grant this, heavenly Father,
for our Lord Jesus Christ’s sake,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. Amen.

First Reading (2 Corinthians 8:7-15)
Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking.
I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written, ‘The one who had much did not have too much, and the one who had little did not have too little.’

Gospel Reading (Mark 5:21-43)

When Jesus had crossed again in the boat to the other side, a great crowd gathered round him; and he was by the lake. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, ‘My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.’ So he went with him.

And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from haemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, ‘If I but touch his clothes, I will be made well.’ Immediately her haemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, ‘Who touched my clothes?’ And his disciples said to him, ‘You see the crowd pressing in on you; how can you say, “Who touched me?” ’ He looked all round to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, ‘Daughter, your faith has made you well; go in peace, and be healed of your disease.’

While he was still speaking, some people came from the leader’s house to say, ‘Your daughter is dead. Why trouble the teacher any further?’ But overhearing what they said, Jesus said to the leader of the synagogue, ‘Do not fear, only believe.’ He allowed no one to follow him except Peter, James, and John, the brother of James. When they came to the house of the leader of the
synagogue, he saw a commotion, people weeping and wailing loudly. When he had entered, he said to them, ‘Why do you make a commotion and weep? The child is not dead but sleeping.’ And they laughed at him. Then he put them all outside, and took the child’s father and mother and those who were with him, and went in where the child was. He took her by the hand and said to her, ‘Talitha cum’, which means, ‘Little girl, get up!’ And immediately the girl got up and began to walk about (she was twelve years of age). At this they were overcome with amazement. He strictly ordered them that no one should know this, and told them to give her something to eat.

**Offertory Hymn (325)**

Words: John L. Bell (b.1949), Graham Maule (b.1958)
Tune: *Salley Gardens*, Traditional Irish melody arr. Richard Lloyd

1. Inspired by love and anger, disturbed by endless pain, aware of God’s own bias, as we ask him once again: ‘How long must some folk suffer? How long can few folk mind? How long dare vain self int’rest turn prayer and pity blind?’

2. From those for ever victims of heartless human greed, their cruel plight composes a litany of need: ‘Where are the fruits of justice? Where are the signs of peace? When is the day when pris’ners an dreams find their release?’

3. From those for ever shackled to what their wealth can buy, the fear of lost advantage provokes the bitter cry: ‘Don’t query our position! Don’t criticise our wealth! Don’t mention those exploited by politics and stealth!’

4. To God, who through the Prophets proclaimed a diff’rent age, we offer earth’s indiff’rence, its agony and rage: ‘When will the wronged be righted? When will the kingdom come? When will the world be gen’rous to all instead of some?’

5. God asks: ‘Who will go for me? Who will extend my reach? and who, when few will listen, will prophesy and preach? And who, when few bid welcome, will offer all they know? And who, when few dare follow, will walk the road I show?’

6. Amused in someone’s kitchen, asleep in someone’s boat, attuned to what the ancients exposed, proclaimed and wrote, a Saviour without safety, a tradesman without tools has come to tip the balance with fishermen and fools.
1. Beauty for brokenness, 3. Refuge from cruel wars,
hope for despair, havens from fear,
Lord, in the suffering cities for sanctu’ry,
this is our prayer, freedoms to share.
Bread for the children, Peace to the killing fields,
justice, joy, peace, scorched earth to green,
sunrise to sunset Christ for the bitterness,
your kingdom increase, his cross for the pain.

Speak God of the poor, 4. Rest for the ravaged earth,
friend of the weak, oceans and streams,
give us compassion, we pray, plundered and poisoned,
melt our cold hearts, our future, our dreams.
let tears fall like rain. Lord, end our madness,
Come, change our love carelessness, greed;
from a spark to a flame make us content with

2. Shelter for fragile lives, the things that we need.
cures for their ills, 5. Lighten our darkness,
work for the craftsmen, breathe on this flame,
trade for their skills. until your justice
Land for the dispossessed, burns brightly again;
rights for the weak, until the nations
voices to plead the cause learn of your ways,
of those who can’t speak seek your salvation
and bring you their praise.

Eternal God,
comfort of the afflicted and healer of the broken,
you have fed us at the table of life and hope:
teach us the ways of gentleness and peace,
that all the world may acknowledge
the kingdom of your Son Jesus Christ our Lord.
Amen.
1. Praise my soul, the King of heaven!
   To his feet thy tribute bring:
   Ransomed, healed, restored, forgiven,
   Who like me his praise should sing?
   Praise him! Praise him!
   Praise him! Praise him!
   Praise the everlasting King!

2. Praise him for his grace and favour
   To our fathers in distress;
   Praise him still the same as ever,
   Slow to chide and swift to bless.
   Praise him! Praise him!
   Praise him! Praise him!
   Glorious in his faithfulness!

