The Bible’s Story

There is, I believe, an unfortunate tendency on the part of some religious people to think of the Bible as an ‘owner’s manual’ - rather like one of the pile of Haynes Manuals I have in my garage (for the long list of long-dead vehicles I have possessed!). Like Haynes Manuals, the Bible is sometimes at risk of only being taken down, dusted off and opened in hope at times of crisis. The reader whose spiritual carburettor has become clogged hopes that they will find some helpful or inspiring phrase which will put them back on their spiritual road. The bibles supplied by Gideons all over the world contain a list of just such helpful texts for times of crisis. But (whilst sometimes helpful to a lonely traveller in a lonely hotel) the Gideons themselves would agree that this is not the way to get the best of what the Bible has to offer.

Rather, the Bible needs to be understood, as a whole, for what it is - a biblia (library) of ancient texts by those who believed in and sought God before us. It is a collection of sayings, poems, songs, prophecy and law which evolved from generation to generation, in the light of the ever-new revelation of God to humanity. It speaks to us of a God who continues to live, move and reveal Godself in the world. And all of this takes place within a story, of men and women who wrestled with the reality of God, just as we often do.

But how can we get to grips with this fabulous, rich, complex and moving story? Fortunately, we have a guide, in the form of the Rev’d Barbara Hammond. Starting this Sunday, at 4.30pm, both in church and online, Barbara will be guiding us through the pages of the Bible, unwrapping its key characters and their stories. It promises to be a fascinating journey - on which I hope we will all embark together.

On a practical note, do see page 20 of this Chronicle for more details. If you prefer to join us online and would like a copy of Barbara’s copious and helpful notes, week by week, please email barbarawh@virginmedia.com. She will gladly send you her notes each week. For those who attend in church, notes will be available to take away.

I look forward to journeying together on this Biblical adventure!

Canon Tom
THURSDAY 14 Oct
1030 TRADITIONAL SAID COMMUNION with Canon Tom. Theme: “Kill the Prophets!” Attend in person or watch online (See Sunday links).

FRIDAY 15 Oct
1030 LITTLE LAMBS in the Pallant Centre

SUNDAY 17 Oct - HARVEST FESTIVAL
0800 SAID COMMUNION at St Faith (not online)
0930 HARVEST COMMUNION President & Preacher: Canon Tom. To watch online: click here to participate via Facebook) or www.stfaith.com
1000 PARISH COMMUNION at St Alban’s (and online)
1200 SAID COMMUNION At St Nicholas, Langstone (not online)
1630 THE BIBLE STORY COMMENCES at St Faith (see page 20 for more info) (and online). To receive an email with the notes attached, please send a request to barbarawh@virginmedia.com. See page 20 for more details.
1830 CONTEMPLATIVE (Taize) EVENING PRAYER - Led by Reader Dr Mike Fluck (and online)

MONDAY 18 Oct
1000 MONDAY CLUB in church
1500 TEA & CHAT (via Zoom - click here)

TUESDAY 19 Oct
1030 TEA & CHAT in church
1330 (Bosmere Yr 3 visiting St Faith)
1330 FRIENDSHIP GROUP (at St Alban’s)

WEDNESDAY 20 Oct
1230 LUNCHTIME CONCERT - Mark Dancer (Piano Recital) Attend in person or watch online (same links as Sunday)

SUNDAY 0930 SERVICE SHEETS
Hymns, readings and prayers are included at the rear of this Chronicle Complete copies of Sunday morning services can be downloaded from https://www.stfaith.com/566-2/
What’s On? 2021

Your handy guide to life at St Faith’s, St Nicholas and St Alban’s

1st Sundays at 0800: Said Communion (St Nicholas, Langstone)

3rd Sundays at 0800: Said Communion (St Faith’s)

And at 1200: Said Communion (St Nicholas, Langstone)

All Sundays at 0930: Sung Parish Communion St Faith’s (and online)

And at 1000: Sung Parish Communion St Alban’s (and online)

And at 1830: Evening Prayer (varying programme - and online)

All Mondays at 1000: Monday Club - for all

All Tuesdays at 1030: Tea and Chat - for all

All Tuesdays at 1330: Friendship Group - for all, at St Alban’s

All Tuesdays at 1900: Bell Ringers Practice (via side door).

All Wed’days at 1230: Lunchtime Concerts (in church and online)

All Thursdays at 1030: ‘BCP’ Communion (in church and online)

All LAST Thurs at 1400: ‘TAT’ - Thursday at Two (Social Club for all)

All Fridays at 0930: Little Lambs in Pallant Hall

All Fridays at 1830: Choir Practice (in church)

Come and get involved! You’ll be glad that you did!
It was a great pleasure to welcome pilgrims from St. Faiths Winchester with their Rector Rev. Dr. Philip Krinks to our St. Faith's on Monday afternoon. In Philip's words 'from the curious parish dedicated to St. Faith. We are proud of our patron, notwithstanding the fact that our church was shamefully allowed to fall down in 1505 and so we worship at the chapel of the Hospital of St. Cross, Winchester.'

