

## **From the Rector - Godly Play**

Over the three days of Monday 25<sup>th</sup> to Wednesday 27<sup>th</sup> April a Godly Play course was held in St Faith's Church House. The large room above the Havant Nursery, next to our Parish Office, once known as the Minor Hall, now hosts not only the studios of *'Talking News'*, but also a redecorated and refurbished room for the Sunday Club dedicated for Godly Play use. New shelves and cupboards have been bought for the room, so it was good to see it used by the group of 14 people, from all over the country, involved with the course. We enjoyed the course greatly, not least because our improved facilities were so good, and were excellently catered for by Susan and her faithful helpers (many thanks to Jenny, Peggy, Sheila, Sara and all). As we look forward to the redecoration of the Church Hall with its improved facilities, we can see something of its potential to provide an excellent venue for an increased range of more events like this.

The course was led by the Revd. Peter Privett and Alison Seamen and was attended by Fr Charles, Penny, Fiona and Deborah (our Sunday Club Leaders), Carmen (who leads the Women's Group) and myself from St Faith's, along with representatives from the Diocese (including Ben Mizen, Youth Officer, Revd. Peter Lippiett, Spirituality Advisor and Revd. Anne Leonard, Vicar of Hayling, St Peter & St Andrew), Youth Officers from Liverpool and Chester, a children's club leader from Petersfield, a Methodist minister in training and a Head Teacher. Monday and Tuesday ran from 9am to 9pm, so we certainly received intense training. But it was very worthwhile.

So what is Godly Play? Essentially it is a way of relating certain stories from the Bible or about the Church to a group of children (or adults) and then allowing space and time for them to wonder what the story meant to them. Rather than dragging the participants to a pre-set conclusion, they are invited to reflect upon what they have seen and heard, through carefully set questions. In this way the participants are gradually drawn into a wondering about the nature of God and how we perceive God. In one session, for example, we heard the parable of the mustard seed, but the teller not only related the story in word but also mapped out a picture before us. The seed grew into a tree and the birds came to nest in it. As we were led into the wondering section we explored whom the man that sowed the seed was, and what the tree might have represented to us. The power of the group enabled a rich deepening of the spiritual truths conveyed by the parable in the hearts of the participants. Furthermore through the use of craft activities the participants have the opportunity to explore in their own way their meaning of the story.

There are some strict rules about the way Godly Play is conducted. The participants only enter the Godly Play room when they are ready, and again the storyteller only begins when everyone is still and ready. S/he then asks the participants to notice from where in the room s/he is going to fetch today's story. Not only does each story have a specific pack but resides in a fixed location in the room, so that later the children can go back and play with the story on their own if they want to. While the story is being related the leader does not have eye contact with the participants, but focuses on the visual images that go with it. Only during the wondering does the storyteller look at the children. The text of the story and the

questions are set and deviation from this text is not encouraged, although it is stressed that each person needs to lead according to their own unique style or way of doing it. These texts, which were developed in the States by their creator, Jerome Berryman, have been refined over thirty years of working with children.

At each session there is also time for the Great Feast, reflecting the communion amongst those present. Although perhaps consisting only of a biscuit and water, children are especially fond of this time and relish the sense of occasion a feast provides. As such we can see the elements of the Eucharist in these sessions, but it has to be said they are perhaps more powerful than many of our church services! This has given me food for thought, I can assure you.

Godly Play provides not only a rich spiritual resource for children but for all of us. Those of us who were on the course are now working to further resource the room (we need to invest in other kit to fully stock the room) and on building a programme for the room's usage. We will make opportunity for various groups, of adults and children, to be able to use the room. We should also like to see it as a resource for the Diocese and other local churches to train leaders and to hold taster events. You can see that this much appreciated and powerful tool can benefit a wide variety of people and provide a rich ministerial focus from the parish. And don't worry if you are concerned about getting up the flight of stairs to experience Godly Play – plans are afoot to bring it to a level near you soon! So when we can make it available please come along and see it, so you can appreciate its value. In the mean time please pray for the planning group of Fiona Hedley, Susan Gibbons, Fr Charles Keay, Deborah Creasy, Carmen Stuart, Penny Britt and myself as we work through these challenges.

**David**

## **About The Parish**

Looking back at the Second World War, people today wonder how it was possible for the Nazi Party of Adolf Hitler to gain control of Germany and to unleash the Holocaust on the Jewish Nation. Why did the Catholic and Protestant Churches stand by while the Jewish Church in Germany was persecuted in the 1930s? Why did the German people put Hitler in power and give him fanatical support throughout the Second World War? Certainly one factor was the appalling burden placed on Germany by the savage terms of the peace treaty which ended the First World War. It destroyed the economic fabric of the country and was a major contribution to the unstable society which produced the Nazis. However, throughout it all, the Churches failed to give a lead. Yet an event occurred in Berlin in 1943 which demonstrated what could have been done if they had taken a stand against the rising Nazi Party.

After the catastrophic defeat of the German Army at Stalingrad, the SS and Gestapo became recklessly vicious in dealing with the German population at home. Throughout the early years of the war, thousands of Jews were allowed to live freely in Berlin, while doing essential work for the war effort. In February 1943, this all changed and the Gestapo rounded up the last ten thousand Jews in Berlin. Of these,

two thousand, virtually all men, were held in a facility in Rosenstrasse. They all had non-Jewish spouses and when news spread, hundreds of German wives gathered outside the prison to demonstrate, chanting "Give back our husbands!" The SS drove them off with great brutality and threatened to fire on them. But they just regrouped and advanced again in a phalanx, confronting the lines of armed SS with great bravery. This continued, day and night, for a whole week, with the non-Jewish wives standing their ground for their Jewish husbands. These wonderful women won a remarkable victory because the SS gave in and released the two thousand captives. This must rank with all the many acts of heroism during the war and remember, these women were German.

No such demonstration occurred in Rome and there was no protest from the Churches, when the Germans rounded up all Jews living in the City outside of the Vatican and sent them by train to the gas chambers. In France, the French police acted with great efficiency and vigour in rounding up the Jews of Paris, again without protest from the Churches. The distinguished historian of the period, J P Stern wrote, *"It seems without any doubt, that if the Churches had opposed the killing and the persecution of the Jews, as they opposed the killing of the congenitally insane and the sick, there would have been no Final Solution."*

Yet there were many instances of individual church members showing exceptional bravery in standing up to the Nazis. In Bavaria in April 1941, the Bavarian minister of education, Adolf Wagner, ordered the banning of crucifixes and all Christian hymns and prayers in schools. In what was described as the *"Mothers' Revolt"*, huge numbers of mothers massed outside every school in Bavaria threatening to remove their children unless the order was rescinded. Wagner capitulated and the order was withdrawn! Returning to the brave wives of Berlin, the incident was related in a book by another historian of the period, Nathan Stolfus. The title of the book says it all - *"Resistance of the Heart"*.

