

# St Michael's, Oulton.

October 2019.

**Lord Jesus Christ**

**each time we**

**eat this bread**

**and drink this wine**

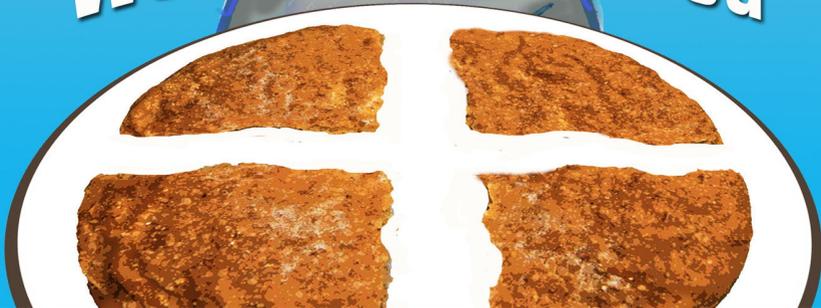
**we remember**

**your precious gift**

**of life**

**and hope**

**We remember You**



## Services and Events October 2019.

### **Thursday 3rd October: Women's Own Meeting.**

2:30pm Talk on Lowestoft Lifeboat. Held at 1, Elmhurst Avenue, Oulton Broad.

### **Sunday 6th October: The Sixteenth Sunday after Trinity.**

10:00am Joint Holy Communion and anointing with oils—held at St Mark's, Oulton Broad. If anyone requires transport to and from the service please put your details on the sheet which is on the font.

### **Sunday 13th October: The Seventeenth Sunday after Trinity.**

10:00 am : Harvest Festival & Holy Communion led by Jill Pirrie with the Rev. Marilyn Zipfell preaching.

Sides Persons: Elissa Norman and Stella Saunders.

### **Sunday 20th October: The Eighteenth Sunday after Trinity.**

10:00am: Holy Communion led by Debbie Allsop with Canon Peter Baxandall preaching.

(Please bring along produce which will be given to the Lowestoft Food Bank).

Sides Persons: Carol Keightley and Carolyn Woodcock.

### **Monday 21st October: Knit and Natter Group.**

1:30pm: Meet at 1, Elmhurst Avenue, Oulton Broad.

***Don't forget the clocks go back an hour on 27th October.***

### **Sunday 27th October: The Nineteenth Sunday after Trinity.**

10:00am Holy Communion led by Jill Pirrie with Cannon Peter Baxandall preaching. (Healing Service).

Sides Persons: Tim Jones and Jane Boyce.

### **A Date for your diaries.**

The St. Michael's Women's Own Group cordially invite you to attend an afternoon of singing at the church with the '***Rogues Shanty Crew***' on Thursday 7th November from 2:30 to 4:30pm. Tickets, including refreshments are priced at £3.00 and are available from Karen Langfield. (01502 451469). Everyone is most welcome.

## Famous Christians.

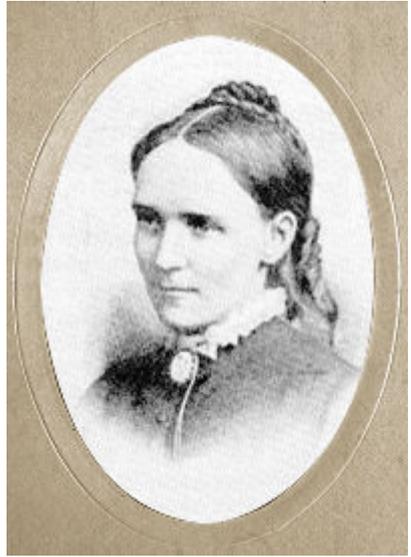
This month we are looking at Frances Ridley Havergal (14 December 1836 – 3 June 1879) who was an English religious poet and hymnwriter. Probably two of her best known hymns are 'Take My Life and Let it Be' and Thy Life for Me (also known as I Gave My Life for Thee) . She also wrote hymn melodies, religious tracts, and works for children. She did not occupy, and did not claim for herself, a prominent place as a poet, but by her distinct individuality, she carved out a niche which she alone could fill.