They caught the train to Emsworth and then walked along to Warblington, Langstone over to Hayling with lunch at Northney Farm, a brief visit to St. Peter's Northney and then to us. I joined them for Evening Prayer before they headed off to the station to catch the train back. I suggested that next year perhaps we may return the visit around the weekend of St. Faith's Day. Hope you will join me.

**Sunday Services**

A reminder that this week there will be an 8 am service at St. Faith and 12.00 noon service at St. Nicholas Chapel.
Our England is a garden that is full of stately views,
Of borders, beds and shrubberies and lawns and avenues,
With statues on the terraces and peacocks strutting by;
But the Glory of the Garden lies in more than meets the eye.
For where the old thick laurels grow, along the thin red wall,
You find the tool – and potting – sheds which are the heart of all;
The cold-frames and the hot-houses, the dung pits and the tanks,
The rollers, carts and drain-pipes, with the barrows and the planks.
And there you’ll see the gardeners, the men and ‘prentice boys
Told off to do as they are bid and do it without noise;

For, except when seeds are planted and we shout to scare the birds,
The Glory of the Garden it abideth not in words.
And some can pot begonias and some can bud a rose,
And some are hardly fit to trust with anything that grows;
But they can roll and trim the lawns and sift the sand and loam,
For the Glory of the Garden occupieth all who come.

Our England is a garden and such gardens are not made
By singing: ‘Oh, how beautiful!’ and sitting in the shade,
While better men than we go out and start their working lives
At grubbing weeds from gravel-paths with broken dinner-knives.
There’s not a pair of legs so think there’s not a head so thick,
There’s not a hand so weak and white, nor yet a heart so sick,
But it can find some needful job that’s crying to be done,
For the Glory of the Garden glorifieth every one.

Then seek your job with thankfulness and work till further orders,
If it’s only netting strawberries or killing slugs on borders;
And when your back stops aching and your hands begin to harden,
You will find yourself a partner in the Glory of the Garden.
Oh, Adam was a gardener, and God who made him sees
That half a proper gardener’s work is done upon his knees,
So when your work is finished, you can wash your hands and pray
For the Glory of the Garden, that it may not pass away!
And the Glory of the Garden - it shall never pass away!

Rudyard Kipling 1865-1936

The Glory of the Garden (1911)
Submitted by Jean Morgan in celebration of Harvest
Festive Indoor Market
18 December

There's something seasonal on the horizon. Without saying the word, you'll know.
Join us at The Pallant Centre (up by the side of Waitrose) and many others from the Havant community at our indoor table top market! Call it festive if you wish.

All table enquiries can be made by emailing stfaithsgeneralmanager@gmail.com or calling Will on 07483 848 809
CHORAL EVENSONG

at

st. faiths

Sunday 24th October 2021 at 6.30pm
Choral rehearsal at 4.45pm. All welcome, if you can sing a note and read some music!

Led by Graham Kidd and Canon Tom Kennar
Preacher: Rev’d Judy Henning

Setting: Shepherd (Mag) and Dyson (Nunc)
Hymns: Rise & hear (to Marching)
and Thanks to God whose word (to St Helen)
Psalm: 119.1-16 (to the Psalter)
Anthem: ‘Teach me O Lord’ by Thomas Attwood

Complete service available to download and print at www.stfaith.com/services/

If you are a singer, please let us know you are coming and whether you’d like a complete printed service by email to: comeandsingatstfaiths@gmail.com
A Late, Late Summer Outing!

Submitted by Hilary Deadman

Saturday 9th October was scheduled (subject to Covid) to be the late late summer outing of the Hampshire and the Islands Historic Churches Trust. This was so called because the outing is usually during July but in these strange times it was to be later in the year. Every year the Trust visits some very interesting churches in Hampshire or the Isle of Wight. The Trust is a nondenominational charity which raises funds (principally through the Ride and Stride which St Faith’s supports), towards the upkeep of our church buildings. Hampshire has over 900 fully functioning church buildings, chapels and meetinghouses and any of these are welcome to apply for help.

Members of the Trust are invited to the annual outing. This year it was scheduled to be a ‘meander’ through North Hampshire and so last Saturday, in perfect weather, the first church to be visited was St Leonard’s in Sherfield on Loddon. Even the name promised something of interest! Although it was mainly built in 1866 it had some fourteenth century windows and sixteenth century glass. It has a broach spire. This is an octagonal spire which rises from a square tower without an intervening parapet. Visiting children, we were told, were less interested in all this but much more in a local legend that Long John Silver is buried in the churchyard! Apparently when pirates were hanged in London it would appear that their dead bodies were distributed around country churchyards throughout the country. One such is buried here.

