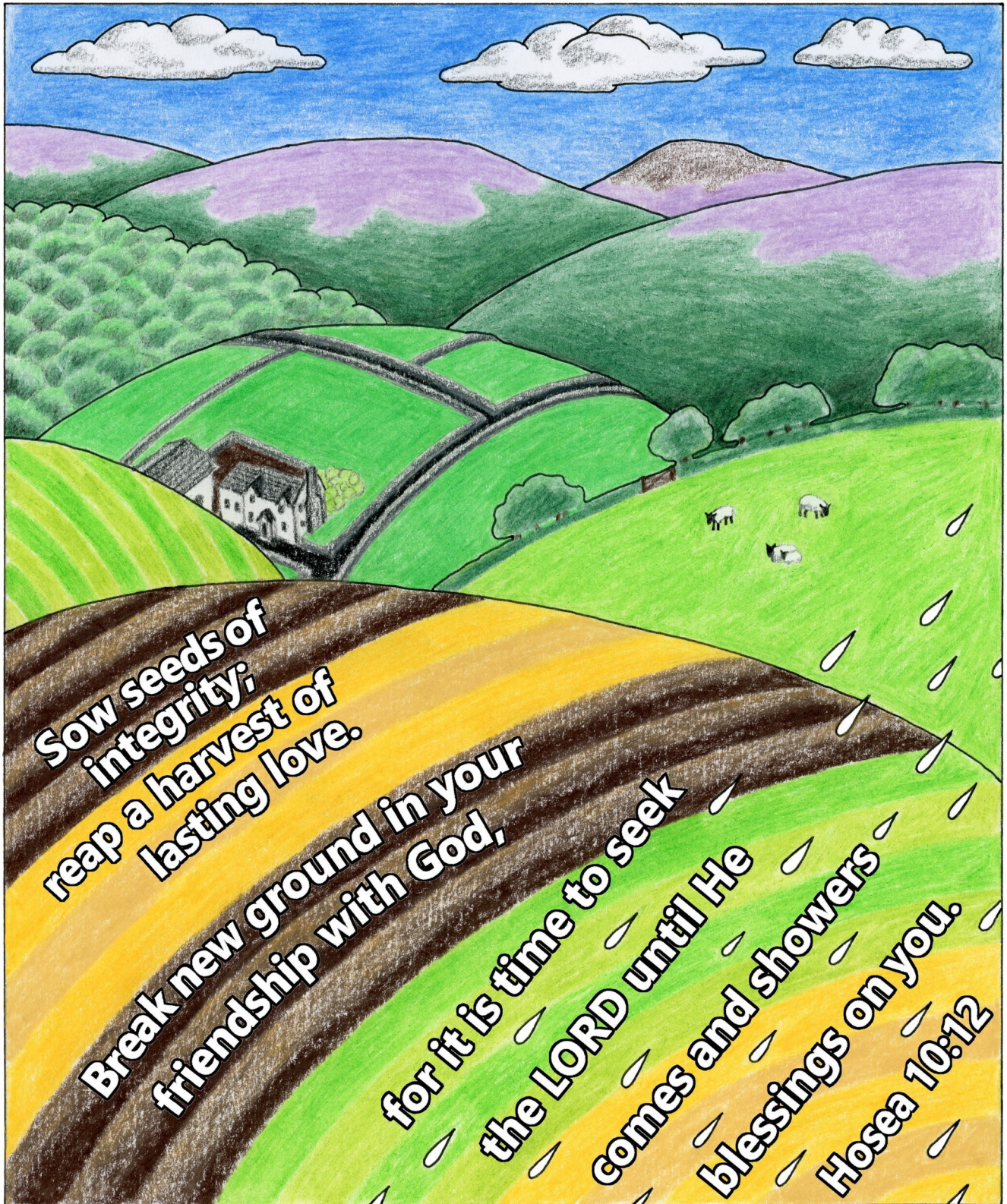


St Mary the Virgin—North Shoebury

OCTOBER 2021



WEDNESDAY 6TH OCTOBER— WILLIAM TYNDALE, THE REFORMATION

MONDAY 18TH OCTOBER— FEAST OF ST LUKE

SUNDAY 31ST OCTOBER—ALL HALLOWS EVE



**The Church garden work
party this month will be
on
Saturday
9TH OCTOBER
from 2-4pm**



**If you would like to sponsor a magazine, for a birthday,
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**£25 b&w, £35 colour gift aided or not, would cover the
professional printing of a monthly magazine.**

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Lead Minister's Monthly Newsletter – October 2021

Autumn

The church slowly started to re-open to public services at Easter time. Since then, we are gradually becoming more like the sort of church we were before the pandemic. But things are not the same. We have done better than many churches, all but a few of our regular members have returned, the feeling of a community is beginning to return, there is talk of a choir starting again, on a good day we have nearly as many people at the mid-week services as we do on a Sunday.

