

Crosstalk

60p



The Parish Magazine of St Bartholomew with St Chad
www.thurstaston.org.uk



October 2019

From Your Rector

Dear Friends

Most of you will by now know that I am away due to asbestos being removed from the Rectory. I am spending some time at Ripon College Cuddesdon where I went on my sabbatical in 2016 and a week on retreat at Scargill House in Yorkshire. Writing this as I prepare to go, I was thinking about the red kites at Cuddesdon and the variety of birds that are attracted to the Scargill bird feeders, along with the fact that I caught my first ever glimpse of a kingfisher along the river bank at Scargill.



There are up to 10,000 different kinds of birds in the world, and with about 530 different kinds in Israel alone, no wonder birds get a frequent mention in the Bible.

Noah released a dove from the ark to look for dry ground. A stork, an ostrich and an eagle are mentioned in Job. Quails were food for the Israelites in the desert. Elijah was fed by ravens. Proverbs refers to sparrows chirping on rooftops. Peter denied Jesus before the cock crowed.

A dove descending is a symbol of the Holy Spirit. The flight of the eagle reminds us of freedom and the renewal of strength. The psalmist uses wings as a symbol for the protection of God in times of trouble. Isaiah likens a bird hovering over its nest, to protect its young, to describe God's protection of Jerusalem. Jesus yearned to gather the people of Jerusalem to Him as a hen gathers her chicks under her wings.

Jesus also compared us with sparrows: *"For only a penny you can buy two sparrows, yet not one sparrow falls to the ground without your Father's consent...so do not be afraid; you are worth much more than many sparrows!" (Matt 10:29-30)*

For Jesus encourages us to know that each one of us is significant to God. He knows us personally, and, in His sight, we are precious and of great value. Let's raise our eyes heavenward and when we see all the birds flying overhead this autumn, let's give thanks to God. Like them, we can be confident, for we are always in His loving care.

Rerd Jane

Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your Heavenly Father feeds them. Are you not more important than they? Can any of you by worrying add a single moment to your life-span?

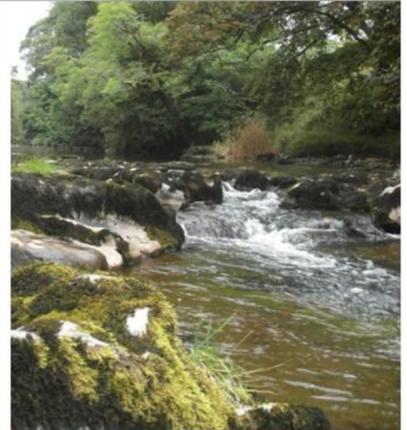
-Matthew 6:26-27



Poem written at Scargill in September 2014



*Your birds this week have taught me of you.
The tits and the finches know where to find nourishment
and call me to trust in your word,
their beautiful colours and designs remind me of your creativity
and invite me to worship You as Lord of All.
The pheasants come to the table with longing and expectation.
Lord so do I!
The tantalising glimpse of a kingfisher swishing by
lifts my spirits and causes me to praise you
for your good and unexpected gifts.
The ducks with their diving and splashing
invite me to laugh and enjoy life more,
their preening and sleeping
a call to all who are weary to come and find rest.
Lord I thank You for speaking to me through your wonderful creation.
I thank You for hearing the cry of my heart.
May your Dove of Peace fill my life anew.*



God in the Sciences : Continuing the Celebration!

On 13-20th October this year many people around the world will be celebrating the Jewish festival of Tabernacles, or Sukkot. They will celebrate the Harvest, and also remember God bringing the Israelites out of Egypt and through 40 years in the desert.



The biblical book of Deuteronomy contains a description of what Tabernacles should have been like back then.

“Celebrate... for seven days. Be joyful... you, your sons and daughters, your male and female servants, and the Levites, the foreigners, the fatherless and the widows who live in your towns.”

These festivals were not just a celebration, but also an expression of gratitude to God: “celebrate the festival to the Lord your God...For the Lord your God will bless you in all your harvest and in all the work of your hands, and your joy will be complete.” Tabernacles was a proper holiday, with two whole days off normal work and seven days of feasting.