Our next church was St Mary the Virgin at Hartley Westall. The rebuilding of this was overseen by George Gilbert Scott in 1868 but it retains an amazing West End wall which is one enormous cusped wooden lozenge cut by a cusped wooden post (as quoted by Pevsner but which we couldn’t see as work is being undertaken at the moment.) However, the roof timbers are amazing and spread like limbs across the entire interior. During the nineteenth century the church had a close association with Eton College. John Keate, better known as Eton’s ‘flogging headmaster’ was Rector from 1824 until 1848. He was succeeded by his son John who died in 1894 who had been born at Eton College.
The final church we visited was Mattingley. It has no patron saint possibly because it was originally a moot hall for the village. This is a Grade 1 listed church with a late medieval timber framed nave, aisles and chancel. The bricks on the outside were made as parallelograms and not oblong shaped which indicates that they were made specifically for the herring bone work. The building of the present church was probably started towards the end of the 15th century. One item of which the church members are particularly proud is an altar cloth which is displayed in a glass case. This is dated 1667 and was in use for 220 years.

At each church which we visited we were welcomed by church members who were delighted to share their treasures and experiences with us. The tea which was laid on at Mattingley was an added bonus and we appreciated it even more when we were told that there was no running water laid on to the building!

It was an excellent day’s outing and a good opportunity to meet other Trust members and to learn how the Trust has benefitted the church buildings with their grants. We are grateful to them, of course, for the grant which was given to St Faith’s towards the restoration of our patronal banner.
DOWNING STREET announced that the new Bishop of Portsmouth will be the Rt Rev Dr Jonathan Frost, who is currently the Dean of York.

The announcement from 10 Downing Street on Friday confirmed that HM The Queen had approved the nomination of Bishop Jonathan to be the tenth Bishop of Portsmouth, succeeding the Rt Rev Christopher Foster, who retired in May.

Bishop Jonathan will lead the Church of England’s Diocese of Portsmouth, which covers 133 parishes across south-east Hampshire and the Isle of Wight. His current role involves him leading the historic York Minster, where he has served since February 2019.

He was unveiled as the new Bishop of Portsmouth last Friday at Charter Academy, the diocese’s only Church of England secondary school on the mainland. He joined pupils in a science laboratory, as part of his desire to start his new role by engaging with young people living in the diocese.
Two-Way Communication

A sermon from Dr Michael Fluck, Licensed Lay Minister (Reader) on Thursday 7 October 2021.


Part 1

Well, Autumn’s truly upon us. Soon it’ll be Bonfire Night. Remember that warning printed on fireworks? – “light blue touch-paper and retire immediately!” Some philosophers have argued it’s like that with God - having started the (ongoing) process of creation God stands back, just watching from a distance. That’s not what the Bible tells us. Far from indifferent, God desires to be known, desires a relationship with us his creatures rooted in mutual, freely-given love.

To this end, he first revealed himself to one particular, insignificant people in the ancient Middle East – Abraham and his descendants. And you may remember his promise to Abraham: “through you ALL the people of the earth shall be blessed”. God established a ‘Covenant’ agreement with Abraham (later renewed with Moses) – “I shall be your God and you shall be my people”. They would undertake to remain faithful to God, living by his values (embodied in the 10 Commandments) which were radically different from those of other nations. God, in turn, would cherish his people and ensure their survival, surrounded as they were by powerful hostile neighbours.

The story of the Old Testament is one of God’s faithfulness and his people’s continual backsliding into complacency, selfishness, and superstition (which always ends in tears – as prophets like Malachi repeatedly warn). So, their defeat by the mighty Babylonian empire in 597BC, accompanied by the destruction of Jerusalem and their deportation to far-off Babylon, was seen as a sign that God’s patience had finally run out. Fifty years on, the Babylonians themselves were defeated by the Persian Empire, and the Exiles (or their descendants) were allowed to return. This was seen as a sign of God’s forgiveness. Chastened and contrite, they set about rebuilding Jerusalem and its Temple, determined to change their ways.

Part 2

But by Malachi’s day (40 years later), such is human nature that his people are slipping back into bad old ways. They’re asking, ‘how do we profit by following God’s commandments?’. In the words of Robert Browning’s poem, their attitude is: “God’s in his heaven, all’s well with the world!”. He isn’t part of
their lives. God is side-lined while the people pursue prosperity – at best he’s treated like some lucky charm you bring out when you need a spot of good luck. (Do we ever treat God like this, I wonder?).

The priests had become fixated on their status, and obsessed with correctly following religious rituals. The citizens exploited those weaker than themselves. And, in an age when women had few rights, Malachi warns about his people’s violation of their Covenant with God by their growing practice of divorcing their Jewish wives in order to marry wealthy, non-Jewish women. He warns them that God is not indifferent, and will act decisively - the arrogant will bring punishment on themselves, the faithful will find healing.

Malachi prophesies the coming of an agent of God who will purify the corrupt priesthood and judge powerful citizens for their faithlessness and injustice to the disadvantaged. Christians have seen this as foretelling the coming of Christ. Part 3

Luke’s gospel, written late in the 1st century (after Jerusalem was destroyed by the Romans), emphasises the continuities between Christianity and Judaism in such a way as to show that God always intended that non-Jews should share in the life of his people. In today’s reading, Jesus’ disciples, seeing him praying, ask him to teach them to pray. So he teaches them what we call the ‘Lord’s Prayer’ (the “Our Father”). And Jesus urges them never to give up if their prayers seem to go unanswered. He emphasises God’s readiness to answer our prayers appropriately.