Once again there is life in the parish and optimism is beginning to return. But the heading for this newsletter is "Autumn". Autumn is a time of tidying up, and getting ready for the Winter months, but also looking forward to Spring, and new beginnings. So, the world goes round.

As we take stock at the end of the year, and look forward, I wonder what we can do as a church to make life better for those that Christ asks us to look out for. In the Bible we read of "the orphan, the widow and the resident alien". This is a catch-all expression to describe those who fall through the net, either because of their own poor choices, or the changing circumstances of life outside their control.

At the PCC meeting which will be held after I write this, but before the magazine is published, we are going to be considering what we at St. Mary's do, as a church in regard to charitable giving.

We are all encouraged to share our good fortune with those who have little. We have with us the constant presence of Parson's Barn. There is information about the barn on the [Wetherspoons website](#). It was probably not a tythe barn, but in days gone by, every parish would have had a tythe barn to store food for use in times of need and hardship. It was expected that people would donate about 10% of their harvest each year.



We live in a different age, and we no longer have tythe barns, we no longer give 10% of our income to the church for the benefit of others, although I know many who do. But we do still have need and this is met by organisations like HARP and the Foodbanks.

There will be a proposal for the PCC to consider that we have a “Charity of the Month” and that we encourage all our members to contribute in some way towards the charitable giving of St. Mary’s. This is not for ourselves, but for others in need.

The need will be especially great for many this Autumn. As the support for workers laid off during the pandemic comes to an end, many will find themselves out of work. Although there is still time for the government to change its policy, it looks as if the additional support for Universal Credit will also come to an end. This will reduce the income both for those out of work, and those in poorly paid jobs. In addition to this, the wholesale price of gas has gone up 250% this year so far and fuel poverty this winter will also be an issue.

I have already asked everyone, where possible, to bring one item of food to church to put on the back pew for either HARP or the Foodbank. We are averaging about thirty people to our services, so it would be good if there were thirty additional items of food on the back pew each week. This is not the case, so once again, as Autumn bites hard this year, please can I encourage you to consider this as an important part of our Christian duty.

I wrote last month about the importance of loving our neighbour, so as we look both forward and back at this time of year, let us learn from the past, and try to make the future better for all our neighbours, especially those that the Bible describes as “the orphan, the widow and the resident alien”.

God bless

Revd. David Pierce

24th September 2021



All Hallows Eve – or Holy Evening

Modern Halloween celebrations have their roots with the Celtic peoples of pre-Christian times.

In those long-ago days, on the last night of October, the Celts celebrated the Festival of Samhain, or 'Summer's End'. The priests, or Druids, performed ceremonies to thank and honour the sun. For there was a very dark side to all this: Samhain also signalled the onset of winter, a time when it was feared that unfriendly ghosts, nature-spirits, and witches roamed the earth, creating mischief. So the Druid priests lit great bonfires and performed magic rites to ward off or appease these dark supernatural powers.

When Christianity arrived still later, it began to replace the Roman and Druid religions. 1st November - All Saints' Day - was dedicated to all Christian Martyrs and Saints who had died. It was called 'All Hallows' Day'. The evening before became an evening of prayer and preparation and was called 'All Hallows' Eve', The Holy Evening, later shortened to 'Halloween'.

For many centuries, however, fear of the supernatural remained strong. During the Middle Ages, animal costumes and frightening masks were worn to ward off the evil spirits of darkness on Halloween. Magic words and charms were used to keep away bad luck, and everybody believed that witches ride about on broomsticks. Fortune telling was popular, and predicting the future by the use of nuts and apples was so popular that Halloween is still sometimes known as Nutcrack Night or Snap-Apple Night.

Today, Christians have learned to turn to prayer instead of charms to overcome the powers of darkness. And the deeper, true meaning of All Hallows' Eve, should not be forgotten. As Christians, we all draw closer to Christ when we remember and give thanks for our loved ones and for others who have gone before us through the gates of death.