Frances Ridley Havergal was born into an Anglican family, at Astley in Worcestershire, 14 December 1836. Her father, William Henry Havergal (1793–1870), was a clergyman, writer, composer, and hymnwriter. Her brother, Henry East Havergal, was a priest in the Church of England Cople, and an organist.

When she was five, her father removed to the Rectory of St. Nicholas, Worcester. In August, 1850, she entered Mrs. Teed's school, whose influence over her was most beneficial. In the following year she says, "I committed my soul to the Saviour, and earth and heaven seemed brighter from that moment." A short sojourn in Germany followed. In 1852/3, she studied in the Louisenschule, Düsseldorf, and at Oberkassel. Havergal's scholastic acquirements were extensive, embracing several modern languages, together with Greek and Hebrew.

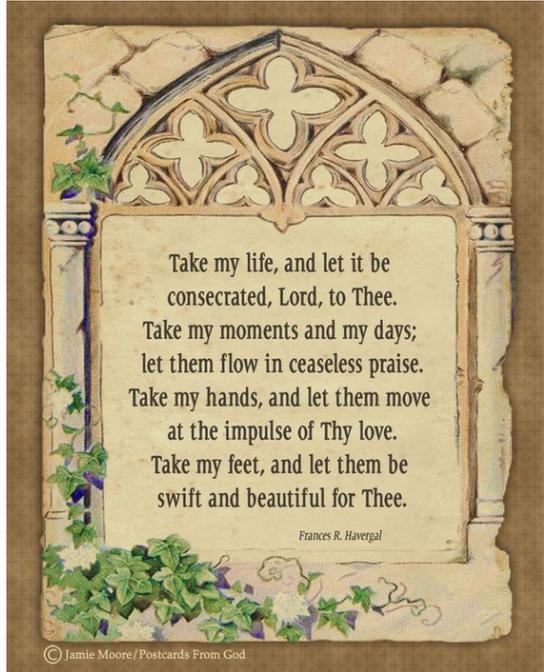
On her return to England, she was confirmed in Worcester Cathedral, 17 July 1853.

In 1860, she left Worcester upon her father resigning the Rectory of St. Nicholas, and resided at different periods in Leamington, and at Caswell Bay, Swansea, broken by visits to Switzerland, Scotland, and North Wales. It was during this time—1873—that she read J. T. Renford's little booklet All For Jesus, which "lifted her whole life into sunshine, of which all she had



previously experienced was but as pale and passing April gleams, compared with the fullness of summer glory." She led a quiet life, not enjoying consistent good health. She supported the Church Missionary Society.

Havergal's hymns were frequently printed by J. & R. Parlane as leaflets, and in Caswall & Co. as ornamental cards. They were gathered together from time to time and published in her works .



About fifteen of the more important of Havergal's hymns, including "Golden harps are sounding," "I gave my life for thee," "Jesus, Master, Whose I am," "Lord, speak to me," "O Master, at Thy feet," "Take my life and let it be," "Tell it out among the heathen," &c., are annotated under their respective first lines. The rest, which are in collections, number nearly fifty.

After her untimely death at only 42 years of age, a sum of money amounting to nineteen hundred pounds was raised as a memorial to her, to be used for supporting native Bible women in India and circulating her books. Her life is her best memorial, however, just as, in turn, it is a memorial of her Saviour's power to save from sin and enrich the life of the believer. Her body was buried in a quiet English churchyard, and the stone bears this verse: "The blood of Jesus Christ His Son cleanseth us from all sin." No Scripture could be more fitting for her whose life was so truly redeemed and whose influence is still a redeeming force.