Using familiar images, Jesus likens God: to a warm-hearted friend, who’s even willing to get up at midnight to help a persistent friend in need – but note how he checks that this need really is important; and, to a loving parent, whose hungry child asks for food - note again, food is necessary for health and well-being; that parent wouldn’t give their child something inappropriate or harmful.

So, Jesus is encouraging us to think of a loving God, who cares about us, and has concern for our ultimate welfare – not some remote, indifferent bystander.

However, Jesus doesn’t say that God will grant whatever we ask (a lottery win? a Mercedes car?) - any more than we would give our children whatever they asked for. He specifically says God will give the Holy Spirit to those who ask him. Part 4

Prayer can take many forms. It’s not only about asking for things. The theme of the Bible, and of Jesus’ teaching, is that God is about RELATIONSHIP. And relationships
depend on communication. My three children (who live away from this area) ‘phone each other, or myself, if they need something; but we’re just as likely to call for a chat – not only to exchange information, but for the simple pleasure of having contact with each other.

Inspired by Jesus, we need to think of prayer in this way too - it isn’t only about asking for things, and it’s not only a matter of reciting ritualised ‘prayers’ (though it can be either of these). It’s also about maintaining our relationship with God, with willingly sharing our lives with him – including our regrets, fears, sorrows, hopes, and also (importantly) our joys and our thankfulness.

Conclusion

AND, let’s remember: communication is a TWO-way street. By opening ourselves to God in this way, we’re opening ourselves to the possibility that HE may have things to communicate to us – so we’re opening ourselves up to the possibility of change /of being changed.

It’s like falling in love (and what an apt analogy that is!). After I met my wife, as a young man, I changed – I became more caring (and considerably more tidy!). What’s more, my two passionate loves of classical music and the world of nature (which I shared with her) took off under her influence - while she in turn, who was an agnostic when we met, gradually came to share my Christian faith.

So it is with God. If we have the courage to open ourselves to him in our daily lives (not just in special times of formal ‘prayer’), it’s just possible that HE may have things to communicate to us (!)

It’s also possible that we shall open ourselves up to change. BUT remember Jesus’ words about God’s willingness to give us the support of the Holy Spirit - so, we shouldn’t worry.

Do you remember the words of that lovely hymn?

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?

Will we ......? He’s waiting for us to make the first move (- today).

In the words of St Augustine’s prayer:

Lord, you have made us for yourself, and our heart is restless until it finds rest in you.

Amen †
Calling all cake-makers!
A plea from Sandra Haggan

Little Lambs is now up and running again and we like to serve the adult carers a slice of home made cake with their cup of tea.

If you can help, we only need one cake for each week. There is sign up sheet on the side-persons’ table in church. If you feel able to make a cake it would be very much appreciated.
"We're back indeed! It was a joy to see so many familiar faces and several 'new' ones at the return of our monthly Saturday Coffee Mornings on 2nd October. The statue of St. Faith was wearing a colourful lei in honour of her day on 6th October.

The buzz of conversation and laughter from all ages was more important than raising £115 for church funds. Come along on 6th November when you will be served tea/coffee and delicious cakes by The Men's Club."
Child-like Trust

A sermon from Rev’d Canon Tim Schofield on Sunday 10 October 2021.

There is a famous story by the Russian novelist Dostoyevsky which goes like this: a wicked peasant woman died and was plunged into the lake of fire. So, her guardian angel stood and wondered what good deed of hers he could remember to tell God. “She once pulled up an onion in her garden and gave it to a beggar”, he said. And God answered: “Take an onion then, hold it out to her in the lake of fire and let her take hold and be pulled out”. The angel ran to the woman and held out the onion to her. “Come”, he said, “catch hold and I’ll pull you out”. He began cautiously pulling her out. He had just pulled her right out, when the other sinners in the lake, seeing how she was being drawn out, began catching hold of her so as to be pulled out with her. But she began kicking then. “I’m to be pulled out, not you. It’s my onion, not yours”. And as soon as she said that the onion broke apart and the woman fell back into the lake. So, the angel wept and went away. That is, of course, a parable; a parable that suggests that it is not enough just to do a good deed. It is the intention, the generosity of spirit and the character behind the deed that matters.

And I think that something similar was going on in the conversation between the rich man and Jesus in today’s Gospel reading. The man came to Jesus because he felt something was missing in his life – he longed for the eternal life of God. And Jesus probes this desire by rehearsing the OT teaching that the one who obeys God’s commandments will live. But the witness of the scriptures is that the commandments are not just about keeping certain rules or avoiding certain types of behaviour. Rather behind the commandments is something more. They were given that we might be formed into the likeness of the generous God who gave them so we might come to share his life and love. Let me try and explain.