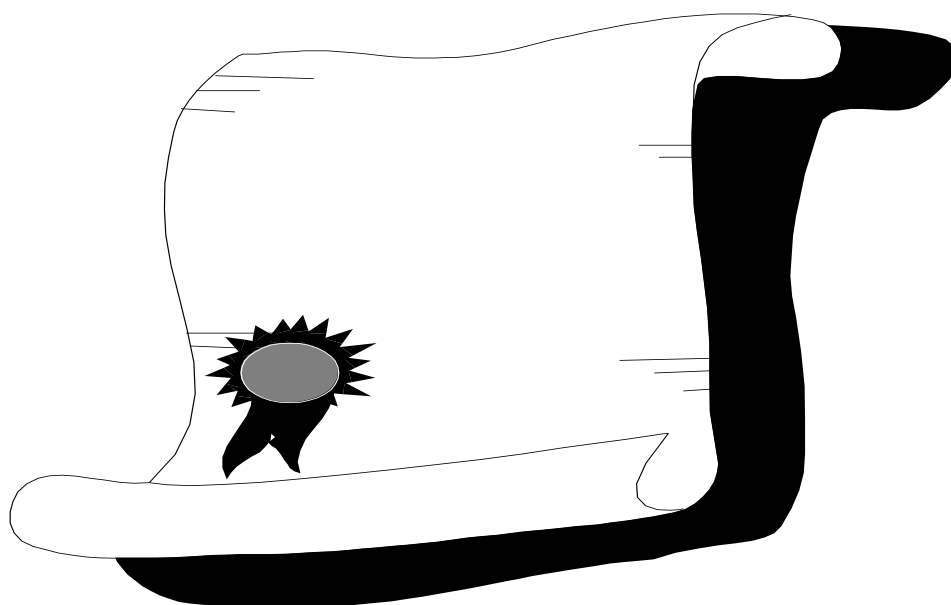
**Roger Bryant**

## **Annual Parochial Church Meeting 24 April**

The APCM was attended by 48 parishioners. Sandra Haggan and Jan Stuart were re-elected as churchwardens and five members elected to the PCC, making a total of 11 members. Full details are given on Page 22. Sidemen were also appointed for the ensuing year. There were no nominations for the two Deanery Synod representatives. Parishioners had the opportunity to ask questions on reports which had previously been circulated. The subjects ranged from the maintenance and development of the church estate, youth matters including the Sunday Club and child protection, the 2004 Financial Accounts, health and safety, etc.

The Rector gave his Annual Report in which he spoke of the General Election and asked parishioners to think carefully about the issues like Immigration, Free Trade, etc. He urged them to consider how Jesus would have voted. He thanked everyone for their work in the year on committees, clubs, flower arrangements, refreshments,

social activity, etc. He made particular reference to Edna Gomersall for her magnificent management of the Church Shop and a bouquet of flowers was presented to Peggy Sparks who was standing down after many years of organising the Parish Breakfast rota. He thanked the previous Music Director, Judith Williams, for her work with the choir and welcomed her successor, Sylvia Willey. He thanked Vicki Mockford (Verger), Georgie Black (Parish Office Administrator) and his curates, Father Charles and Father David for their hard work and support. In conclusion, the Rector looked forward to the coming year in which all the work of the last two years would culminate in the formulation of plans for the Church and Hall Complex which would give direction and focus to our Ministry in Havant. Finally, Sandra Haggan on behalf of the churchwardens and parish thanked the Rector for all his efforts and spoke of the challenges of the next year.



### **From the Registers**

1<sup>st</sup> Baptism of  
William John Udy

27<sup>th</sup> Marriage of  
Christopher Clarke and  
Louise Chapman

## The Gift of Love

Sometimes a writer in a simple story reveals more about human relationships and behaviour than a weighty tome by an erudite professor of philosophy. One of my favourite short stories is *“The Gift of the Magi”* by O.Henry (penname of William Sidney Porter, an American writer who died in 1910).

In brief, and as I remember it, the story concerns a devoted, but impecunious, young couple living in a rundown apartment block in New York. Della, the wife has beautiful brown hair which, let down, reaches below her waist. It’s husband Jim’s pride and joy to look with eyes of love at Della with her beautiful hair; the other treasure in his life is the handsome gold watch given to him by his father. The time is Christmas Eve and Della, who wishes desperately to buy a present for Jim, is counting her meagre savings from house keeping money – it amounts to one dollar eighty seven cents. Della makes up her mind and goes to a hairdresser on Broadway and sells her lustrous locks for twenty dollars. Next, she goes to a nearby jeweller’s shop and adding one dollar to her bounty, buys a platinum fob chain for Jim to display on this prized watch. Back home in the apartment Della looks in the mirror and wonders what Jim will think and say when he sees her cropped like an urchin.

Jim arrives home from the office where he is a lowly clerk on the first rung of the business ladder. He looks at Della with an expression she can’t make out, not anger, nor surprise, nor disapproval – he simply stares at her with this peculiar expression on his face. Della says, *“Don’t look that way darling, I sold my hair because I couldn’t bear to let Christmas go by without giving you a present, I’ve bought a beautiful present for you”*. Jim comes out of his trance, takes a package from his overcoat pocket and hands it to Della. She tears off the wrapping, opens the box within and gives a scream of joy and delight which changes quickly, almost to a sob. For there lie a set of beautiful pure tortoiseshell combs with jewelled rims – combs she had long coveted as she gazed at them in the shop window – a perfect adornment for her vanished hair. *“My hair grows fast, Jim”* she says, then *“Oh, you haven’t seen your present yet!”* She hands him the platinum fob chain saying, *“This will look dandy on your watch, you’ll show it off a dozen times a day”*. Jim says, *“Della, let’s put our presents away for a while, they’re too nice to use now. I sold my watch to buy your combs”*. They embrace, they will put their presents away for now, their time will come.

They had given each other the greatest gift of all – the gift of love.