## Local News

### Bell Ropes

Some of you may have noticed that the new bell ropes have at last been installed. The ringers are delighted with them especially in light of the fact that they are less likely to break as the old ones had a tendency to do. With new ropes there is a propensity for them to feel a little 'springy' until they bed-in. The band of ringers are gaining confidence in their new found craft and on practice nights the sound emanating from the tower is a bit more melodic than what it was when we first started.



We remain extremely grateful to all those people of sponsored a rope or made most generous donations which has enabled us to now ring with some confidence.

### Swift Boxes / Calls

Our summer visiting swifts have now left for warmer African climes. Any time now the Swallows and Martins will congregated on the telephone wires before they in turn 'go south' for the winter.

You will no doubt be aware that this spring we put swift boxes in the church tower with an audible call generator in an attempt to try and entice them to nest there. We had no takers but this is not surprising for it is hoped that this years offspring will have heard the calls and noted the potential nesting site when they return as breeding adults next May or June.

### Helen Jary's Licensing.

Everyone is invited to celebrate the Rev. Helen Jary's institution as Team Rector for the newly formed Benefice of Oulton and Oulton Broad. Monday 4th November, 7:00pm at St. Mark's.

## Letter from the Outer Hebrides.

Sitting here looking out of the kitchen window onto a grey drizzly Hebridean afternoon, might not be an ideal way to spend a holiday, but as the locals say, 'wait five minutes and the weather is bound to change.' Damp as it might be today, yesterday was simply glorious, a complete contrast to the louring weather we are experiencing today. Then the sun shone on a sinuous sea as we crossed the Minch to the Isles of Barra. The leaden waters were broken every now and then by a pod of porpoises 'scooting' through the water in an elated frenzy, and then breaching in a spectacular manner, before diving to reappear some distance away. This sighting induced a passenger with some little knowledge to give a lecture on the difference between dolphins and porpoises. Every now and then, an excited shout would go up from a watching passenger that a Minke whale had been seen, and a mass of people would quickly make their way to the observers window, to see the long black body of the leviathan with its hooked dorsal fin, slowly break the water, before gently diving to unknown depths. A few minutes would pass before yet another watcher cries out that they had espied the lazy sub-surface course of a gaping Basking shark on the port bow. Again, the body of people would move to the window as the self-confessed 'expert' proceeded to give his uninvited discourse on everything pertaining to the oceanic wildlife.

The island of Barra, which we discovered 29 years ago, has become our second home. It lies some 60 miles off the west coast of Scotland and nestles on the southern archipelago of the Outer Hebrides. To the north

are the Uists', Harris and Lewis, while to the north west, lies the little island of St. Kilda. Beyond that are 2,200 miles of the turbulent Atlantic Ocean before you reach the distant shores of Newfoundland.

You might think that this remote windswept island and its population of 1,400 hardy souls, has very little association with Lowestoft, but you would be wrong.



Take a walk along the water's edge of Castlebay where once stood the many fish processing-yards and curers and you will see numerous references to Lowestoft and Great Yarmouth on the information boards. Between the wars the sheltered bay became a safe haven for many hundreds of herring boats in their search for the migratory 'silver darlings.' Some of the more senior readers might remember the massive influx of Scottish fisher girls in Yarmouth and Lowestoft during the herring season. Many of these Scots' lasses came from the Highland and island regions of Scotland including Barra, and their job was to process and pack the herring for sale around the world, especially, Germany, Russia and the Baltic States. In 1909 it was recorded that a combined fleet of 1,600 boats were operating out of Yarmouth and Lowestoft. 1,000 of those vessel's were Scottish. It was estimated that the fleet employed 7,000 fishermen and double this amount of fisher girls who processed their catches. In the Aberdeen Journal of November 1921, it was reported that Lowestoft had received 200 boats and landed about 6,000 cran on a given day, whilst Yarmouth had 500 boats landing over 12,000 cran. To give you an idea of volume, a cran was four baskets of herring which weighed in at 28 stone. The price was twenty-two shillings per cran, and at my calculation that works out at well over £26,000 a day! Not bad for 1921 prices.