The first commandment that Jesus mentions is “Do not murder”. And the reason we should not murder is primarily because God is the creator and giver of life. What’s more through the Holy Spirit he is always working to bring new life to the world and humankind. This commandment then is much more than a prohibition against destroying life. Behind the command lies the intention that we should become like God who is always working to create and give life. Jesus turns next to “Do not commit adultery”. And the thinking behind this commandment is that God’s love for us is utterly faithful. He loves us with a love that will never let us go. And if that is how God is with us, so
we are called to be in all our relationships. Then comes “You shall not steal”. And behind this rule is the belief that God provides; he is a loving Father who knows all our needs and cares for us. Everything we have is his gift and a sign of his love for us. And he calls us to trust him for what we need rather than depending on our own grasping will. For to steal is not only to grasp the gifts given to others but to turn away from God who is the source of every good gift. Well, we could go on with the other commandments, but I hope you get the point. The Ten Commandments are so much more than rules and regulations. They are about helping us to develop a mindset and a character that mirrors the generous nature of God himself.

So, when the rich man comes to Jesus and says: “I have kept all these commandments since my youth” it begs a question. Has he merely kept the letter of the law or has he imbibed the generous spirit of the law? To find out, Jesus puts his finger on the root of the man’s dissatisfaction. To inherit eternal life he must trust God and respond with generosity to his call. So, Jesus says: “You lack one thing; go, sell what you own and give the money to the poor”. It seems that Jesus didn’t make this particular call to all the disciples. For instance, we learn elsewhere in the Gospel of Mark that Peter kept his house and his boat. But the rich man apparently relied too much on the illusory security material things can give instead of trusting God. And in our western material culture where banks and financial institutions peddle the idea that they and money provide security or calm our anxieties by being “by our side” – to quote one strapline – the judgement of Jesus here is very challenging for us.

So, how are we to respond to all this? Well, in telling the man to sell all his possessions Jesus is asking him to trust our heavenly Father as little children trust their parents. And I use that analogy very deliberately. This account of the rich man is sandwiched between two references to children. It is prefaced by Jesus welcoming little children and saying, “whoever does not receive the kingdom of God as a little child will never enter it.” And after the account we hear our Lord addressing the disciples, who have shown trust in Jesus, as “children”. So, the key to trusting in the Lord rather than in material wealth seems to be about becoming like children. But what does that mean?

The trust of a child is modelled for us supremely in Jesus himself. Our first reading from the Letter to the Hebrews tells us that Jesus shared our weakness; even to the extent of becoming a helpless baby, born in a manger. And as I get older one of the things I wrestle with is not just the
prospect of physical infirmity but also the possible loss of mind and memory and the ability to pray. And yet Jesus, in becoming a child, not only stripped himself of eternal glory but of wisdom as well. He lay in the manger possessing neither memory, intellect nor the power to pray. He became a helpless child trusting entirely in the love and care of his heavenly Father. And he did this so that, as Hebrews says, he might bring many children to glory. Note that it is “children” he will bring to glory – those who trust in him.

And this childlike trust was an extraordinary feature of the short life of Therese of Lisieux, who as a nun, significantly took the name “Therese of the child Jesus”. And this is what she said about what it means to be a child of God: “It is to recognise our nothingness, to expect everything from God as a little child expects everything from its father; it is to be disquieted about nothing”. So, she accepted every frustration, every setback, every pain as an opportunity to trust and depend on the Lord. “Whatever he decides, that is what I prefer”, she said.

And it is that radical trust that is so hard for the rich man and for us. It requires a generosity of spirit that takes us back to our opening story. And such generosity can’t be willed by own strength, it can only be received as a gift, as a grace from our heavenly Father. And that happens as we worship with open hearts in this Eucharist week by week; as we open ourselves in prayer and imbibe the scriptures day by day. That’s how we begin to receive the generosity of spirit that is the mark of God, Father, Son and Holy Spirit to whom be all honour and glory now and for ever. Amen.
**DONATIONS NEEDED**

We are very short of general donations for autumn, in particular ladies shoes and bags. If you have any bubble wrap we would welcome donations to the shop. Thank you.

**THIS WEEK’S OPENING TIMES**

Tues to Thurs: 9.30am to 3pm
Friday & Saturday: 9.30 to 1pm

Please drop donations off at the shop during opening hours: (see above). Kindly *don’t* leave them outside when the shop is closed. We had to throw away a whole bag of books recently, because they had been soaked by the rain, even in a bin-bag!

Thank you to all those who have donated books over the past few months. The bookshop has now been up and running for a few weeks and going well. It is a very quiet space, where people can sit and read and children can sit on a bean bag, or at their little table to enjoy the books.

If you have a spare half an hour do pop in. We have wide range of novels, and Non Fiction books.
What is the Bible? Where did it come from? How was it written? Who wrote it? Why did they write it? What does it say to us today? These and many other fascinating questions will be answered over a 52 session course of one hour lectures (over two years, on a roughly fortnightly basis) with the Rev'd Barbara Watson Hammond, MA, ACP.