*With acknowledgement, thanks and apologies to O.Henry. J.B*

*(Do you have any memories of a story that you have read and would like to share it with our readers? - then please give them to the Editor)*

## The Boyhood of Jesus

The Bible tells us very little about the boyhood of Jesus. In fact only two Gospels, Matthew and Luke, tell us of His birth. Mention is made of Him, thought to be at the age of twelve, leaving his parents and returning to the Temple in Jerusalem, where they found Him talking to the Elders. Otherwise, we know nothing of His boyhood and, indeed, little of His family. I remember that in my late teens, I was surprised to learn that Jesus had siblings and of these we really only know of His brother James. However, the early Church had written (apocryphal) accounts of the family and boyhood of Jesus, some of which were contemporary with the Gospels.

In early times, most people could not read but they were familiar with tales which had been handed down from generation to generation. Peter Appleby and I had a teacher, named Ashton-Caine, who was in his late 60s soon after the Second World War. He once said that as a very young man, he had met a very old lady, who, as a small child, had been presented at court to Napoleon Bonaparte. The period from this lady to the two of us spanned almost 200 years, so it is not surprising that stories could be passed down the centuries. So what did the early Church know of the family of Jesus?

The apocryphal texts tell us that the parents of the Blessed Mother Mary, and therefore the grandparents of Jesus, were Joachim, who owned vast flocks of sheep in the hill country of Jericho, and Anne, whose family owned great estates close to Mount Carmel on the seaboard of Galilee. The couple lived wealthily, but piously, in Jerusalem, and were great benefactors of the Temple. The texts have it, that Joachim was banned from the Temple for failing to have an offspring and in his humiliation, he blamed Anne and left her to return to the hill country, where he stayed for 40 days. During this time, an angel awoke him from sleep with the news that the Almighty would grant him fatherhood. Simultaneously, an angel appeared to the shamed and distressed Anne, saying *"Anne, Anne the Lord has heard your prayer. You shall conceive and bear, and your offspring shall be spoken of in the whole world."* Joachim returned home and Anne conceived. The 20 years barrenness of Anne ended with the wondrous birth of Mary, foretold by angels as the bearer of exceptional destiny.

At the age of 3, Mary was taken in great ceremony to the Temple, where she was to remain in the Temple School until she attained womanhood. In biblical times, this would have been between the ages of 12 and 14, at which time most girls married. Anne and Joachim now leave the scene and the Chief Priest is described as taking full parental control of Mary. When she attains the age of 12, some accounts say 14, an angel appears telling the Chief Priest to call single men to come with staves to the Temple, so that the Lord could miraculously indicate *"to whom his wife Mary shall be"*. A dove descends on the staff of Joseph, the carpenter, and the Chief Priest says to him, *"Joseph, to you has fallen the good fortune to receive the virgin of the Lord; take her under your care."* The texts tell us that an astounded and reticent Joseph pleads his seniority and his inappropriateness as the husband of so young a bride. But he recognises that he must obey the will of God. According to the accounts in the East, Mary goes to the house of Joseph in the company of five virgins, Rebecca, Zipporah,

Suzanna, Abigail and Cael, who are to remain with her until her marriage. As we will see next month, this version was not accepted in the West. **Roger Bryant**

### **PCC Meeting 16 May**

The meeting elected officers and PCC members to committees as shown on Page 22 of "*Faith Matters*". Sylvia Willey had been appointed Music Director on 24 April. The meeting approved the Parish Child Protection Policy Statement (which is displayed on the church notice board). Following the Open Evening on 11 April, the Property Development Group had revised the plans for the Hall. St Nicholas Chapel had been redecorated. The Havant Borough Council was considering the use of new paving stones or a combination of original and new for the church footpaths.

*(At an onsite meeting 17 May, the Diocesan Architect advised Havant Borough Council to go ahead and lay new Marshall's Tegula blocks as the existing stones are in a very poor condition and could not be satisfactorily and safely re-laid. This will be seen as a temporary measure (2-3 years) until further external work is undertaken.)*

### **Buildings Management Committee Meeting 28 April**

The Quinquennial Report had been referred to the newly appointed Parish Architect, Richard Glover, who will also consider the proposed new sound system. St Nicholas Chapel would be decorated shortly and Havant Borough Council's Liveability Fund Group wanted to have it for a day for a display. A donation would be sought for its use. A new window and lintel had been installed in the Hall Complex. Minor repairs would be undertaken to the tiled roof of 2/4 North Street. The footpath around the churchyard had been cleaned. HBC will be relaying the existing natural stone slabs on a new bed of mortar, as they considered new blocks would look out of character.

### **Historic Churches Trust Sponsored Bike Ride & Walk**

The Sponsored Ride & Walk this year is on Saturday the 10<sup>th</sup> September from 10am-6pm. The guidelines are all as last year. Sponsor Forms and details will be available from me later. Please keep this date free. **Audrey Currie**

## Correspondence Column

*The following are extracts from an exchange of letters.*

Dear June Bennett,

I am enclosing three pictures of Rear Admiral Motton's grave in Warblington cemetery. The inscriptions are:

IN DEAR MEMORY OF MY HUSBAND FREDERICK GEORGE MOTTON  
PAYMASTER REAR ADMIRAL C.B.E DIED MARCH 3<sup>RD</sup> 1935, AGED 63

LORD IN THY MERCY GRANT TO US AND THOSE WE LOVE HOLY REST AND  
PEACE AT THE LAST

ALSO ETHEL HIS BELOVED WIFE DIED MAY 9<sup>TH</sup> 1962, AGED 80 R.I.P

I have looked through our magazines that we hold from 1930-1935 but cannot find any mention of Frederick George Motton. Also, there are very few of the congregation that were around at that time. However, now that I know his wife died in 1962 I shall see whether anybody knew her.

I have enclosed a copy of the May edition of our magazine where I print your letter.  
Yours sincerely,

**Colin Carter**

Dear Colin Carter

How very kind of you to go to so much trouble and to take such beautiful photographs. It was also very thoughtful of you to type out the two inscriptions. These three photographs, with the one of Frederick as a young Naval Officer, will certainly enhance the chapter on his life in my fourth journal.

I was delighted to receive the May issue of your Parish Magazine. The V-E Day WWII Memories certainly brought back memories for me. I was training at Guy's Hospital during the V2's but on the 8<sup>th</sup> May I and some other Nurses who were off duty went to Trafalgar Square for the celebrations. Sadly I only found later that a dear friend – a Pilot in the Fleet Air Arm – on the 6<sup>th</sup> May failed to land on his Aircraft Carrier after returning from a flight over Rangoon. His mother never got over the shock.

I agree with Margaret Galt you certainly put together a very interesting Parish Magazine. Your funds I feel deserve the enclosed.