Barra being a predominately Catholic island, the girls were often accompanied by a priest who maintained good behaviour and provided for their spiritual needs. Their working day was long and arduous. It would start at 6:30am when they would carefully wrap their fingers in bandages known as 'cloodies' to minimize cuts from the short sharp knives, (cutag) they used to gut the fish. An infected wound would cut short their season and mean no wages. A good worker

could gut and clean 30 to 60 herrings a minute! A crew, for that is what a team is known as, consists of three girls, – two who gut the herring and one, normally the tallest, who packs them in the barrels. The packing is a job that requires considerable skill, as each herring must be placed on its back. Each crew works entirely on its own and is paid accordingly for the work undertaken. The herrings are put into a large vat called a 'farlan' from which the herring are drawn. The gutters then make a small incision beneath the gills and remove the gut and throw them into tubs according to their size in one swift motion.

When the long day was done, the girls would often be seen walking together in their crews, engaging their dexterous fingers in knitting and chatting of the days work and thoughts of home.



After the Second World War, the world had changed somewhat, and the demand for pickled herring had diminished accordingly. Without the demand the industry all but dried up and many of the Scottish fishing boats and the Scots Fisher girls returned to their homes north of the border.

As a child my mother would often threaten us that if we didn't behave, she would send us to the Scots fisher-girls, as they were often seen to be a coarse and hardy bunch of women who would make short work of an indolent child. I think this idle threat was completely unfounded, for whilst I'm sure there were some who were not to be crossed, most were happy young women who worked in some pretty horrendous conditions to provide much needed money for their families back home.

What good timing, I've just looked up from my laptop and I see the weather is getting out and I think it's time to go and rake a few cockles for my tea.

Robin & Carol Keightley.

## The Rectory

### St James the Least of All



My dear Nephew Darren

Our Lord said that we will always have some poor with us; were He to have been speaking to the clergy that day, I suspect He may well have said that we will always have some awkward parishioners with us.

My cross at present is Mr and Mrs Wartleby, our resident ‘greens’, who have adopted ecological attitudes with evangelical fervour.

They do not possess a car and travel everywhere on bicycles, have installed a wind turbine, knit their own muesli and I suspect use the village stream for washing. I can picture Mrs W bashing her husband’s shirts on stones on the riverbank while singing a native African folk-song. Everything they wear is home-made; one has a beard and smokes a pipe – possibly Mrs Wartleby.

Their helpful suggestions for church life have been legion: the organ uses electricity unnecessarily and should be replaced by a piano; the Rectory should be sold and the money given away while I board with parishioners on monthly rotation; we should only use home-brewed alcoholic drinks at social functions – clearly they have yet to sample Colonel Tewksbury’s elderberry wine, which our ladies have discovered is ideal for cleaning the brass in church.

Unfortunately, I made a deeply regrettable mistake last month in not cancelling our church council meeting when I was away at my annual college re-union. In my absence the Wartlebys seized the opportunity. The parish of St James the Least of All is now a deep green, ecologically committed, nuclear-free zone and I am to report back to the next meeting about what steps we will take to save the planet.

I may have made one error of judgement, but I will not make another. My list of suggestions is now complete:

1. To save paper, no minutes of meetings will be printed; I will simply tell people at the subsequent meeting what was decided at the previous one.
2. To save electricity, no lights will be used at Evensong (the Wartlebys attend Evensong), although parishioners may bring their own candles – which must first be checked by our health and safety committee (two can play at their game).
3. To economise on fuel, the church heating will only be turned on when the temperature reaches minus five degrees.
4. To reduce the use of unnecessary electronic equipment, the Rectory telephone will be disconnected.
5. A monthly relocation of the Rector will be too disruptive, so I will stay at each house for one year at a time; my first place of residence will be with the Wartlebys.

I anticipate that the original resolution will be overturned at the next PCC meeting – most probably by the Wartlebys.

