



Three Churches' News

An LMT initiative

United Benefice of
Crick, Yelvertoft &
Lilbourne

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TRAVELLERS FROM AFAR

Jeff Day has been studying the Visitors' Book in St. Margaret's Crick and has come up with some interesting facts and conclusions...

For many years St Margaret's Church at Crick has remained open during the daylight hours so affording a ready access for visitors to the village. Those that so wish can make entries in the Visitors Book and put on record such detail as their name and address, comments about the church, the nature of their visit and family connections with church and parish.

By just looking at the Visitors Books for the last 15 years we find that people have come from places across England, Wales, Scotland and Ireland. What is both surprising and gratifying is the number of visitors from abroad. Our church has been visited by people from Austria, Australia, Bavaria, Belgium, Canada, China, Denmark, Dubai, Ethiopia, France, Germany, Holland, Hungary, India, Italy, Jamaica, Japan, Jersey, Kenya, Latvia, Malta, New Zealand, Poland, Portugal, Russia, Slovakia, South Africa, Thailand, Zimbabwe and various parts of the United States too numerous to mention here.

There is little doubt numbers will have been influenced by the information on the church and parish websites, developments in canal travel and the fact the church is listed in Simon Jenkin's book 'England's Best 1000 Churches'.

The most frequent comments take the form of expressions of thanks for the church being found open. Numerous visitors have been impressed by the building's long history, the stained glass in the east window, the stone carvings, the font, the history of the organ, the welcoming board, the floral arrangements and the cleanliness – (someone wrote: "Three cheers for the cleaners"). Mentions have also been made of the helpful guide-books and the well-maintained churchyard.

Quite a number of visits have been motivated by

ancestral links with either the church or parish. For example: "my ancestor was landlord of the 'Red Lion' in 1789", "my great, great, grandfather (William Smart) came to New Zealand from Crick in 1840", "my Redgrave ancestors (part of the actor dynasty) were of

this parish". And: "my father was a choirboy here", "relatives of the Crick rector of 1694", and "my great grandfather was rector here 1871-1908". One rather interesting inclusion by a priest visitor from Devon, "as a former scholar of Merchant Taylors School and St. John's College, Oxford, I was offered the benefice living in 1974 but declined."

There are also a number of entries by

people who once sung in the church choir, who were married in the church, who were part of a bell-ringing team and who enjoyed one of our church services during a one-off visit.

Whether or not our church should remain open unattended is a situation that the Parish Church Council has had to consider on a number of occasions. Items have been stolen in the past. For example, a 17th century pewter collection plate, silver altar candles and money from the offertory box.

The police and the church insurers have taken the view that the church should be closed if full-time stewardship is not possible. In contrast, English heritage and the trustees of other organisations providing large grants for restoration projects like to see the church open during the daytime. The PCC, having taken numerous steps over the years to maximise the safety and security of the church building and its contents, are firmly of the view that our church should remain open. Simon Jenkins would certainly support that view as surely would many visitors to our church from across the world.





Nudged by the Holy Spirit?

Have you ever considered why your life has taken the direction that it has – was it all a matter of chance, did you carefully plan it, or was there another factor at work? Right from a very early age it was always electrical gadgets that caught my attention, despite being raised on a farm where there were lots of animals and a good variety of crops. The herding and milking of cows, as any dairy farmer will tell you, is a full time occupation, but the thing that most interested me about it was when dad acquired a milking machine. I took much more interest in the machine and the way it worked than in any of the cows! Then, a year or two later, he had a new farmhouse built that was lit at first by means of Tilley lamps. All the cooking was done on a wood burning stove. One piece of machinery that was installed next to the house was a hammer mill, driven by a single cylinder diesel engine, for the purpose of grinding maize into corn for issue to the farm workers. Imagine my delight when dad decided to install a small direct current generator, also driven by the diesel engine, to provide electricity to the house!