Yours very sincerely,

**June Bennett**

*(If anyone remembers Ethel Motton please let me know. June Bennett's generous donation has been put in the "Magazine Fund".)*



## News from Nottingham

The number of churches to have experienced my saxophone playing doubled when I played the sax for the main college communion service a few Thursdays ago (Thursday evenings here are like Sundays in church). As many of the congregation knew the story behind my sax, they were smiling at me and egging me on. Playing with a loud band was just great and I loved it.

Mondays here are devoted to spirituality and the “*formation*” (non-academic) aspect of our training. One Monday, we had a whole Quiet Day, led by the former Archbishop of Canterbury, George Carey, who was really inspiring. On other Mondays, we have had a choice of sessions on different forms of spirituality: Ignatian, Celtic, icons and some more unusual things. We are encouraged to experiment with different ways of being with God, so as to develop a spirituality that will sustain us through the future. I helped one of the tutors lead a series on the spirituality of hymns. It’s remarkable how much of our theology we get from singing hymns, without necessarily noticing what we are learning. For many people (myself included), hymns are among the most powerful means of worship, but how often do we actually sit down with a hymn, read it carefully and ask ourselves whether or not we agree with what it says?

Since half term, we have been studying Christology. I had no idea what that was: it’s the study of exactly who Jesus was and is. In the early centuries of Christianity, there was a lot of argument about this, particularly over how Jesus could be both fully God and fully human. One of the ways we can tell what early Christians believed is by looking at the liturgies they used for baptism and Eucharist, which are very similar to those we still use, though occasionally crucially different. Grappling with the various theories and heresies (theories which were rejected) in the early church is, as our tutor said, like nailing jelly to the wall and makes you question everything you thought you believed. I’m just about emerging through the fog, which is just as well, as we have an exam on Christology at the beginning of next term.

On a less head-spinning level, we have also been studying methods in mission and evangelism, which has been great fun. We had a whole morning with a couple who have set up a church in a brand new housing estate near Northampton. They have been there about three years, and by totally immersing themselves in this new community have shaped how the community has formed. Their “*church*” includes mother and baby groups, Alpha type groups and kids’ clubs, as well as a variety of activities on Sundays. They are an example of the “*fresh expressions of church*” described in the Church of England’s report *Mission Shaped Church* – through which the church is growing and which are likely to be increasingly important in the future.

So inspired have I been by this mission course that I found myself one afternoon in the centre of Nottingham with two friends and a video camera, making a film for a seminar. Having read all the statistics about growing numbers of “*the unchurched*” and why people don’t go to church, we decided to put it to the test. So we asked

people to tell us the reasons why they don't go to church. People were very happy to talk to us: many had been to church as children and then stopped; most thought "church" equals Sunday services and nothing else; surprisingly few said "boring" or "irrelevant", but they all had a negative perception of church; no one could suggest anything that might make church more appealing; all were very tolerant and thought church was fine for people who were into that sort of thing; some were clearly spiritual and were exploring various faiths, though usually not Christianity; no one was remotely hostile. It was fascinating and it underlined how much the church has to offer, but how far it has to go in changing people's perceptions of what it is.

Continuing our work with the hospital chaplaincy team at the Queen's Medical Centre on Sundays, we had a guided tour of the A&E department – which, with 400 admissions a day (all to be processed within four hours), claims to be the busiest in Europe; we also visited intensive care and the neonatal unit for sick babies. The staff who met us was all passionate about their work and we felt privileged to meet them. We also spent an afternoon with the multi-faith bereavement centre, which cares for bereaved families. We visited the chapel of rest, mortuary and post-mortem room and were impressed at how professional and caring everything was, including the fact that we did not see any dead people, because that would have been inappropriate. Our work at the hospital has now finished and has given us a real insight into the immensely valuable work done by hospital chaplains of all faiths.

A social highlight of the term was the College Revue one Saturday evening in the local village hall. As you would imagine, many of us here are extroverts, so there was no shortage of acts. My fellowship group did a sketch on "Church Hopping" – the church visits that we did in our first term. And another group of us had a lot of fun making (in advance) a "Big Brother Theological College" video, featuring us. It's scary how quickly we have become used to things which we now consider quite normal, but which other people would find bizarre, so there was plenty to poke fun at.

I'm writing this on the last day of term, with the sun streaming in through the window and a suitcase waiting to be packed. I have thoroughly enjoyed this second term. A peculiar feature of being an ordinand is that Holy Week and Easter are rest times – something that I suspect will never happen again.

**Rachel Phillips** (is the niece of Alan Hakim)

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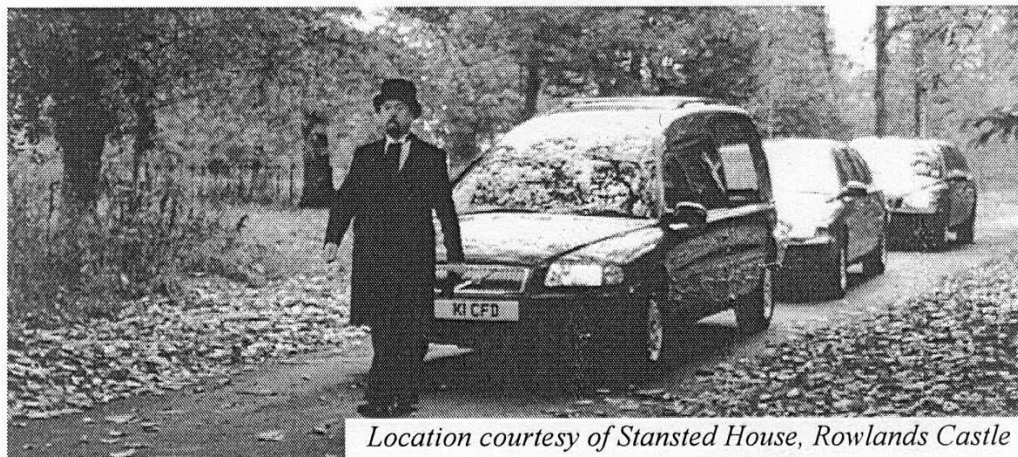
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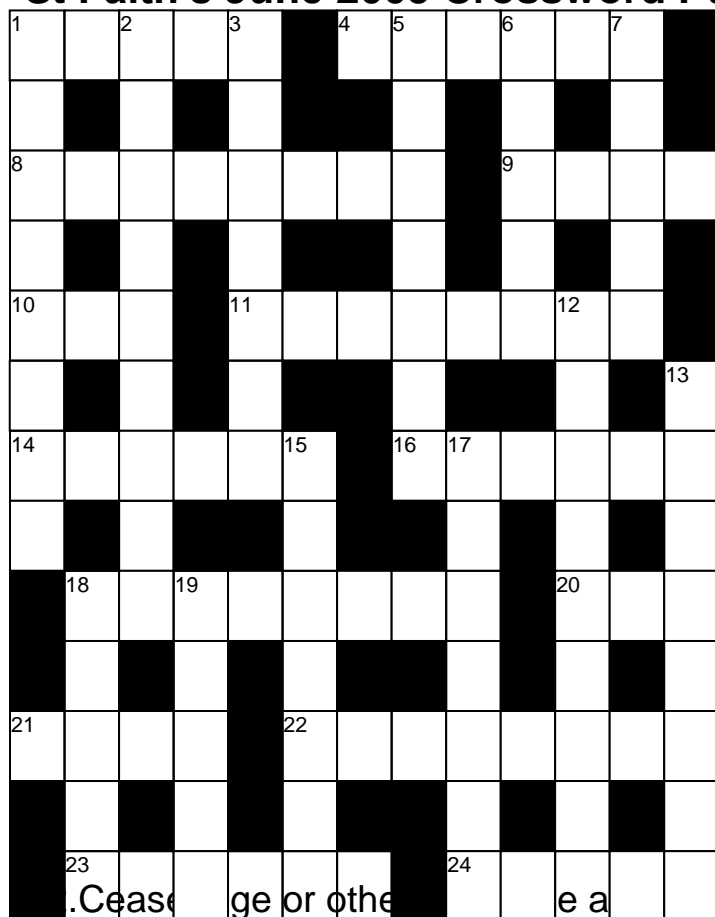
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## St Faith's June 2005 Crossword Puzzle