The first session will commence on **Sunday 17th of October, at 4.30pm.** You don’t have to attend every session (and there is no exam at the end!) - though of course you’ll get the most out of it if you can attend each lecture! Notes will be provided at each lecture - and there is no homework to worry about! The lectures will be held at St Faith’s, Havant, and livestreamed on our homepage at [www.stfaith.com](http://www.stfaith.com).

**Course Dates for Part One (all dates are Sundays at 4.30pm)**

**Part ONE: The Age of the Patriarchs (2000 to 1000 BC)**

1) **October 17** Abraham, the Semitic Peoples & the origins of Religion
2) **October 31** The Patriarchs and Joseph
3) **November 7** Moses, from Egypt
4) **November 21** Passover, Exodus and the Covenant
5) **December 5** Onwards from Sinai, for ‘40 years’
6) **December 12** Joshua

***Christmas break***

7) **January 9** The conquest of Canaan, and the Judges
8) **January 16** Samuel
9) **January 30** King Saul, and ‘Monarchy’
10) **February 6** Decline of Saul, and the rise of David
11) **February 20** David, King of the Golden Age
12) **March 6** The Court Chronicle
13) **March 20** Solomon, Wisdom, and the Temple
14) **April 3** Collapse of Empire, and the ‘Yahwist’.
In Memorium - Geoff Robson

An address by Canon Tom at this week’s funeral for Geoff Robson of our Thursday congregation.

It has been my privilege, and also my misfortune, to have only known Geoff during the last six years of his long and eventful life. My impression of Geoff has therefore been of someone in the closing years of life – the product of all he accumulated over the years.

Primarily, my acquaintance with Geoff was as a regular, weekly worshipper at our mid-week service – an occasion he never missed (outside of the pandemic) unless he was away visiting his family. He was steadfast in his attendance – and I believe he found here a sense of connection with his dearly departed wife, who was a similarly-regular attender in her lifetime.

There’s an irony about today’s service, for me, in that it contains such a lot of lovely music. For Geoff’s tinnitus in later years meant that we could never have music at our Thursday service, for fear of driving him away from worship. I’ve always held that if anything we do drives someone away, then we should cease doing it – and so I was glad to be able to provide a spoken-service only, for Geoff’s sake. The irony of this was brought home to me recently when Stephen confided that in all probability, Geoff’s tinnitus had been brought about by listening to records at home at considerable volume!

For his part, he was grateful for this consideration, and would show that gratitude through his annual donation to the church. I say ‘annual’ because (in what I think was typical fashion) Geoff thought it was much more sensible to give a large amount once a year, rather than little amounts each week!

For me, Geoff embodied many of the qualities of what we might think of as a ‘quintessential Englishman’. He was friendly to all, and always polite when requesting some small consideration (such as when our P.A. system wasn’t loud
enough for him to hear). There was a kind pragmatism and grace in Geoff, too. Given the problems we had with our new PA system at first, some people might have stomped out in protest. But Geoff demonstrated the kind of grace which enabled him to tell me, on occasion, that he had hardly heard a word of the service: but that he looked forward to coming again next week, when no doubt the problem would have been rectified.

Geoff maintained friendly relations with many of our Thursday congregation, without ever intruding on their personal lives. He could always be relied upon to pass the time of day when encountered in the street, and always showed immense grace and determination to keep going, despite the inconveniences of old age. He was steadfastly independent, but also quietly grateful for the small kindnesses of his family, friends and neighbours. He was rightly proud of being able to remain in his own home and community right up until his unexpected passing from this world.

Of his faith, I can say little. As a ‘quintessential Englishman’, he was reticent on the topic. But I believe that he found comfort and strength in the ancient texts of the Book of Common prayer, around which we have designed this service today. His actual faith was a private matter – to me at least – but his faithfulness was beyond doubt: faithfulness, that is, to his wife, to his family, to his community and to regular attendance at this church. Geoff’s ‘Englishness’ is, of course reflected in our choices of words and of music for his service. I believe that he, like many, would have been delighted to see Jerusalem, the City of Peace, ‘builted here’ in England’s green and pleasant land.

I count myself blessed to have known Geoff, and to have been able to call him a friend during these last years of his time on earth. And I have no doubt that in whatever heaven awaits us beyond this mortal coil (to quote another phrase from the Prayer Book), Geoff now rests in the arms of the Saviour he worshipped and served in this place.

Amen.
It is with great sadness, that we must announce the unexpected passing of Charles (Mac) McAndrew, who passed away on Tuesday after suffering a stroke on Saturday.

There will be opportunity in the coming weeks to properly record our gratitude for Mac’s life among us (and that of his dear wife Maureen who passed away only two years ago). But for now, let us record our gratitude for the role they both played in our Choir and (in Mac’s case) on our Serving team. Let us offer thanks for their creativity in building and providing both our Nativity and Tomb scenes. And let us record with thankfulness, the skill which Mac brought to the building of our refreshment servery, new entrance doors, welcome station, new notice boards and vestry cupboards.

Mac and Maureen had only been members of St Faith’s for about the last five years (since the closure of their former church of St Margaret’s Eastney). But few people have had such an impact on the life of a congregation in such a short time - and they will both be very much missed.