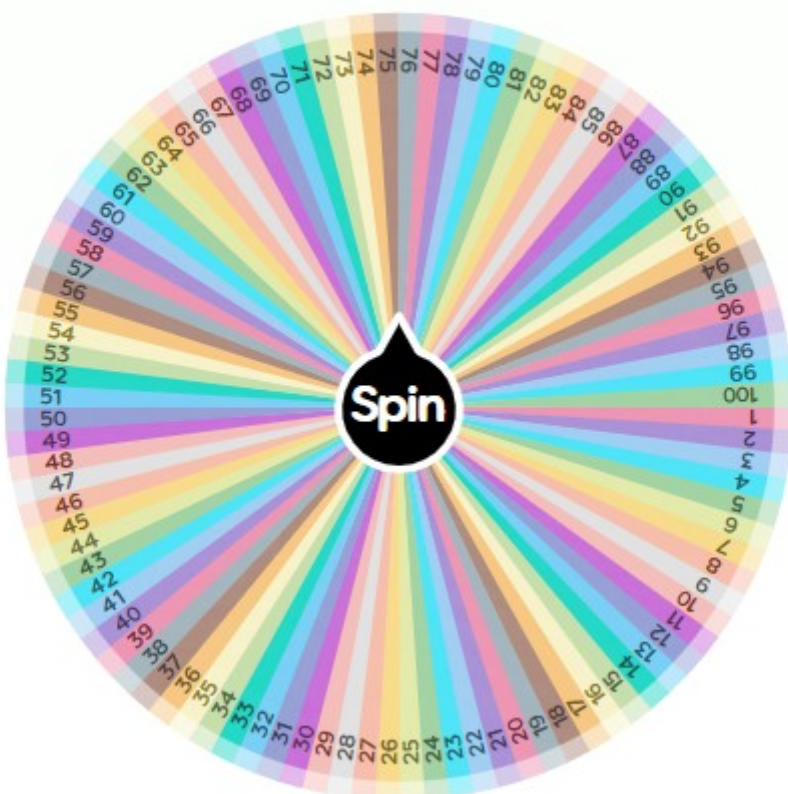


A new group at the Hall

A beginner's florists group will be starting at St Mary's Church Hall on Tuesday October 5th at 2-4pm and will then be held on the first Tuesday of each month for the next 8 months. The cost will be £6.00 per person, all you need to bring will be the flowers.

If anyone is interested in joining please contact me by email at jvpartridge@gmail.com

numbers 1 - 100



Winning numbers

in SEPTEMBER were:

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Number 88 WS

2nd Prize £12.25

Number 37 ZJ

St James the Least of All

The Rectory

When the film makers come to church

My dear Nephew Darren



It has all been excitement and activity here this last week, with a period drama being filmed using our church. It was remarkable how many people felt the need to drop in to church to collect magazines, check the reading rota or arrange flowers, just happening to stumble over the film stars en route. If only they were filming every week, then our brasses would be permanently gleaming, woodwork smothered in beeswax and the notice board kept in a state of perpetual tidiness.

Our Ladies Guild was thrilled to be asked to take part in a crowd scene. I saw little point in the wardrobe department taking hours fitting them out with Victorian dresses, as the result was little different from normal. The only awkward moment came after filming, when Mrs Simms was told she could now remove her bustle. She told the girl she already had.

The producer thanked me for taking the trouble of going round church before they arrived, removing all those modern conveniences that would not have been there in the nineteenth century. I hadn't the heart to tell him that nothing was any different from normal.

Lord Marchmont was thoroughly miffed that they were not also using his castle for filming, even though the producer explained with exemplary patience that they needed a nineteenth century setting, not one which looked as if the cast had just returned from the Crusades. His revenge, getting the farm staff to spread slurry in all the surrounding fields throughout filming, has apparently meant that film stars now have a clause in their contracts protecting them from rural life. The issue of whether the outbreak of salmonella poisoning in the cast had anything to do with the catering caravan being liberally coated is to be settled in the courts.

When all was finished, I thought it only right to invite the film crew and actors to the vicarage for sherry. When the producer left, I was delighted to be told he had just discovered the perfect home for filming his next project – which is about Elizabethan poverty.

Your loving uncle,

Eustace

Out and about in the open air

A Friday morning cycle ride, We spent a leisurely hour to hour and a half cycling through the roads to Barling and back to Great Wakering and discussed making this a regular monthly excursion. Do you have a bike? Would you care to join us? We also discussed joining with or forming a walking group if you have any suggestions please let us know.