### Across

1. Ecclesiastical headgear found in corner joint (5)
4. Last hang-out for highwaymen? (6)
8. Peculiar result an umpire and a judge revealed (8)
9. A hideaway perhaps in the Middle East (5)
10. One party created a fuss (3)
11. Ancient honour on display in USA (3,5)
14. Poem for Church leader in eastern limits (6)
16. Burns called for wine in a silver one (6)
18. "That every ----- the garden wears" (8)
20. To allow for impediment (3)
21. Maggot could be good to eat (4)
23. Silent, keeping at back to cause change (6)

- threat (8)  
24. Carries betting machines (5)

### Down

1. Ordered for chap out of fashion (8)
3. Nobleman ordered organ part (7)
5. Within view of perceptive understanding (7)
12. Go very quickly to ignite old candle (9)
17. Seat from side to side (7)
18. No place for a man to live (5)
19. Morning section presents terms of reference (5)
2. Stressed science say repeated meaning – adequate enough? (9)
6. Comic feast and celebration (5)
7. Not fourteen or fifteen but very small (5)
13. Highlights characteristics (8)
15. Urgent information found in way out (7)

Compiled for St Faith's by **Sisyphus**

### Answers to the editor by 15<sup>th</sup> June please!

Answers to May 2005 Crossword

Across: 1. And So To Bed, 8. Details, 9. Erica, 10. Echo, 11. Leonidas, 13. Houri, 14. Sunup, 16. Articles, 17. Isas, 20. Scoop, 21. Inkwell, 22. In Hot Water.

Down: 1. Addle, 2. Dutch Auction, 3. Ovid, 4. Oyster, 5. Evenness, 6. Find Ones Feet, 7. Pass Up, 12. Linchpin, 13. Hearse, 15. Merino, 18. Solar, 19. Skew.

The first correct answer out of the hat this month was from Mary Harfield, with other correct entries from Ann Slade, Ruth Tunks and Joy Utting.

## Word Search – Trafalgar 200

This month, as part of Trafalgar 200 celebrations, there is an International Fleet Review in the Solent (28 June) and an International Festival of the Sea in the Portsmouth Naval Base (30 June – 3 July). Can you find the attractions in the Portsmouth Area listed in the grid? Words may be read forwards, backwards, up, down or diagonal and are in straight lines. Where a “/” is shown the words are not contiguous in the grid. Please note that the two words in brackets, i.e., FLEET & CENTRE, are NOT included in the grid.

**Colin Carter**

ACTION/STATIONS	FORT/NELSON	PALMERSTON/FOLLIES
CASCADES	GUILDHALL	PORT/SOLENT
CATHEDRAL	GUNWHARF	PYRAMIDS
CHARLES/DICKENS	HISTORIC/DOCKYARD	SEA/FESTIVAL
CONAN/DOYLE	MARY/ROSE	SPINNAKER/TOWER
EXPLOSION	MOUNTBATTEN/(CENTRE)	VICTORY
(FLEET)/REVIEW	NAVAL/MUSEUM	WARRIOR

C	O	N	A	N	C	F	S	E	I	L	L	O	F	V
H	I	S	L	L	A	H	D	L	I	U	G	S	I	F
W	F	R	S	D	I	M	A	R	Y	P	E	C	O	E
A	A	R	O	N	O	N	C	R	A	A	T	R	N	L
R	C	R	A	T	O	C	O	A	L	O	T	E	O	Y
R	R	A	R	H	S	I	K	S	R	E	T	X	T	O
T	F	E	T	I	W	I	T	Y	L	T	S	P	S	D
S	O	E	K	H	O	N	H	A	A	E	P	L	R	O
N	E	W	S	A	E	R	U	B	T	R	N	O	E	C
E	A	D	E	T	N	D	T	G	W	S	D	S	M	M
K	L	V	A	R	I	N	R	E	P	O	T	I	L	U
C	I	A	Y	C	U	V	I	A	O	L	R	O	A	E
I	V	R	V	O	S	V	A	P	L	E	O	N	P	S
D	A	A	M	A	E	A	C	L	S	N	P	O	R	U
M	E	S	O	R	N	A	C	A	C	T	I	O	N	M

## From the Editor

Last month Beryl and I took a short break to Scotland and visited the Isles of Mull and Iona. Iona has been a place of Christian worship for more than 1,400 years. St. Columba fled to Iona from Ireland in the year 563 and established a monastery. The conversion of most of Scotland and Northern England to Christianity followed. It is the centre of Celtic Christianity and there are articles in *"Faith Matters"* in the October 2003 edition (Celtic Christianity – page 1) and in the January 2004 edition (The Celtic Church – page 7).