Farming looks very different today. Very few of us have had to sweat long hours over crops, so we're not as ready for (or deserving of) a rest and a party as our ancestors were at this time of year. That might be even more the case in future, as the agri-tech revolution unfolds. For example, small autonomous tractors are already becoming available that do less damage to the soil and make better use of steep or oddly shaped fields.

Many arable farms already hire contractors to do the routine work with large specialist GPS-equipped machinery. In future years those people might find themselves using very different kinds of high-tech kit, acting more as land-management advisors, helping farmers to gather data and to find ways of improving soil quality, biodiversity and the water cycle.

I'm very grateful for the food that arrives on my shelves. Instead of worrying about whether or not we earned it, our modern-day Tabernacles or Harvest celebration could include ways of encouraging those involved in agriculture and developing new agricultural technologies, as well as enjoying how we can learn about and benefit from God's creation through Science.

So, after you celebrate Harvest at church, why not follow it up with a trip to a local farm this month? Why not learn from the ancient Israelites, and follow it up with a meal together? It stands to reason that those of us who live in countries where food is plentiful and cheap could do with being proportionately more generous in our gratitude and giving. Should we throw better parties? Probably!

All things come from You, and of Your own do we ... not give back much!

Jesus taught a great deal about money and its dangers. Most of His parables concerned money in one form or another. He used the word 'Mammon' to describe a false financial god, saying "You can't serve God and Mammon."

So, a right attitude to money is essential for Christians.

Until we are released from the straitjacket of putting money before God, that blocked soul-artery will impede our way to God.

Once we are liberated from the control money has over us, we can be lavish in our giving – with a sense of exuberance. St Paul puts it like this: "Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver."

St Paul spent ten years raising funds for the impoverished Church in Jerusalem where there was a serious famine. The little and very poor Church in Macedonia gave way beyond their comfort zone. The relatively wealthy Church in Corinth gave little by comparison. Paul contrasts them. Miserable Corinthians; joyful Macedonians.

Giving is fun.

Christian giving becomes something that we share privately with Jesus. In Matthew Jesus taught that when we give, we should not let even our left hand know what our right hand is doing.

God is generous to us, so when we are generous, we share a secret with Him. "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you by His poverty might become rich."

So - giving money away makes you happy!

Giving to God is giving back what He has already given to us. It's not the quantity, it's the percentage of what we have. A right attitude to money is vital for Christians.

He gave us eyes to see them: 'A Basket of Roses' by Fantin-Latour

Thomas Moore wrote a haunting, melancholy song called 'The Last Rose of Summer.' It is about love and friendships passing as the blossom wilts and summer turns to autumn. Perhaps we know that feeling as we see the leaves falling and the nights drawing in. But autumn is also the season of harvest celebrations when we rejoice in the goodness of Creation. The last rose of summer may die, but there is still much for which to give thanks to God.

We sense that in the bountiful array of roses that is this month's painting in the National Gallery. Fantin-Latour, a French artist who died in 1904, was famous for the beauty and realism of his paintings of flowers. Here in 'A Basket of Roses' of 1890, the flowers tumble onto the table, a rich gathering of white, cream, apricot and pink blossom.

Roses are traditionally signs of love, and that is at the heart of Thomas Moore's song. White roses stand for the purity of love, red for its sorrow, and gold for its glory. Other poets may come to mind as we think of roses: the author of the Song of Solomon or Robert Burns. This painting has its own poetry. The roses have been brought into a Victorian drawing room, but their perfume and beauty call us back into the garden where they grew in all their magnificence and splendour.