3. Father like, he tends and spares us;
   Well our feeble frame he knows;
   In his hands he gently bears us,
   Rescues us from all our foes.
   Praise him! Praise him!
   Praise him! Praise him!
   Widely as his mercy flows!

4. Angels, help us to adore him;
   Ye behold him face to face;
   Sun and moon, bow down before him,
   Dwellers all in time and space.
   Praise him! Praise him!
   Praise him! Praise him!
   Praise with us the God of grace!
Sunday Evening Prayer (6pm on Zoom)

To take part online, simply click here

Sunday 27 June

Fourth Sunday after Trinity

Hymn (752)
Words: John L. Bell (b.1949) and Graham Maule (b.1958)
Tune: Kelvingrove, Traditional Scottish melody arr. Christopher Tambling

1. Will you come and follow me
   if I but call your name?
   Will you go where you don’t know,
   And never be the same?
   Will you let my love be shown,
   Will you let my name be known,
   Will you let my life be grown in you, and you in me?

2. Will you leave yourself behind
   If I but call your name?
   Will you care for cruel and kind,
   And never be the same?
   Will you risk the hostile stare,
   Should your life attract or scare,
   Will you let me answer prayer
   In you, and you in me?

3. Will you let the blinded see
   If I but call your name?
   Will you set the pris’ners free,
   And never be the same?

4. Will you love the ‘you’ you hide
   If I but call your name?
   Will you quell the fear inside,
   And never be the same?
   Will you use the faith you’ve found
   To reshape the world around
   In you, and you in me?

5. Lord, your summons echoes true
   When you but call my name.
   Let me turn and follow you,
   And never be the same.
   In your company I’ll go
   Where your love and footsteps show.
   Thus I’ll move and live and grow
   In you, and you in me.

Psalm 124

1 If the Lord himself had not been on our side, now may Israel say *
   if the Lord himself had not been on our side, when men rose up against us;
   2 They had swallowed us up quick *
   when they were so wrathfully displeased at us.
   3 Yea, the waters had drowned us *
   and the stream had gone over our soul.
   4 The deep waters of the proud *
   had gone even over our soul.
5 But praised be the Lord *
*who hath not given us over for a prey unto their teeth.*
6 Our soul is escaped even as a bird out of the snare of the fowler *
*the snare is broken, and we are delivered.*
7 Our help standeth in the Name of the Lord *
*who hath made heaven and earth.*

Ezekiel 34:11-16

For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

John 21:15-22

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, loveth thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

He saith to him again the second time, Simon, son of Jonas, loveth thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

He saith unto him the third time, Simon, son of Jonas, loveth thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Verily, verily, I say unto thee, When thou wast young, thou girded thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.
This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

**Hymn (494)**

Words: Isaac Watts (1674-1748) alt.
Tune: *St Anne*, William Croft (1678-1727)

1. O God, our help in ages past, our hope for years to come, our shelter from the stormy blast, and our eternal home.

2. Beneath the shadow of thy throne, thy saints have dwelt secure; sufficient is thine arm alone, and our defence is sure.

3. Before the hills in order stood, or earth received her frame, from everlasting thou art God, to endless years the same.

4. A thousand ages in thy sight are like an evening gone; short as the watch that ends the night before the rising sun.

5. Time, like an ever-rolling stream, will bear us all away; we fade and vanish, as a dream dies at the op’ning day.

6. O God, our help in ages past, our hope for years to come, be thou our guard while troubles last, and our eternal home.
Morning Service - Sunday 4 July

Fifth Sunday after Trinity—Proper 9
President & Preacher: Canon Tom Kennar
Organist: Peter Gould

Hymn (54)
Words: Caroline Maria Noel (1817-1877) alt.
Tune: Camberwell, Michael Brierley (b. 1932)

1. At the name of Jesus
ev’ry knee shall bow,
ev’ry tongue confess him
King of glory now;
‘tis the Father’s pleasure
we should call him Lord,
who, from the beginning,
was the mighty Word.

2. At his voice creation
sprang at once to sight,
all the angels’ faces,
all the hosts of light,
thrones and dominations,
stars upon their way,
all the heav’nly orders
in their great array.

3. Humbled for a season,
to recieve a name
from the lips of sinners
unto whom he came,
faithfully he bore it,
spotless to the last,
brought it back victorious
when from death he passed.

4. Bore it up triumphant
with its human light,
through all ranks of creatures
to the central height,
to the throne the Godhead,
to the Father’s breast,
filled it with the glory
of that perfect rest.

5. In your hearts enthrone him;
there let him subdue
all that is not holy,
all that is not true;
crown him as your captain
in temptation’s hour;
let his will unfold you
in its light and pow’r.

6. Truly, this Lord Jesus
shall return again,
with the Father’s glory,
with his angel train;
for all wreaths of empire
meet upon his brow,
and our hearts confess him
King of Glory now.