We pray that Mac, now reunited with Maureen in the arms of their Saviour may rest in peace, and rise in glory.

Canon Tom.
Our Harvest service will be THIS Sunday (17th October) and as in previous years we will be supporting the Beacon Food Bank. Items that they are currently short of are: Shampoo, shower gel, soap, pump action hand wash, pot noodles, microwavable rice, tin fruit, tin puddings, coffee, jams, marmalade, spreads: chocolate spread, peanut butter, etc. Thank you.

Thank you

The Bell Ringers MacMillan Coffee Morning on Saturday 25th September raised £253.00. The ringers rang a quarter peal and then offered tours of the tower, while in the church delicious cakes and tea and coffee were available. Thank you to all who supported this event.

Royal British Legion Poppy Appeal

I am the Poppy Appeal organiser for Havant and Emsworth. I really need more kind people to offer their time to man stalls in Tesco, Asda, Meridian Centre selling poppies and other Poppy Appeal items. I would also like sellers to be in Park Parade and Emsworth.

I want to make this a really good year and raise as much money as possible. Money raised helps people of all ages who have served in the armed forces and are needing help after injury, illness and social problems. Please contact me if you feel you can help.

Anne Newcombe 02392 452473. Email: newcombeanneowen@aol.com
LUNCHTIME CONCERTS FOR OCTOBER

WEDNESDAYS 12:30 - 1:15PM
ALSO LIVE-STREAMED VIA ST FAITH’S FACEBOOK PAGE

6TH OCTOBER
SIEL DUO
CRISTINA GRIGORE  FLUTE
LILIANA CHIRITA  GUITAR

13TH OCTOBER
DAVID CAIN  ORGAN

20TH OCTOBER
MARK DANCER  PIANO

27TH OCTOBER
PHIL DAISH-HANDY  CELLO
MARTIN PENROSE  PIANO

LIGHT REFRESHMENTS AVAILABLE

RETIRING COLLECTION.
ALL PROCEEDS AFTER EXPENSES WILL GO TO OUR FUND TO IMPROVE PARISH BUILDINGS

Restoring our Historic Community Buildings
Charity No. 1123878
The Children's Society

If you have one of the Children's Society collection boxes please could you bring it to church so that we can send the monies off to The Children's Society. If you do not have a box but would like one to collect your change and support this excellent charity do let me know.

Sandra Haggan

Parish Office opening times

Pauline will be in the office on Tuesday & Thursday mornings 10am to 12am when the office will be open. Please wear a mask before entering and keep a 1metre distance, thank you.

Christmas Shoebox Collection

The annual Christmas Shoebox is now under way in association with the Rotary Club of Havant. Instructions on completion of the box are on the leaflet giving suggested items to include.

The “Do not include” is of prime importance due to Customs regulations. Wrapping paper should allow the box to be opened for inspection and the part of the leaflet giving gender of the child and age group taped on the top of the box. Completed boxes should be brought to the 09.30 service for blessing and collected by Rotary on Sunday 31 October. Leaflets are available in church.

Any queries can be directed to Colin Warlow on 02392 475447. If you require a shoebox, there are some available in church.
SATURDAY NIGHT at the Havant Pallant!

FIRST SATURDAYS (MOSTLY) - SUPPORTING LIVE & LOCAL MUSIC - CABARET-STYLE. BAR. DOORS OPEN AT 7PM

Saturday 13 November
The DiElle Trio

Acoustic Trio Chris Wood, John Gleadall and DiElle perform classic acoustic hits through the ages in three part vocal harmony. Enjoy acoustic tracks from The Hollies to Snow Patrol, features on Bob Dylan, Joni Mitchell and Carole King, in an upbeat set.

Hosted by:
Tom Kennar
The Rocking Rector!

Supported by:
Hayling Island Folk and Acoustic Club

Tickets £11.01 each from:
https://tinyurl.com/fvaz26sw (includes booking fee)
Or £10 each, or £54 for six, from St Faith’s Shop, (at Pallant Centre) or the church (no booking fee).
£12.50 on the door.
Morning Service - Sunday 17 October

HARVEST FESTIVAL
President & Preacher: Rev’d Canon Tom Kennar
Organist: Graham Kidd

Processional Hymn (133)
Words: Henry Alford (1810-1871) alt.
Tune: St George’s Windsor, George Job Elvey (1816-1893)

1. Come, ye thankful people come,
raise the song of harvest-home!
All is safely gathered in,
er 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!

2. We ourselves are God’s own field,
fruit unto his praise to yield;
wheat and tares together sown,
unto joy or sorrow grown;
first the blade and then the ear,
then the full corn shall appear:
grant, O harvest Lord, that we
wholesome grain and pure may be.

3. For the Lord our God shall come,
and shall take his harvest home,
from his field shall purge away
all that doth offend, that day;
give his angels charge at last
in the fire the tares to cast,
but the fruitful ears to store
in his garner evermore.