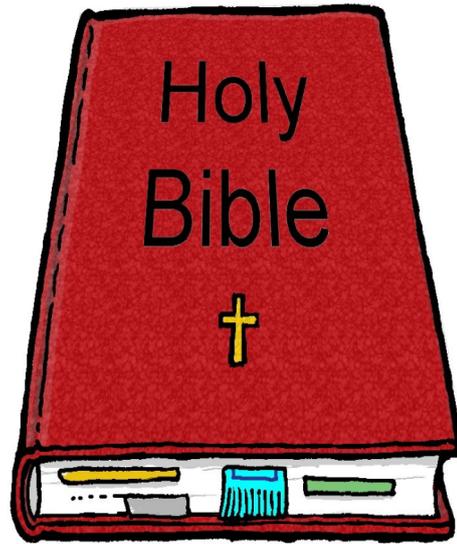
Each harvest we gather flowers, fruits and vegetables from our gardens and fields to proclaim the goodness and generosity of God. In the same century as the artist Fantin-Latour, Fr Faber wrote over 150 hymns praising the God of creation and the God of our salvation. One hymn has the verse:

'How wonderful creation is,
The work that Thou didst bless;
And, oh! what then must Thou be like,
Eternal loveliness!'

That is our theme as we ponder these roses and think of the Harvest Thanksgivings we shall offer in church this autumn.



Bible Sunday - 27th October
Best way to enjoy the Bible? Be like a dog with a bone!



Sarah brought her beautiful dog Bobby to a Quiet Morning at church. He was very well behaved and loved all the attention he received. As we began our time together Sarah gave him a bone to chew on, and he settled down contentedly, enjoying his own experience of 'heaven'!

The expression came into my mind, 'like a dog with a bone', and watching Bobby at work further confirmed my thinking. Here before us was a wonderful example of what it means to meditate on Scripture – to slowly and patiently chew things over in our mind until we begin to grasp internally what God is saying to us.

The Bible encourages us to meditate in this way. Think of Psalm 1, where we read about the godly person 'whose delight is in the law of the Lord and who meditates on His law, day and night (v2).' Think also of Joshua who was told, 'Keep this book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it (Joshua 1:8). Mary did this as well, when at the birth of Jesus she 'treasured up all these things and pondered them in her heart (Luke 2:19).'

Perhaps sometimes we don't spend enough time with Scripture, letting its truth soak into our minds and pondering its meaning and application to our lives. The spiritual discipline of Bible meditation helps us to do just that. Why not take a verse of Scripture that has caught your attention recently, and chew it over as you go through the day, looking at it this way and that way until you feel you have received the goodness it contains?



Word-search

(John 1:1, Genesis 1:1, Isaiah 55:11, Hebrews 4:12)

Life is a Word-search.
Think John, chapter one.
There will be distractions
In the search,
Interesting groups of letters,
Many in the wrong order.
Some even making sense,
In their own way.
Sometimes all is confusion,
A jumble.
The temptation is to give up.
It's all too much of a puzzle.
But those who search *will* find,
And once found,
The Word
Makes sense of the search.

Even if some round-the-edge words
Remain a mystery,
Once found,
The main Word, the central Word
Is the key that opens hearts.

And the Word *is*,
And will be,
And even in the beginning, was.

It has gone out and will not return empty,
But living and active
Will accomplish the purpose for which it was sent.

The Word itself searches.

So let us search,
Oh, search the Word.

By Daphne Kitching



Bishops issue open letter on Brexit

A group of Church of England bishops has issued an open letter on the prospect of a 'no-deal' Brexit and the need for national reconciliation, notwithstanding the potential prorogation of Parliament. The full text is as follows:

The Archbishop of Canterbury has conditionally agreed to chair a Citizens Forum in Coventry and, without prejudice for any particular outcome, we support this move to have all voices in the current Brexit debate heard.

However, we also have particular concerns about the potential cost of a No Deal Brexit to those least resilient to economic shocks.

As bishops with pastoral responsibilities in communities across urban and rural England, we respond to the call by Jesus to tell the truth and defend the poor. We also recognise that our obligations go beyond England and impact on relations with the wider UK and our neighbours in the EU.

Exiting the EU without an agreement is likely to have a massive impact on all our people and the Government is rightly preparing for this outcome. The Government believes that leaving the EU on 31 October is essential to restoring trust and confidence.

It is unlikely, however, that leaving without an agreement, regardless of consequences, will lead to reconciliation or peace in a fractured country. "Getting Brexit done" will not happen on exit day, and we have to be transparent about the years of work ahead of us in bringing the country together for a better future. We also need to be frank about the potential costs.