October

A colorful illustration of autumn foliage, including a large green and yellow leaf, several acorns, and smaller green and yellow leaves, positioned to the right of the word "October".



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William Tyndale, Bible translator and Reformation martyr

This month is the 500th anniversary of the beginning of the Reformation, and so a good time to pay tribute to an outstanding English scholar, translator and martyr of the Reformation.

William Tyndale (c. 1494 - 6th October 1536) was born near Gloucester, and studied at Oxford and Cambridge. He could speak seven languages, and was proficient in ancient Hebrew and Greek. As a priest, his abilities would have taken him a long way, but by 1523 Tyndale's only desire was to translate the Bible, so that English men and women could read it for themselves. It became his life's passion.

For Tyndale had rediscovered a vital doctrine that the Church had been ignoring: that of justification by faith. He had found it when reading Erasmus's Greek edition of the New Testament. In fact, his life's work was well summed up in some words of his mentor, Erasmus: "Christ desires His mysteries to be published abroad as widely as possible. I would that [the Gospels and the epistles of Paul] were translated into all languages, of all Christian people, and that they might be read and known."

Tyndale's translation was the first Bible to be published in English, the first to draw directly from Hebrew and Greek texts, and the first English translation to take advantage of the printing press.

It was to cost him his life. For Tyndale's work was seen as a direct challenge to the power of both the Roman Catholic Church and the laws of England in maintaining the Church's position.

When the authorities had tried to stop his translation, Tyndale fled to Hamburg, Wittenberg, Cologne, and finally to the Lutheran city of Worms. It was there, in 1525, his New Testament emerged. It was quickly smuggled into England, and King Henry VIII, Cardinal Wolsey, and others, were furious.

Tyndale moved on to Antwerp, where for nine more years he continued his work. Then in May 1535 he was betrayed, arrested, and jailed in a castle near Brussels. Tied to the stake for strangulation and burning, his dying prayer was that the King of England's eyes would be opened. Sure enough, two years later King Henry authorised the Great Bible for the Church of England, which relied largely on Tyndale's work.

Not only that, but in 1611, the 54 scholars who produced the King James Bible drew very heavily from Tyndale. Even today we honour him: in 2002, Tyndale was placed at number 26 in the BBC's poll of 100 Greatest Britons.

HAVE YOU ANYTHING FOR THIS MAGAZINE?

Thank you to David and Francine for their contributions. And to Tony for his Autumn photo of the church on the back cover. If you have anything which would be of interest, please contact the editor, Craig Hunter early in the month, so that your space can be reserved.

Please send any material for the Magazine by the 17th of the month




...if you have been affected by any of the issues raised in this sermon...



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St Luke – the doctor who brought good news

This month we remember St Luke (18th October), the author of the third gospel and the Book of Acts. Throughout his writing Luke makes clear that the good news of salvation is available to all people regardless of their gender, social position, or nationality. It is believed that Luke was a doctor, and he certainly sees the importance of healing in the ministry of Jesus and the Church. The signs of the presence of God's kingdom include the healing of sickness, hurts, as well as unforgiveness.

This is evident when Jesus sends out the 72 disciples in Luke 10, a reading for St Luke's Day:

'The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field...When you enter a town and are welcomed eat what is set before you. Heal the sick who are there and tell them, 'The kingdom of God is near you.' (Luke 10:2,8). What challenges do we find in these verses?

Firstly Luke, as a **Gentile** (a non-Jew) recognises the revolutionary way outsiders are welcomed into the faith community, e.g. Zacchaeus (Luke 19) and Cornelius (Acts 10). How can we engage with those who are outside the community of faith? We have to avoid the tendency to regard ourselves as insiders! As we reach out to those who are ready to welcome the gospel, we have an opportunity to share good news and healing in the name of Jesus.

Secondly, as an **Evangelist**, Luke wants us to share the love of Jesus with all those we encounter. However, as these verses indicate, this has got to be rooted in prayer, if we are going to be led by God in our response to others. *'Mission is seeing what God is doing and joining in'* (Rowan Williams).



The UK and US in Afghanistan

Twenty years ago, on 7th October 2001, the first US and British forces arrived in Afghanistan to launch a massive military offensive following the 9/11 terrorist attack on the United States.