*Tobermory is on the Isle of Mull and those of you with young children will know that the television programme "Balamory", with all the brightly coloured houses, is filmed from there.*

**Colin Carter**

**Congratulations** to Charles Chase who celebrated his 95<sup>th</sup> birthday on 12<sup>th</sup> May. Charles was the owner of *"The Ship Inn"* at Langstone and attended St. Nicholas Chapel for many, many years.

## Youth Club

The St Faith's Youth Club has now been running since January 2005 and is proving to be a great success. We get an average of between 15 and 20 children between the ages of 9 and 15. Most are part of the congregation but we are always delighted to get some children from outside St Faith's.

The children named the club the *'Young Believers Club'*. A little prescriptive you may think but its not putting anyone off and we think it quite fetching.

While our new club may lag a little in order, organisation and structure, it makes up for it in fun, freedom of expression and creativity. The children unwind and get a chance to express themselves. And we play games that are so fresh; they almost seem to have been invented there and then. That's because they are. Not really. Well maybe a little.

We are developing the activities as we move on and are planning to include plenty of new features including sailing and team sports. And while there hasn't been a formal programme of religious based activities, we do try to include discussion and debate with the support of our clergy.

A number of St Faith's alumni are involved including Rosemary Thomas, Victoria Smith, Fiona Hedley, Simon Creasy, Barry Hudson and Anne Fluck. We also have regular support and involvement from David Gibbons and Charles Keay.

The club runs fortnightly from 6 to 7.30pm on Sunday evenings in the Hall. For information contact me, **Martin Poliszczuk** on 9247 6001.



## **Local Choirs Combine for War Anniversary**

Two choirs from Portsmouth and two from Southampton are joining together on Sunday June 26<sup>th</sup> to present a performance of Benjamin Britten's *"War Requiem"* in Portsmouth Guildhall. Portsmouth is represented by the Portsmouth Festival Choir and the Portsmouth Youth Choir and Southampton by the Southampton Philharmonic Choir and the Southampton University Phil. The choirs will be accompanied by the Bournemouth Symphony Orchestra, with international soloists Katarina Leitgeibe (soprano), Justin Lavender (tenor) and Pavel Baransky (baritone). This concert is being presented in association with The Royal British Legion, who will be making a collection for their work.

The War Requiem is acknowledged to be one of the greatest choral works of the twentieth century and combines the words of the Latin Mass with poems by Wilfred Owen, who wrote very movingly of his experiences in the trenches during the First World War. Benjamin Britten wrote it for a first performance in the newly rebuilt Coventry Cathedral in 1962.

David Gibson, Musical Director of Southampton Philharmonic Choir, who will be conducting the concert says *"With 100 professional musicians in two separate orchestras, four choirs and two organs this is certain to be an exhilarating sound and a truly memorable occasion - a fitting tribute to all those who fought on our behalf in the Second World War and a clear signal of our determination to promote peace and goodwill in the twenty-first century"*.

The concert is being supported by awards from the Lottery for All Programme, the Britten-Pears Foundation and Hampshire County Council. Tickets can be obtained from Portsmouth Guildhall Box Office on 023 9282 4355. The concert starts at the early time of 7.00pm.

## **Havant During World War II**

To mark the 60th Anniversary of the end of World War II we are having an exhibition in church 1<sup>st</sup>-5<sup>th</sup> July 2005 about Havant during the war. We are looking for anything connected with Havant during the war years - your memories, photographs, memorabilia from school days, evacuees, the Home Guard, Air Raid Wardens, the hospital, weddings, the armed forces, the camps, factories, buildings taken over by the War Department, the VE & VJ street parties, HMS Havant - in fact anything you might like to share with us. If you can help us in anyway please call Sandra Haggan 023 9245 5161

## **1940s Evening with The Langstone Swing Band**

This will be held in the Church Hall on Saturday 2 July commencing at 7.30pm. There will be a cold supper (rationing you know!). Please dress in 1940s style.

## For Your Diary

<u>Date</u>	<u>Time</u>	<u>Event</u>	<u>Where/Cost</u>
Saturday 4 June	10am-noon	Coffee Morning	St Faith's Church
Sunday 5 June	6pm	Youth Club	Havant Park
Monday 6 June	8pm	SC Meeting	Rectory
Sunday 19 June	6pm	Youth Club	Billy Line Walk
Sunday 26 June	4pm	Strawberry Tea	Rectory
1-5 July	daily	Havant During WWII Exhibition	St. Faith's Church
Friday 1 July	7.30pm	Dynamo Youth Theatre	Church Hall/£6
Saturday 2 July	7.30pm	1940s Evening - Langstone Swing Band	Church Hall/£10
Sunday 3 July	6pm	Youth Club	Outdoor Games
Sunday 17 July	6pm	Youth Club	Beach Party
Monday 18 July	7.45pm	PCC Meeting	Church House
Saturday 6 Aug	10am-noon	Coffee Morning	St. Faith's Church
Saturday 27 Aug	10am	Town Fair	St. Faith's Church
Saturday 3 Sep	10am-noon	Coffee Morning	St. Faith's Church
Saturday 10 Sep	10am	Bike Ride & Walk	Various Churches
Saturday 10 Sep	3pm	End of Summer Party	Rectory
Saturday 17 Sep	7.30pm	Emsworth Concert Band	St. Faith's Church/£6
Monday 19 Sep	7.45pm	PCC Meeting	Church House
Saturday 1 October	10am-noon	Coffee Morning	St. Faith's Church
Saturday 1 October	7.30pm	Harvest Supper	Church Hall
Saturday 8 October	7.30pm	Annual Cancer Research UK Quiz	Church Hall/tba
Saturday 5 Nov	10am-noon	Coffee Morning	St. Faith's Church
Monday 21 Nov	7.45pm	PCC Meeting	Church House
Saturday 26 November	7pm for 7.30pm	Bell Ringers Christmas Dinner	Church Hall/tba
Saturday 3 Dec	10am-noon	Coffee Morning	St. Faith's Church
Monday 23 Jan	7.45pm	PCC Meeting	Church House
Monday 30 March	7.45pm	PCC Meeting	Church House
Sunday 23 April	11.15am	APCM	Church Hall

## Concerts

Please note that the concerts scheduled for 4 June and 16 July have been cancelled.