Our main social and political priority must be to leave well, paying particular attention to the impact of political decisions on those most vulnerable.

We hold different views about Brexit and how our country should proceed from here. However, although we agree that respecting a public vote is essential, democracy and committed debate do not end after the counting of votes. Our concern for the common good leads us to express concern about a number of matters. Our conviction is that good governance can only ever be based on the confidence of the governed, and that includes minorities whose voice is not as loud as others.

Seeing the evidence of division in every part of England, we are deeply concerned about:

Political polarisation and language that appears to sanction hate crime: the reframing of the language of political discourse is urgent, especially given the abuse and threats levelled at MPs doing their job.

The ease with which lies can be told and misrepresentation encouraged: leaders must be honest about the costs of political choices, especially for those most vulnerable.

The levels of fear, uncertainty and marginalisation in society, much of which lies behind the vote for Brexit, but will not be addressed by Brexit: poor people, EU citizens in the UK and UK citizens in Europe must be listened to and respected.

The Irish border is not a mere political totem and peace in Ireland is not a ball to be kicked by the English: respect for the concerns on both sides of the border is essential.

The sovereignty of Parliament is not just an empty term, it is based on institutions to be honoured and respected: our democracy is endangered by cavalier disregard for these.

Attention must be paid not only to the Union, but also to the meaning of Englishness.

Churches serve communities of every shape, size and complexion. We continue to serve, regardless of political persuasion. We invite politicians to pay attention with us to the concerns we register above and encourage a recovery of civil debate and reconciliation.



**MOVIE
MOMENTS**

Nick and Carol Pollard from EthosMedia.org share thought-provoking reflections on the latest films.

The art of loving?

Ostensibly, *The Art of Racing in the Rain* might seem to be a film about cars and dogs. But profoundly it is about life and love.

The story is told from the perspective of Enzo, a golden retriever picked out of a litter by Denny, an aspiring Formula One driver.

As Enzo accompanies Denny to the track, racing provides a metaphor for life, and a source of reflective aphorisms such as:

“No race is ever won on the first corner, but many are lost there” and “The best drivers don’t dwell on the future or the past, they focus only on the present”.

We see, through Enzo’s eyes, a different perspective on familiar life events: falling in love, caring for a child, balancing work and family... And the relationship between Enzo and Denny highlights the common thread of love.



Love takes time to build. When Denny first meets Eve, who becomes his wife, it is clear that she is not a dog-person, and Enzo is not an Eve-person. But gradually they too develop a close bond.

Love is self-sacrificial. When Denny’s professional life conflicts with his family responsibilities he relinquishes opportunities that would advance his career.

But misguided love can also be restrictive. Eve’s parents feel that they must protect her from Denny’s lack of financial security and his dangerous job. And when Eve gives birth to a baby girl, they feel it is their duty to step in and provide for her.



As the film switches between the racetrack and the family home we are caused to contemplate life - the bumps along the road, the rain that falls, and the unexpected events that can take us off course. But, most of all, we might reflect on the nature of love – how to build it, how to give ourselves sacrificially for others, and how to enable our loved-ones to flourish.



**ETHOS
MEDIA.org**

EthosMedia.org provides free resources to help people explore spiritual, moral, social and cultural issues through the latest feature films.

A prayer for morning... and for evening

O God, who divides the day from the night, separate our deeds from the darkness of sin, and let us continually live in your light, reflecting in all that we do your eternal beauty.

O God, who gives the day for work and the night for sleep, refresh our bodies and our minds through the quiet hours of night, and let our inward eyes be directed towards you, dreaming of your eternal glory.