To cut a long story short, family, I determined to take up a Nairobi, with much parental help the BTH Company in Rugby. It Kenya for some four and a half Power & Lighting Co., before returning to Rugby. This time I was to be employed as a project engineer progressing to the post of works electrical engineer at the English Electric Co. That was my professional career and life, but what about the spiritual side of things?



notwithstanding a certain amount of banter from the rest of the career in electrical engineering. On completing my schooling in and support, I obtained a place on a sandwich degree course with was to be the introduction to a life long career that saw me return to years working in the protection department of the East African

Brought up in a Christian family, I had become a believer whilst at school in Nairobi, but had not taken any active part in the church before coming to live near Rugby in Yelvertoft. Encouraged by the church members of All Saints' church, I stood for the PCC and was promptly elected. It was the first step on a road that eventually led to becoming a churchwarden. Incumbents came and went whilst I was in the post, and I began to sense that there might be another challenge ahead. It was the Revd Simon Godfrey who dropped the bombshell, "You should train for the lay ministry and become a Reader!" I was utterly flabbergasted, never having considered myself as the sort of person who could stand up and give a speech, let alone a sermon. After a deal of heart-searching, prayer and encouragement from others, I did eventually pluck up courage and applied, subsequently finding myself in front of a selection



panel for Reader Ministry training. I can vividly recall the panic and the butterflies of that day, and then, at the end of it, I was told (gently!) that although I undoubtedly had gifts, they were more of a pastoral nature than in preaching and teaching. In a way I felt relieved more than disappointed, and thought, "Well, perhaps I'm not meant to be a Reader after all!"

The Revd Simon Godfrey was not put off so easily – he was sure that I had the potential and the PCC of Yelvertoft at the time thought so too – and so he appealed to Bishop Paul, suffragan bishop at the time. Bishop Paul duly interviewed me and then overrode the selection panel's decision; and so, without more ado, I was enrolled on the training course. That was in 1991, and in 1993 I was duly licensed as a Reader to the Crick benefice at a service in Brackley. Exercising the ministry was and is a challenge, but just seeing the work of the Holy Spirit in parishioner's lives is a great joy. You must judge, in the light of my life and work in this benefice in the last twenty years, whether the decisions taken in 1991 were the right ones. As for me, I am convinced that the Holy Spirit was at work, and I pray that I may be always faithful to His call.

Ian Mackintosh



Biblical Figures of Speech

The Bible is a rich source of phrases and idioms. Many such words are in our language today, the similarities becoming more evident if use is made of the New International Version of the Bible. Some examples include:

Suffer fools gladly: (2 Corinthians 11-19).
Stewing in own juices: (Deuteronomy 14-21).
If the shoes fit: (Ephesians 6-15)

Eat, drink and be merry: (Ecclesiastes 8-15).

Fat's in the fire: (Exodus 29-13).

Sour grapes: (Jeremiah 31-29).

Caught 'red-handed': (John 8-4).

Made a 'scapegoat': (Leviticus 16-10).

As old as the hills: (Job 15-7).

By the skin of your teeth: (Job 19-20).

Jeff Day



100 Club

February's winners were: 1st. Chris Attridge 2nd. Laurie and Irene Hopper

Fund Raising Alphabet

Recently, I started thinking about what we have done to raise money, and came up with this list. Can anyone think of an idea to fill the gaps?

A uctions	N ewspaper articles
B eer	O nline giving
C urries, cards and calendars	P
D ragon-building	Q uizzes
E	R affles, Radio talks
F lower-arranging demos, funeral donations.	
G rant applications	S afari suppers
H arvest Supper, Hundred Club	T reasure hunt
I nternet publicity	U
J	V
K	W assail, wine &
L ight for a Loved One	whist drives
M embership subscriptions	X mas tree festival
	Y & Z

Forthcoming Events

The next Curry and Casserole Night is Friday, March 25th. To book a place, ring Sue Milne.

Unfortunately, **Fiori Musicali** will not now be able to perform in St. Margaret's in May, although we hope they will come sometime in the autumn. We are, however, investigating other ideas and still hope to have a concert in mid-May.

We will be having a stall once more at the **Hollowell Steam Rally**, participating in the **Scarecrow Weekend** and taking an active part in the **Crick Feast** in October.

Sue Milne 824670/milnegreenlands@aol.com

History



No Health and Safety in those days!

Would you like to know more about the everyday lives of the villagers at the time of the last major restoration?

Future generations might like to know more about yours.

We plan to create a time capsule, probably in the tower.

For a small donation to the Friends of St. Margaret's, you could leave your mark for posterity.

To register an interest, contact:

**Sue Milne on 824760 or
milnegreenlands@aol.com**

Alan Shaw Memorial Concert - a Reminder

Friday 18th March at St. Margaret's, Crick

Time does fly! Our first Alan Shaw Memorial Concert was 21 years ago and has since then raised quite a few thousand pounds to help maintain St Margaret's historic organ – now fully restored with the assistance of English Heritage. It has also provided the opportunity for generations of Leicester Grammar School pupils to showcase their burgeoning talents to the great pleasure of many audiences. Please come on Friday 18th March at 7.30pm to St Margaret's Crick to make this a really special event. There are no tickets to buy as we ask only for donations (Gift - Aid envelopes will be available to enable tax recovery) We provide free refreshments in the interval. Make a diary note and lift the Winter blues with some early Spring enjoyment.