Collect

Merciful God, you have prepared for those who love you
such good things as pass our understanding:
pour into our hearts such love toward you
that we, loving you in all things and above all things,
I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows.

And I know that such a person—whether in the body or out of the body I do not know; God knows—was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat.

On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me, even considering the exceptional character of the revelations. Therefore, to keep me from being too elated, a thorn was given to me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me, ‘My grace is sufficient for you, for power is made perfect in weakness.’

So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

Gospel Reading (Mark 6.1-13)

Jesus is without honour in his own country.

He left that place and came to his home town, and his disciples followed him. On the sabbath he began to teach in the synagogue, and many who heard him were astounded. They said, ‘Where did this man get all this? What is this wisdom that has been given to him? What deeds of power are being done by his hands!’

Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?’ And they took offence at him.
Then Jesus said to them, ‘Prophets are not without honour, except in their home town, and among their own kin, and in their own house.’ And he could do no deed of power there, except that he laid his hands on a few sick people and cured them.

And he was amazed at their unbelief. Then he went about among the villages teaching. He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.

He ordered them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics.

He said to them, ‘Wherever you enter a house, stay there until you leave the place. If any place will not welcome you and they refuse to hear you, as you leave, shake off the dust that is on your feet as a testimony against them.’

So they went out and proclaimed that all should repent. They cast out many demons, and anointed with oil many who were sick and cured them.

**Offertory Hymn: (716)**

*Words: Edward Burns (b. 1938)*

*Tune: Fulda from William Gardiner’s *Sacred Melodies* (1815)*

1. We have a gospel to proclaim, good news for all throughout the earth; the gospel of a Saviour’s name: we sing his glory, tell his worth.

2. Tell of his birth at Bethlehem, hand, not in a royal house or hall, but in a stable dark and dim, the Word made flesh, a light for all.

3. Tell of his death at Calvary, hated by those he came to save; in lonely suffering on the cross: for all he loved, his life he gave.

4. Tell of that glorious Easter morn, empty the tomb, for he was free; he broke the pow’r of death and hell that we might share his victory.

5. Tell of his reign at God’s right hand, by all creation glorified. He sends his Spirit on his Church to live for him, the lamb who died.

6. Now we rejoice to name him King: Jesus is Lord of all the earth. This gospel message we proclaim: we sing his glory, tell his worth.
Communion Hymn (195)
Words: Graham Kendrick (b. 1950)
Tune: Servant King, Graham Kendrick (b. 1950)

1. From heav’n you came, helpless babe, entered our world, your glory veiled; not to be served but to serve, and give your life that we might live.

3. Come see his hands and his feet, the scars that speak of sacrifice, hands that flung stars into space, to cruel nails surrendered.

   This is our God, the Servant King, he calls us now to follow him, to bring our lives as a daily offering of worship to the Servant King.

4. So let us learn how to serve, and in our lives enthrone him; each other’s needs to prefer, for it is Christ we’re serving.

2. There in the garden of tears, my heavy load he chose to bear; his heart with sorrow was torn. ‘Yet not my will but yours,’ he said.

Post Communion Prayer

God of our pilgrimage, you have led us to the living water: refresh and sustain us as we go forward on our journey, in the name of Jesus Christ our Lord. Amen.

Final Hymn (409)
Words: Timothy Dudley-Smith (b. 1926)
Tune: Lord for the Years, Michael Baughen (b. 1939)

1. Lord for the years your love has kept and guided, urged and inspired us, cheered us on our way, sought us and saved us, pardoned and provided: Lord of the years, we bring our thanks today.

2. Lord, for that word, the word of life the word of life which fires us, speaks to our hearts and sets our souls ablaze, teaches and trains, rebukes us and inspires us, Lord of the word, receive your people’s praise.
3. Lord, for our land,
in this our generation,
spirits oppressed by pleasure,
wealth and care;
for young and old,
for commonwealth and nation,
Lord of our land,
be pleased to hear our prayer.

4. Lord, for our world;
when we disown and doubt you,
loveless in strength,
and comfortless in pain;
hungry and helpless,
lost indeed without you,
Lord, of the world,
we pray that Christ may reign.

5. Lord, for ourselves;
in living power remake us -
self on the cross and
Christ upon the throne,
past put behind us,
for the future take us:
Lord of our lives,
to live for Christ alone.
1. Lord of all hopefulness,
   Lord of all joy,
   whose trust, ever childlike,
   no cares could destroy,
   be there at our waking,
   and give us, we pray,
   your bliss in our hearts, Lord,
   at the break of the day.

2. Lord of all eagerness,
   Lord of all faith,
   whose strong hands were skilled
   at the plane and the lathe,
   be there at our labours,
   and give us, we pray,
   your strength in our hearts, Lord,
   at the noon of the day.