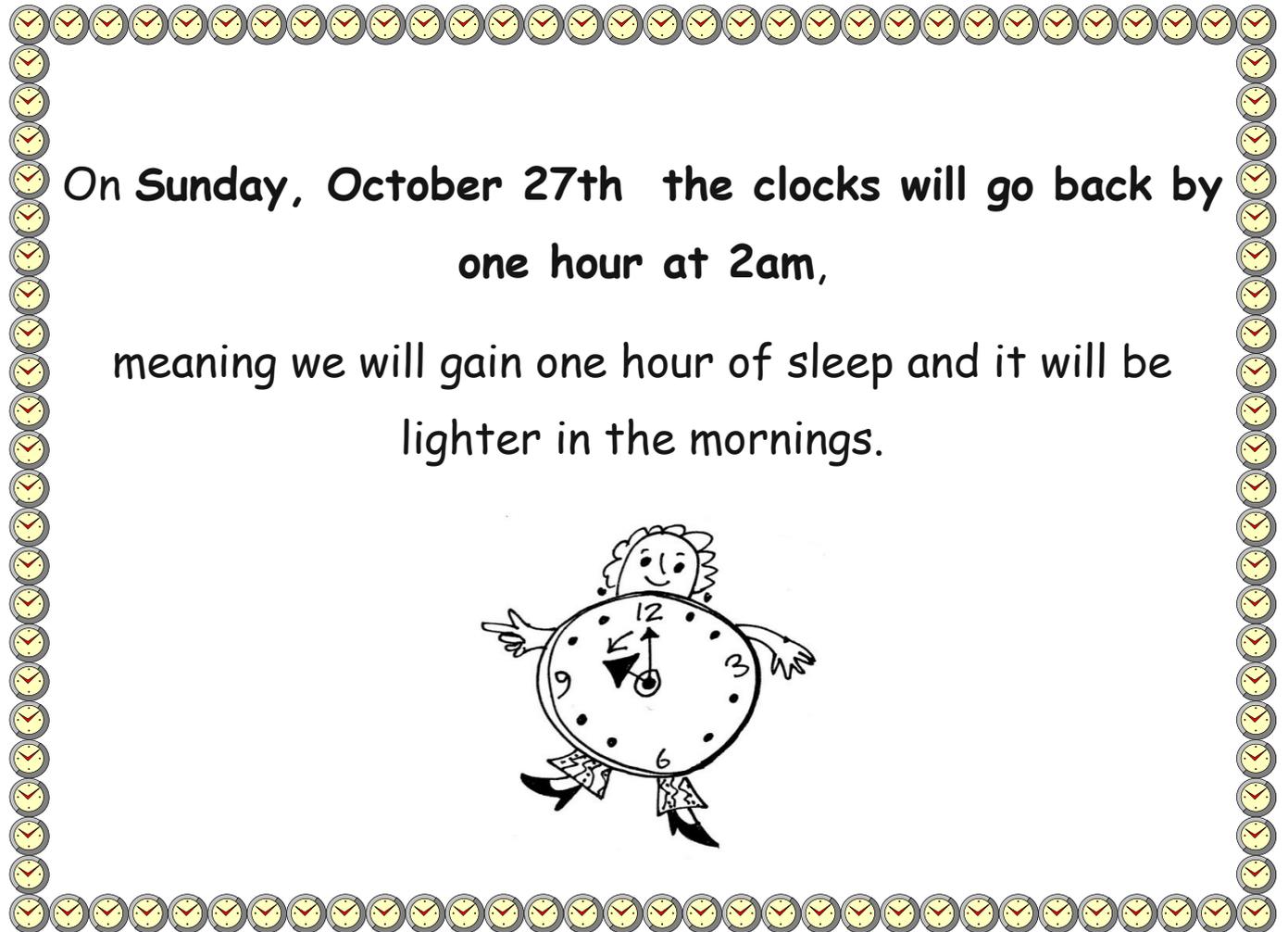
Mothers' UNION
Christian care for families



EMU (Evening Mother Union) meets:-
One Wednesday in each month, 8.00pm at St Chad's
for more information contact Chris Rostock (648 1112)

Next event: :
Wednesday 16th October 7.30pm at
St Stephens Church Prenton
Talk by Joan Colwell (Mothers' Union Action and Outreach)

ALL WELCOME



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Leprosy Mission Boxes.