John Winn Tel. 822415



A Place for Poetry

with Geoff Helliwell

I recently asked my daughter what subjects my grandson might choose to study for A level. There won't be much choice, she implied. It will depend on his GCSE results. We were conscious that his own interests and the work he had done (or not done) had already narrowed the field, had been a kind of choice. But she wanted to keep his options open.

*Some of our life-choices (career, marriage, sticky toffee pudding) are deliberate, some hardly noticed, some no doubt ill-informed. When afterwards we look back we wonder what might have been, had we made a different decision. **Robert Frost's** poem is about choices:*

The Road Not Taken

Two roads diverged in a yellow wood
and sorry I could not travel both
and be one traveller, long I stood
and looked down one as far as I could
to where it bent in the undergrowth;

Then took the other as just as fair,
and having perhaps the better claim
because it was grassy and wanted wear;
though as for that, the passing there
had worn them nearly about the same.

And both that morning equally lay
In leaves no feet had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I -
I took the one less travelled by,
And that has made all the difference.

Like many of Frost's poems it has a rural setting. Its tone is deliberately conversational: it reads like a casual memory of a woodland walk. If you choose to notice further implications (the solitary traveller, the autumnal colours,

RE dances to a new tune

A new syllabus for Religious Education has been approved by the Northamptonshire County Council following two years review and consultation with teachers, the diocese and other faith group representatives, and county councillors. The review took place through the Local Agreed Syllabus Conference chaired by Revd Philip Davies, Diocesan Schools Development Officer, and was supported by outstanding work from Lesley Pollard, the authority's Learning Adviser for RE, and teachers across the county. The new syllabus was launched in January at Whittlebury Hall with guest speakers Gervase Phinn and Lat Blaylock, consultant to the syllabus.

Dancers from Abbeyfield Performing Arts College and the choir from All Saints Church of England Primary School entertained over 250 teachers and guests at the launch event.

The new syllabus was hailed by Councillor Andrew Grant, Cabinet member for Children's and Young People's Services and a regular churchgoer, as offering pupils opportunities for personal reflection and spiritual development and deepening their understanding of beliefs and faith in people's lives.

And Lesley Pollard says that RE "is about understanding how beliefs affect people's ways of life. It is not just text book stuff and history. It is living."

The revised syllabus follows national guidance to teach Christianity at all stages of school life and to introduce other major world religions.

Dr Stephen Partridge, Diocesan Director of Education, says the Diocesan Board of Education fully endorses the syllabus and recommends that it is used in all church schools. "It will enable students to begin a dialogue that can develop a better mutual understanding of different faith positions."

This year the Church of England is celebrating 200 years of involvement in education. It was the Church which first offered education for poor pupils in 1811, 50 years before the state joined in. Some 15 million people alive in England today have benefited from church school education.

The anniversary will be celebrated at a service in Westminster Abbey in October, and further details about it are at www.natsoc200.org. You can find out more about church schools in this diocese (including the Shoebox Bible scheme to celebrate 400 years of the King James Bible) at www.peterborough-education.org.uk.

From the Diocesan office, Peterborough.



Scripture Check — *Encouraging us to delve into God's Word.* This month Ian looks at *Philemon vs 4-22 (ESV)*

I thank my God always when I remember you in my prayers, because I hear of your love and of the faith that you have towards the Lord Jesus and all the saints, and I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ. For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you.

Accordingly, though I am bold enough in Christ to command you to do what is required, yet for love's sake I prefer to appeal to you – I, Paul, an old man and now a prisoner also for Christ Jesus – I appeal to you for my child, Onesimus, whose father I became in my imprisonment. (Formerly he was useless to you, but now he is indeed useful to you and to me.) I am sending him back to you, sending my very heart. I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will. For this perhaps is why he was parted from you for a while, that you might have him back for ever, no longer as a slave but more than a slave, as a beloved brother – especially to me, but how much more to you, both in the flesh and in the Lord.

So if you consider me your partner, receive him as you would receive me. If he has wronged you at all, or owes you anything, charge that to my account. I, Paul, write this with my own hand: I will repay it – to say nothing of your owing me even your own self. Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ.