Your loving uncle,

Eustace

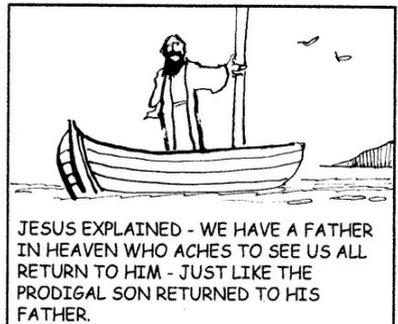
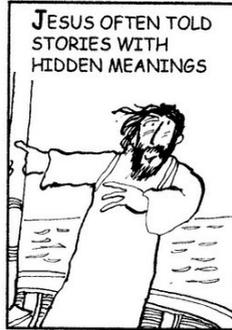
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### **‘Poor Cock Robin’**

Several children found a dead robin. Feeling that a proper burial should be performed, they secured a small box and some cotton wool, dug a hole in the back yard, and made ready to dispose of the deceased. The minister's 5-year-old son was chosen to say the prayer. And so with great dignity, he intoned, "Glory be to the Father...and unto the Son...and into the hole he goes."



# The tale of the Prodigal Son



## News

Christians have taken action to promote biodiversity for Season of Creation 2019

Church-goers across the world have been in wellies in recent weeks, in order to clean local waterways, plant trees and promote wild areas in churchyards as part of a global initiative to encourage biodiversity and help stem the effects of climate change.



## SEASON OF CREATION

From 1st September to 4th October Christians around the world, including from the Church of England, have joined together for the Season of Creation, a festival of prayer and community action to help protect the natural world.

An Ecumenical initiative launched in 1989, Season of Creation was given a major boost by Pope Francis in 2016 when, speaking before nearly two million people at the World Youth Day in Krakow, he declared 1st September an annual World Day of Prayer for the Care of Creation.

And with devastating wildfires in the Amazon and Siberia, the hottest late August Bank Holiday on record in the UK, and global wildlife populations reported to have reduced by 60 per cent between 1970 and 2014, more and more people are being moved to action.

Under its full theme 'The Web of Life: Biodiversity as God's blessing', Season of Creation 2019 encourages churches and communities to hold sustainability events, including cleaning local waterways, planting trees and allowing churchyards and other spaces to grow wild in order to encourage biodiversity. Participants are also challenged to photograph and share images that celebrate the biodiversity around their church on social media using #SeasonofCreation.

The Bishop of Salisbury, Nicholas Holtam a member of the Season of Creation Steering panel who also chairs the Church of England's Environmental

Working Group, said: “We love the beauty of the earth. The fires in the Amazon show how interconnected we are in this beautiful, wonderful, fragile planet. We know there are serious issues to address if we are going to care for God’s earth.

“Season of Creation is a chance once again to give thanks for the gifts of creation, to pray and act in ways that care for God’s creation and address the issues of climate change and the depletion of species. It is the joyful, hopeful responsibility of people throughout the world and particularly of the Church which is both local and global.”

Churchyards are important for their habitats and as refuges for wildlife and plant life. Most churches have some green space. And in some urban areas they are the only green ‘breathing’ space available for both wildlife and people. It is estimated that six out of 10 churches in this country have churchyards, roughly equalling the area of a small national park.

They are a precious resource which can make a huge difference to the biodiversity of the UK.

The theme encapsulates two theological principles, that all creation comes from God, and that humans play a part in it.

The Church of England has collated online resources to equip churches, communities and individuals to respond and pray during the Season of Creation 2019. It also provides resources for prayer and worship throughout the year here, and practical advice on biodiversity.

For more information and resources, visit [churchofengland.org/seasonofcreation](http://churchofengland.org/seasonofcreation)

## **Sports ministry receives boost from Church of England**

Five-a-side football, running groups, after-school sports and a boxing club are to be supported by the Church of England as part of a drive to reach people who may never have been to church before, it was announced today.