4. Then, thou Church triumphant, come,
raise the song of harvest-home;
all be safely gathered in,
free from sorrow, free from sin,
there for ever purified
in God’s garner to abide:
come ten thousand angels, come,
raise the glorious harvest-home!

Collect

Eternal God,
you crown the year with your goodness
and give us the fruits of the earth in their season:
grant that we may use them to your glory,
for the relief of those in need and for our own well-being;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.
A reading from the prophet Joel (2.21-27)

The prophet tells of God’s response and promise in return for the faithfulness of God’s people.

Do not fear, O soil; be glad and rejoice, for the Lord has done great things! Do not fear, you animals of the field, for the pastures of the wilderness are green; the tree bears its fruit, the fig tree and vine give their full yield.

O children of Zion, be glad and rejoice in the Lord your God; for he has given the early rain for your vindication, he has poured down for you abundant rain, the early and the later rain, as before. The threshing-floors shall be full of grain, the vats shall overflow with wine and oil. I will repay you for the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent against you. You shall eat in plenty and be satisfied, and praise the name of the Lord your God, who has dealt wondrously with you.

And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I, the Lord, am your God and there is no other. And my people shall never again be put to shame.

(Matthew 6.25-33)

Jesus tells the disciples not to worry because the Father knows their needs.

‘Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing?

Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?

And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these.

But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? Therefore do not worry, saying, “What will we eat?” or “What will we drink?” or “What will we wear?” For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things.

But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.
Offertory Hymn (184)
Words: F. S. Pierpoint (1835-1917)
Tune: England’s Lane, English melody adpt. Geoffrey Shaw (1879-1943)

1. For the beauty of the earth,
for the beauty of the skies,
for the love which from our birth
over and around us lies:
Lord of all, to thee we raise
this our sacrifice of praise.

2. For the beauty of each hour
of the day and of the night,
hill and vale and tree and flow’r,
sun and moon and stars of light:
Lord of all, to thee we raise
this our sacrifice of praise.

3. For the joy of human love,
brother, sister, parent, child,
friends on earth, and friends above,
pleasures pure and undefiled:
Lord of all, to thee we raise
this our sacrifice of praise.

4. For each perfect gift of thine,
to our race so freely giv’n,
graces human and divine,
flow’rs of earth and buds of heav’n:
Lord of all, to thee we raise
this our sacrifice of praise.

5. For thy Church which evermore
lifeth holy hands above,
off’ring up on ev’ry shore
her pure sacrifice of love:
Lord of all, to thee we raise
this our sacrifice of praise.

Hymn (558)
Tune: Bunessan, Traditional Gaelic melody

1. Praise and thanksgiving, Father we offer,
for all things living you have made good;
harvest of sown fields, fruits of the orchard,
hay from the mown fields, blossom and wood.

2. Lord, bless the labour we bring to serve you,
that with our neighbour we may be fed.
Sowing or tilling, we would work with you;
harvesting milling, for daily bread.
3. Father, providing food for your children, your wisdom guiding teaches us share one with another, so that, rejoicing, sister and brother may know your care.

4. Then will your blessing reach ev’ry people; each on confessing your gracious hand: where you are reigning no one will hunger, your love sustaining fruitful the land.

**Hymn (185)**

Words: Fred Pratt Green (1903-2000)
Tune: *East Acklam*, Francis Jackson (b. 1917)

1. For the fruits of his creation, thanks be to God;
   for his gifts to ev’ry nation, thanks be to God;
   for the ploughing, sowing, reaping, silent growth while we are sleeping, future needs in earth’s safe keeping, thanks be to God.

2. In the just reward of labour, God’s will is done;
   in the help we give our neighbour, God’s will is done;
   in our world-wide task of caring for the hungry and despairing, in the harvests we are sharing, God’s will is done.

3. For the harvests of his Spirit, thanks be to God;
   for the good we will inherit, thanks be to God;
   for the wonders that astound us, for the truths that still confound us, most of all, that love has found us, thanks be to God.

**Post Communion Prayer**

Lord of the harvest, with joy we have offered thanksgiving for your love in creation and have shared in the bread and the wine of the kingdom: by your grace plant within us a reverence for that you give us and make us generous and wise stewards of the good things we enjoy; through Jesus Christ our Lord. Amen.
1. We plough the fields and scatter
the good seed on the land,
but it is fed and watered
by God’s almighty hand:
he sends the snow in winter,
the warmth to swell the grain,
the breezes and the sunshine,
and soft, refreshing rain.

All good gifts around us
are sent from heav’n above;
then thank the Lord, O thank the Lord,
for all his love.

2. He only is the maker
of all things near and far;
he paints the wayside flower,
he lights the evening star;
he fills the earth with beauty,
by him the birds are fed;
much more to us, his children,
he gives our daily bread.

3. We thank thee then, O Father,
for all things bright and good:
the seed-time and the harvest,
our life, our health, our food.
Accept the gifts we offer
for all thy love imparts,
and, what thou most desirest,
our humble, thankful hearts.

Please join us for Taizé style
contemplative worship at 6:30pm
led by Reader, Mike Fluck