## **The Christian Church Today - A Liberal Point of View**

**The Christian Religion** claims to offer the opportunity for a more completely fulfilled earthly life, said to be followed by eternal bliss in the presence of the Creator, made available through the life, death, and resurrection of Jesus Christ. Sin is seen as being inevitable, because of mans' historic fall from grace, both in some distant golden era of innocence, and throughout the succeeding generations. Guilt is, however now absolved and forgiven by the unfailing sacrifice made in and through the temporal life, death and resurrection of the Creator, in the person of Jesus Christ. The traditional interpretation of this Atonement however, would insist the gifts of forgiveness, fulfilment and eternal bliss, so freely given by the Creator, remain on offer exclusively, and more importantly, conditionally, only to those who profess an orthodox Christian creed, and engage in acts of sacramental Christian worship that emphasise the endemic sinfulness of mankind rather than the grace of the God.

**To many in this land, this tradition, and by default this religion has become untenable, and worse, irrelevant.**

**Perhaps it is time for a new tradition, even a review of the Christian Gospel?**

Universal truths will ultimately be found to be exactly that, whether or not one has the opportunity or ability to know value or understand them. Yet to claim possession of such knowledge is at best unwise, unless one has extraordinary power or authority. Such power and authority was indeed claimed by the man Jesus, and is acknowledged by his followers; it is this that identifies Him as Messiah, rather than prophet.

**Faith** is the proclamation and acceptance of assumed basic theological and philosophical statements, speculations that as yet, may or may not be proven in scientific terms.

Whilst such statements are built upon the assumption of divine inspiration and that they will be proven right, in or beyond the fullness of time, they must also be seen as the rational offerings of fallible men and women.

Ongoing scientific research will inevitably call into question many well loved Christian paradigms and myths, used through the ages. The defence and continued use of many such ancient myths, models AND customs, may often owe more to nostalgia than the rejection of a more enlightened or rational religion; where such myths and models remain unchallenged, the religion risk of becoming superstitious folklore.

Both science and religion seek universal truths, science principally by observation and logical deduction, religion by placing the results of such research in the context of a supernatural creator. Both must remain contemporary. Our behaviour, including the application of science through technology, needs be constrained by a theology and philosophy expressed in terms compatible with, and understood by, those who seek to understand the wonders and needs of God's creation, not restricted to terms and phrases retained primarily to meet the emotional needs and comfort of

those who would teach and preach.

**Original sin** is not our inheritance of guilt, but our predisposition to respond to genetic impulse, or pressure of circumstance, without due cognisance of the Creator, or regard for mankind.

**Repentance**, in the full meaning of the word, means *“to look again”*, and *“to change ones mind”*. It is the willingness to accept the need for change, not only in our behaviour, but also in our understanding, that is so important to spiritual growth. Remorse and contrition may result from this inward reflection, but they are mere by products, not the main event.

**Atonement**, in the Christian context, is a three party state, involving you, your brother or sister, and your creator, made possible by the cross, where Jesus performed the act of conciliation: this was no gift of appeasement to an offended supernatural power, but rather an act of mediation through which mankind has been, and continues to be assured of the loving, fatherly, nature and purpose of its' creator.

It was and is and will be here, on the cross, that God and man becomes *‘as one’*. The Christ is not only delivering the word of God, He is carrying forward the whole creative process!

Here is to be found and demonstrated the ultimate in self-sacrifice to ones' creator, and to ones' fellow beings.

This gift, so graciously given, must be made known and better understood by all to be **unconditional, and applicable to everyone**. There is simply no way of escaping from the love of the Creator!

This ennoblement of mankind to the status of *‘children of the Creator’* may yet remain unknown to some, rejected by others and beyond the comprehension of most, and yet, if true, there it stands.

**Reconciliation** may often be required between brothers and sisters, but we cannot be reconciled to God as separation from Him has already become impossible

**Perhaps this is the new *“Good News Gospel”*, the ultimate *“Universal Truth”*, the *“New Tradition”*.**

Mankind has been given both the **ability, and the responsibility** to evolve spiritually, not by its own feeble efforts alone, but with and through the grace and will of its Creator *‘Pelagius and Augustine brought together!’*

### **The potential for Change**

Those fortunate enough to be made aware of this Universal Truth, that is, the Church of Christ, are doubtless obliged to respond by admitting their continuing fallibility and weakness, and seeking further assistance and guidance from their Creator. This they must do, for themselves and on behalf of their brothers and sisters, perhaps emphasising their redemption a little less, and their spiritual evolution a great deal more; but above all, they must give true and joyful thanks for

all they have received.

Those, both inside and outside the church ,appearing to ignore or failing to respond to the gifts, are not however to be considered disqualified from them ,for that decision must rest entirely with the giver; but rather, we with them are to be seen as even more obviously dependent upon the grace of the Creator.

Perhaps it is the degree or magnitude of this our dependence upon that grace that will at last become known to each one of us at our time of judgement.

### **Toward The Future**

We will all inevitably continue to be seen to fail in our responsibilities, through ignorance, arrogance and our own fallibility, yet separation from our Creator remains impossible.

We remain individually and corporately obliged to acknowledge our debt of thanks to our Creator; to make known the Universal Truth of His unremitting love for every one of his children, by attempting to place the welfare of others at the centre of our lives, and by reconciling our differences where ever, and when ever they occur.

It is perhaps our obligation to continue to try, (rather than to succeed,) that is so imperative. We must, above all be seen to be celebrating and **enjoying to the full** our privileges and humanity, ever mindful of our unique position as Children of God.

Throughout our endeavours and celebrations, we must never forget we have been assured of continuing support, growth and enlightenment through the supernatural powers of the Holy Spirit. To spurn the opportunity and responsibility for continuing growth and further enlightenment is perhaps the greatest sin of all.

Meanwhile, that small part of the church to which we belong, would perhaps do well to be seen to be prepared to “*look again,*” at its traditions, and at times be prepared to “*change its’ mind*” both in its’ delivery of what it perceives to be the word of God and in its’ response to the needs of the community.