Football, netball and fitness groups are to be funded by the Church of England in Norfolk alongside holiday sports schemes and sports clubs aimed at children and young people.

The scheme is among projects across the country aimed at spreading the Christian faith, supported by more than £12million of Strategic Development Funding, a key part of the Church of England’s programme of Renewal and Reform.

The projects range from an expansion of Spanish-speaking congregations in south London to work with young people and students in Bradford, Exeter and London and a network of new churches meeting in venues such as community centres, cafés and a former pub in Cornwall.

The grants continue the Church of England's commitment to invest in communities with significant levels of deprivation with projects in St Austell, Liskeard and Camborne in Cornwall receiving funding. Other areas to receive support include Deptford and Erith in south east London, Gillingham in Medway, Kent, and Bradford in West Yorkshire.

Social action projects to receive support include a food bank and other services based at a church in Truro, work to help homeless people in Exeter and plans to support lunch clubs and toddler groups in Keighley.

An 'Eco-church' congregation is to be created in south London with a special interest in the 'fifth mark of mission' - the Anglican Church's commitment to strive to safeguard the integrity of creation – and social justice.

A church-run boxing club in Anerley, south east London, working to prevent young people turning to knife crime, is one of the parish projects in south east London set to receive support.

In the Diocese of Leicester, a £1.5 million grant has been awarded to encourage greater participation and leadership in Church of England churches by black, Asian and minority ethnic (BAME) heritage Christians. The project will focus on developing intercultural church communities where people of different cultural and ethnic heritage seek to learn from one another in order to deepen their understanding and experience of God and of each other. The sports ministry project in the Diocese of Norwich takes its inspiration from work already under way at St Thomas's Church in the city where 'sports ministers' work alongside children and adults.

The project is the first sports ministry work to be funded by Strategic Development Funding. It could act as a blueprint for dioceses across the country interested in promoting the Christian faith through sports.

Tim Henery, who leads sports ministry at St Thomas's, said: "A lot of young people see the church as just pews and hymns - not something that relates to them. Through playing sports they realise that there are people who come to church and are like them.

"Sports ministry is helping us to reach people who may never have heard the message of the Gospel, helping us to transform their view of the church. We are building relationships and changing lives."

Ruth Anderson, who founded the sports ministry work at St Thomas's, said:

the Cricket World Cup and England's women's football team in recent weeks. Our work presents an opportunity, through a shared love of sports, to talk about faith and the wider questions of life that we might not otherwise have had."

The Archbishop of Canterbury, Justin Welby, said: "From congregations in cafes and community centres to sports ministry and social action, these projects are moving the heart of our mission to where it should be, recognising Jesus beyond the borders of the institutional church. The Good News of Jesus Christ cannot be contained within existing worshipping communities. We want everyone to know how much they are loved by God." Debbie Clinton, who heads the Church of England's programme of Renewal and Reform, said: "These inspirational and creative projects are further proof of the Church of England's drive and commitment to bringing the Good News of the Gospel to all communities and areas of the country."

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## **Where are we with the Church Hall and Rooms ?**

It's now been two years since the old 'Church Hall' in Hall Road was demolished. The intention, developed about five years ago under our previous Rector, was to sell the plot on which the hall stood and use the proceeds to convert the adjoining 'Church Rooms' into two flats, which was hoped would provide the church with much needed funds generated from the rental. This was originally understood to be a viable proposition but alas, in early 2018 it turned out that the cost of converting the Church Rooms would not be covered. Thus the whole project was put on hold pending the arrival of a new incumbent to lead us through a revised plan. Members of the PCC recently met with Richard Butler the Diocesan Secretary and Alan Cole, Director of Property Services – Diocese of Norwich, to discuss what the various options open to us are, of which there are several. It is still felt prudent to involve both the new Team Rector, Helen Jary and eventually the new Team Vicar (when he or she is in post) in developing any long term plans.



If you have any contributions for the next monthly edition of the 'Pew News'  
please send your material to Robin Keightley

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