It is time once more to collect the Leprosy Mission Boxes. I would be most grateful to all members of both congregations, if you could return your boxes to either church, from where they will be collected and returned.

Unfortunately this form of giving seems to be less popular, and the total collected each year has steadily decreased. Please may I remind you that a one off donation at any time of the year would be most welcome.

Your gift will be used to help those still suffering from Leprosy, bringing healing, hope and- dignity to their lives. Leprosy is a dreadful but curable disease.

Thankyou, in anticipation, of your continued help to the Mission. If you require any further information as to how you can help the amazing work of the Leprosy Mission , please contact me,

Pat Hulme on 538 1953.



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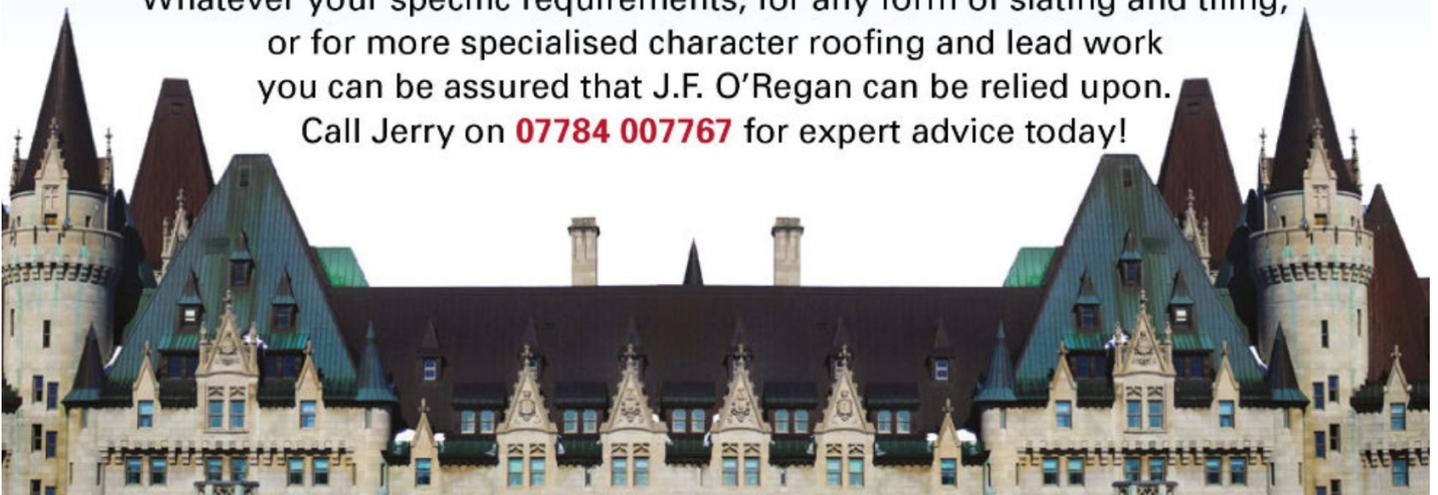
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538 1953

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648 1112

Church Services October 2019

Sunday Services

St Bartholomew's

8.00am Holy Communion (BCP)
11.15am Holy Communion

6th October
Trinity 16
HARVEST

St Chad's

9.30am Family Service

8.00am Holy Communion (BCP)
11.15 am Morning Worship

13th October
Trinity 17

9.30am Holy Communion

8.00am Holy Communion (BCP)
11.15am Holy Communion

20th October
Trinity 18

9.30am Morning Worship

8.00am Holy Communion (BCP)
11.15 am Holy Communion

27th October
Last Sunday of Trinity
BIBLE SUNDAY

9.30am Holy Communion

8.00am Holy Communion (BCP)
11.15 am Holy Communion

3rd November
St Michael and all Angels

9.30am Holy Communion

Weekday Services

Holy Communion celebrated at St Chad's each Wed 10.15am
ALL WELCOME

Baptisms and Weddings

To arrange a baptism or wedding,
please telephone the Rector, Revd Jane Turner on 0151 648 1816
or the Church office on 0151 648 8169.

PLEASE NOTE: Rector's day off - Tuesday

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