***Ivan Morley***

*Those who do not know how to weep with their whole heart don't know how to laugh either.*

***(Golda Meir)***

## MEMBERS OF PAROCHIAL CHURCH COUNCIL (PCC)

Reverend David Gibbons (*Chairman & Incumbent*)

Fr. Charles Keay (*Curate*)

Fr. David Williams (*Curate*)

Prof. Jan Stuart (*Churchwarden*)

Mrs Sandra Haggan (*Churchwarden*)

Mrs Sue Casey (*Hon. Treasurer*)

Mr Roger Bryant (*Hon. Secretary*)

Mr Colin Carter

Mrs Fiona Hedley

Mr Barry Hudson

Mrs Joan Medley

Mrs Anne Plater

Mr Martin Poliszczuk

Mrs Jenny Sagrott

Miss Peggy Sparks

Mr Robert Wilson

Deanery Synod Representative: Mrs Shirley Caunter

**Standing Committee** is the only committee required by law. It has the power to transact the business of the PCC between its meetings, subject to any directions given by the Council. Members: **Rector, Churchwardens, Treasurer, and Secretary.**

**Buildings Management Committee (BMC)** attends to the use, repair and development of all parish buildings. Members: **Robert Wilson (Chairman)**(1&2 Churchfields), **Peter Appleby (Secretary)**(Christchurch Bungalow), **Sandra Haggan (Hall Complex)**, **Anne Plater (St. Nicholas Chapel)**, **Jenny Sagrott (St. Faith's Church)**, **Peggy Sparks (2-4 North Street)**, **Barry Hudson, Carmen Stuart** and **Paul Utting (Christchurch Centre).**

**Fabric Sub-Committee to the BMC.** Oversees the implementation of the Quinquennial Report. Members: **Carmen Stuart, Jenny Sagrott** and **Paul Utting.**

**Property Development Group (PDG)** oversees the production of a plan for the development of the church properties. Members: **Rector, Churchwardens, David Atcheson, Colin Carter (Secretary), Simon Creasy, Colin Hedley, Barry Hudson, Sybel Laird, Martin Poliszczuk,** and **Victoria Smith.**

**Restoration & Redevelopment Appeal Committee.** Members: **Paul Utting (Chairman), Ken Bracher, Mary Bracher, Ann Buckley, Joan Burrows, Kevin Edwards, Sara Freeston (Secretary), Sandra Haggan, Fr. Charles Keay, Joan Medley, Anne Plater, Martin Poliszczuk, Roger Simmons (Treasurer), Joy Utting** and **Fr. David Williams.**

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9am – 12-noon

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## WHO'S WHO

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	<i>The Rectory, 5 Meadowlands, Havant, PO9 2RP</i>	
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	Fr. David Williams	023 9246 7597
<b>Lay Deacon</b>	Dr Trevor Hopkinson	023 9246 2350
<b>Verger, Sacristan &amp; Hall Mgr</b>	Mrs Vicki Mockford	023 9247 1398
	<i>2 Churchfields, South Street, Havant, PO9 1BY</i>	
<b>Organist</b>	Mrs Sylvia Willey	023 9248 3485
<b>Parish Office Administrator</b>	Ms Georgie Black	023 9249 2129
<b>Churchwardens</b>	Prof. Jan Stuart	023 9247 0335
	Mrs Sandra Haggan	023 9245 5161
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<b>Hon. Treasurer PCC</b>	Mrs Sue Casey	023 9278 1203
<b>St Nicholas Wardens</b>	Mr Edward Manning	023 9248 3500
	Mrs Anne Plater	023 9245 1075
<b>Child Protection Officer</b>	Mrs Fiona Hedley	023 2949 8229
<b>Stewardship Secretary</b>	Mr Alan Hakim	023 9247 1681
<b>Captain of Bells</b>	Mrs Barbara Skilleter	023 9225 3802
<b>Church Shop</b>	Mrs Edna Gomersall	023 9248 4104
<b>Social Activities</b>	Mrs Sandra Haggan	023 9245 5161
<b>Bible Reading Fellowship</b>	Mrs Hilary Deadman	023 9247 1241
<b>Church Flowers</b>	Mrs Rosemary Thomas	023 9248 3836
<b>Missions to Seafarers Sec.</b>	Miss Peggy Sparks	023 9245 0309
<b>Mother's Union Advisor</b>	Mrs Liz Gilbert	023 9245 2321
<b>Children's Society Boxes</b>	Mrs Shirley Caunter	023 9248 1231
<b>Electoral Roll Officer</b>	Mrs Audrey Currie	023 9247 9937
<b>Sunday Club</b>	Mrs Deborah Creasy	023 9249 8828

**Baptisms and Marriages** *Contact the Parish Office*

**Bookings for St. Faith's Hall & Church House** *Contact the Verger*

**Prayers for the Sick** *Please notify the Rector, Parish Office or use the Intention Cards in the Church*

**Parish Magazine of St Faith, Havant with St Nicholas, Langstone -**

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*Articles, notices, letters or other items for inclusion in our magazine are always welcome and should be sent to the Editor, 'faith matters', Parish Office, Church House, The Pallant, or **Email:** editor@stfaith.com. The magazine is published on the 1<sup>st</sup> of each month, with a print deadline 15<sup>th</sup> of previous month.*

**St. Faith's Web-site:** <http://www.stfaith.com> (**Email:** webmaster@stfaith.com)

## SERVICES

<b>Sunday 5<sup>th</sup> June</b> <b>TRINITY II</b>	8.00am	Eucharist
	8.00am	Eucharist at St. Nicholas, Langstone
	9.30am	<b>FAMILY EUCHARIST</b>
	6.30pm	Evensong
<b>Sunday 12<sup>th</sup> June</b> <b>TRINITY III</b>	8.00am	Eucharist
	9.15am	Sunday Club in Church House
	9.30am	<b>PARISH EUCHARIST</b>
	6.30pm	Evensong
<b>Sunday 19<sup>th</sup> June</b> <b>TRINITY IV</b>	8.00am	Eucharist
	9.15am	Sunday Club in Church House
	9.30am	<b>PARISH EUCHARIST</b>
	6.30pm	Evensong
<b>Sunday 26<sup>th</sup> June</b> <b>TRINITY V</b>	8.00am	Eucharist
	9.15am	Sunday Club in Church House
	9.30am	<b>PARISH EUCHARIST</b>
	6.30pm	Evensong
<b>Sunday 3<sup>rd</sup> July</b> <b>TRINITY VI</b> <b>ST. THOMAS THE</b> <b>APOSTLE</b>	8.00am	Eucharist
	8.00am	Eucharist at St. Nicholas, Langstone
	9.30am	<b>FAMILY EUCHARIST</b>
	3.30pm	Havant Park Commemoration of 60 <sup>th</sup> Anniversary of the end of the Second World War
	6.30pm	Evensong

### MIDWEEK SERVICES:

<b>Monday</b>	9.15am	Eucharist, including Prayers for Healing
<b>Tue., Wed., &amp; Fri.</b>	9.15am	Morning Prayer
<b>Thursday</b>	10.30am	Eucharist (Book of Common Prayer)
<b>Saturday</b>	9.00am	Eucharist, including Prayers for Healing

*For changes or additions to the services on this page, please see the church notice board, the weekly bulletin or our web-site (<http://www.stfaith.com>).*