3. Lord of all kindliness,
   Lord of all grace,
   your hands swift to welcome,
   your arms to embrace,
   be there at our homing,
   and give us, we pray,
   your love in our hearts, Lord,
   at the eve of the day.

4. Lord of all gentleness,
   Lord of all calm,
   whose voice is contentment,
   whose presence is balm,
   be there at our sleeping,
   and give us, we pray,
   your peace in our hearts, Lord,
   at the end of the day.

Psalm 64

1  Hear my voice, O God, in my complaint;
   preserve my life from fear of the enemy.
2  Hide me from the conspiracy of the wicked,
   from the gathering of evildoers.
3  They sharpen their tongue like a sword
   and aim their bitter words like arrows,
4  That they may shoot at the blameless from hiding places;
   suddenly they shoot, and are not seen.
5  They hold fast to their evil course;
   they talk of laying snares, saying, ‘Who will see us?’
6 They search out wickedness and lay a cunning trap, 
*for deep are the inward thoughts of the heart.*
7 But God will shoot at them with his swift arrow, 
*and suddenly they shall be wounded.*
8 Their own tongues shall make them fall, 
*and all who see them shall wag their heads in scorn.*
9 All peoples shall fear and tell what God has done, 
*and they will ponder all his works.*
10 The righteous shall rejoice in the Lord 
and put their trust in him, 
*and all that are true of heart shall exult.*

Jeremiah 20:1-11a

Now the priest Pashhur son of Immer, who was chief officer in the house of the Lord, heard Jeremiah prophesying these things. Then Pashhur struck the prophet Jeremiah, and put him in the stocks that were in the upper Benjamin Gate of the house of the Lord. The next morning when Pashhur released Jeremiah from the stocks, Jeremiah said to him, The Lord has named you not Pashhur but ‘Terror-all-around.’ For thus says the Lord: I am making you a terror to yourself and to all your friends; and they shall fall by the sword of their enemies while you look on. And I will give all Judah into the hand of the king of Babylon; he shall carry them captive to Babylon, and shall kill them with the sword. I will give all the wealth of this city, all its gains, all its prized belongings, and all the treasures of the kings of Judah into the hand of their enemies, who shall plunder them, and seize them, and carry them to Babylon. And you, Pashhur, and all who live in your house, shall go into captivity, and to Babylon you shall go; there you shall die, and there you shall be buried, you and all your friends, to whom you have prophesied falsely.

O Lord, you have enticed me, and I was enticed; you have overpowered me, and you have prevailed. I have become a laughing-stock all day long; everyone mocks me. For whenever I speak, I must cry out, I must shout, ‘Violence and destruction!’ For the word of the Lord has become for me a reproach and derision all day long.

If I say, ‘I will not mention him or speak any more in his name’, then within me there is something like a burning fire shut up in my bones; I am weary with holding it in, and I cannot. For I hear many whispering: ‘Terror
is all around! Denounce him! Let us denounce him!’

All my close friends are watching for me to stumble. ‘Perhaps he can be enticed, and we can prevail against him, and take our revenge on him.’ But the Lord is with me like a dread warrior; therefore my persecutors will stumble, and they will not prevail. They will be greatly shamed, for they will not succeed. Their eternal dishonour will never be forgotten.

Romans 14:1-17

Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions. Some believe in eating anything, while the weak eat only vegetables. Those who eat must not despise those who abstain, and those who abstain must not pass judgement on those who eat; for God has welcomed them. Who are you to pass judgement on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.

Some judge one day to be better than another, while others judge all days to be alike. Let all be fully convinced in their own minds. Those who observe the day, observe it in honour of the Lord. Also those who eat, eat in honour of the Lord, since they give thanks to God; while those who abstain, abstain in honour of the Lord and give thanks to God.

We do not live to ourselves, and we do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord’s. For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Why do you pass judgement on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgement seat of God. For it is written, ‘As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God.’ So then, each of us will be accountable to God.

Let us therefore no longer pass judgement on one another, but resolve instead never to put a stumbling-block or hindrance in the way of another. I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean. If your brother or sister is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. So do not let your good be spoken of as evil. For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit.
1. Glory to thee, my God, this night for all the blessings of the light; keep me, O keep me, King of kings, beneath thine own almighty wings.

2. Forgive me, Lord, for thy dear Son, the ill that I this day have done, that with the world, myself and thee, I, ere I sleep, at peace may be.

3. Teach me to live, that I may dread the grave as little as my bed; teach me to die, that so I may rise glorious at the awful day.

4. O may my soul on thee repose, and with sweet sleep mine eyelids close; sleep that may me more vig’rous make to serve my God when I awake.

5. Praise God, from whom all blessings flow; praise him, all creatures here below; praise him above, ye heav’nly host; praise Father, Son and Holy Ghost.