The aim of the offensive was to find and neutralise the al-Qaeda militants under Osama bin Laden who had planned the aerial terror attack with support from the Taliban, killing nearly 3000 people. The Taliban had at that time been in power over most of Afghanistan for five years, tightening the screw with their own strict interpretation of sharia law.

The decision to send forces into Afghanistan – Operation Enduring Freedom – was made by President George W Bush, supported by British Prime Minister Tony Blair, and was initially successful, with support from Northern Afghan forces, taking the final Taliban stronghold of Kandahar in December the same year. But the Taliban never went away, regrouping in the mountains and in neighbouring Pakistan.

Some 456 Britons lost their lives in Afghanistan in the 20-year conflict, and there were many other fatalities, including 2,448 American soldiers, 66,000 Afghan national military and police, 3,846 US contractors, 1,144 NATO allies, 444 aid workers, 72 journalists and 47,245 Afghan civilians.

Mid-week services

Monday	9:00am	Morning prayer
Thursday	9:00am	Morning prayer
	10:00am	Communion



CONTACT DETAILS

For all enquiries, including weddings, baptisms, blessings etc.
please, in the first instance, contact Pat Fitch.

01702 585289

Phone numbers are all area code 01702 unless stated

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	Tony Pond	07960 678219 tonypond899@gmail.com
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Social, Hall & Fundraising	Francine Johnson	589244
	Phyl Wickenden	582185
Readers, Chalice Assistants & Sides persons Rota Parish Magazine	Churchwardens Craig Hunter	07932 503644 chunter2009@hotmail.co.uk
Churchyard Safeguarding Officer	(Vacancy) Pat Fitch	585289

THE CHURCH WEB SITE

www.stmarynorthshoebury.org.uk

Editor: Canon Paul Hardingham considers Jesus' encouragement to pray.

The Friend at Midnight

This month we are looking at the Parable of the Friend at Midnight (Luke 11:5-8). It is found in a passage where Jesus is teaching His disciples to pray.

Pray Shamelessly:

The parable concerns a man coming to his friend at midnight and asking *'Friend, lend me three loaves, for a friend of mine has arrived on a journey, and I have nothing to set before him'* (5-6). Despite the hour, the rules of hospitality would mean this was not an unreasonable request.

But the friend refuses to help because everyone in his house is asleep. Jesus adds, *'though he will not get up and give him anything because he is his friend, yet because of the man's boldness he will rise and give him whatever he needs'*. Jesus uses this parable to encourage us to come in *shameless boldness* to our heavenly Father with our needs. In contrast to the parable, God is not slow in responding to us. It's not God who is reluctant to answer, but we to ask. Do we pray with shameless boldness?

Pray Persistently:

Such confidence is the basis for persistent prayer: *'Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.'* All three verbs indicate a continual habit: *'Keep on asking...seeking...knocking'*. We will not be content simply to ask once and then move on. Jesus tells us to bring our prayers to God persistently. Do we give up too easily in prayer?

Pray Expectantly:

For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.' Do we pray expectantly, believing that God delights in answering your prayers? Why not begin this adventure of prayer today!





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Good reasons to have a church magazine

After a year of lockdown, should we still bother with church magazines now that church life is picking up again? *Yes!*

It is read by lots of people. If each issue is read on average by two people, then more people see it than ever go to church. So, it is a very good way of putting Christian values and ideas into people's hands, whether they come to church or not.

It is a service to the community. Communities need local networks to thrive. Magazines are a great way of binding the people who live in one place together. Just delivering the church magazine is a way to get to know the area and the people.

It helps build bridges with other Christian churches in the area. We can share some details of their meetings and events.

It can make money. Well, enough to cover the costs of production! Let's aim for a revenue balanced on paid subscriptions and advertising.

It is seen by those outside the church family. Think of the people just moving into our area, or those who live here already and want to get married or to baptise their child. Our magazine can help them see the sort of community we are, and that we would welcome them to join us.

It is read by people who do not go to church, but who know someone who does. This is a major way of how groups, including churches, grow. Not many people walk into a church off their own bat. Most people are invited, or already have a connection. *It supports local businesses.* Local businesses who advertise locally, can thrive.

It helps people develop skills. The editorial team will learn about design, marketing, GDPR, editing, copyright, writing, selling, artwork - and apologising.

It can help inform our community about itself – especially if we include a local history or local natural history section!

Please help by sharing this magazine with someone else or leave it in a Doctor's Surgery. Dentists, or other public place





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October