Confident of your obedience, I write to you, knowing that you will do even more than I say. At the same time prepare a guest room for me, for I am hoping that through your prayers I will be graciously given to you.

Comment:

This short private letter, about a run-away slave who has become a believer through Paul's witness and care, opens and closes with greetings to Paul's friend Philemon and the other members of his home group, both from Paul and his companions in the faith (not quoted above). It was sent with Onesimus (the slave) to his owner Philemon. Philemon, it seems, was a member of the church at Colosse and had most probably become a Christian through Paul's preaching and witness, as evidenced by that phrase 'to say nothing of your owing me even your own self'. As is obvious from the letter, Paul neither condemns nor condones slavery but he does say to his friend in the faith that, now, Onesimus is his beloved brother in Christ and Paul's too.

Note how Paul lays claim to the right to command Philemon what to do, yet he instead appeals to him as a brother in the faith – surely an example to us all in dealing with delicate or controversial matters, especially those involving brothers or sisters having some recognised authoritative position in the church fellowship.

One thing that we don't know is why Onesimus ran away from Philemon in the first place. It is true that masters had the right to execute runaway slaves, a fact that would make Onesimus fear returning to Philemon, particularly if he had run away before Philemon became a Christian (a possibility?), or it may have been to do with the way that he became a slave in the first place. One thing is certain, Onesimus was persuaded to face up to his past, and indeed to return to Philemon seeking reconciliation. Such forgiveness and reconciliation is at the heart of Christian faith.

Ian Mackintosh

March Events Around the Diocese

Lunchtime Recitals, Wednesdays, 1.30pm at All Saints' Oakham.

Sunday 6th March, 10am—4pm, £3. Open garden at Burton Latimer. Beech House, Church Street. Snowdrops, and Hellebores.

Tuesday 15th, 22nd, 29th March, Lent Lunches. 12noon—2pm at St. Matthew's, Eye, Peterborough. All welcome. Donations invited. Telephone 01733 22334.

Saturday 12th—Sunday 13th, King's Sutton Literary Festival, 11am – 6pm. Secondhand and new books, signings, author talks. Telephone 07808 491604, or www.kslitfest.co.uk

Tuesday 22nd, Faith and Science. Explore the interface between faith and science. Led by Vernon Brooke. £3 per person. 7.30—9.30pm at Bouverie Court, Northampton. Telephone 01604 887049.



London Marathon Appeal

Jane Needham is well-known to our benefice readers. She has written about her problems in a previous article and has also asked for our support in a marathon which she ran for charity. Here she asks for support, poignantly, for the CSSA when she runs in the London Marathon on April 17th...

CSSA stands for 'Christian Survivors of Sexual Abuse' – I myself am a survivor. It is a very small charity that has been running for about ten years and has grown by word of mouth. Because of the nature of the group it is hard to feel confident to tell people about the CSSA and what it offers. CSSA is in the early stages of setting up its own website. This hopefully will reach a wider audience and let other survivors know that CSSA exists!

CSSA is a female-only group that was formed to offer support to Christians who have been abused in childhood. By 'Christians' we mean adults who profess a faith in God, whether they attend a church or not. For many reasons Christian survivors have felt rejected by the church when they have disclosed their past abuse. Often appropriate support has not been offered and this has caused many survivors such pain that they have no longer been able to attend church, although they may continue to find great strength in their faith.

CSSA has helped me in many ways and now, several years on, after much heartache, I feel I am in a better place emotionally and at peace with God. So now would



be a good time to use my talent of running to benefit CSSA.

London will not be my first marathon; I have done four before along with numerous half marathons. I started running ten years ago when my depression began. I found running helped ease the symptoms along with my medication.

If you would like to sponsor me you can donate online at: www.justgiving.com/jane-needham71, or directly by cheque payable to 'CSSA National' and send to the following address: CSSA, P.O. Box 951, Northampton, NN7 9AS, stating that the donation is for the London Marathon.

I would also encourage you to talk to other people about the CSSA because abuse in childhood is a secret many people keep. I want to make the most of this opportunity to get CSSA known and help survivors to grow, flourish and to thrive as our Father God would want.

If you would like further information about CSSA, you can write to the address above or email: info@ncssa.org.uk

On behalf of CSSA I thank you for your support.

God Bless, Jane Needham.

From "Bishop Donald Writes":

Readers—we need more of them.

I recently spent a very happy evening with a group of Readers. Formerly called Lay Readers these committed men and women have done at least three years training and offer their services to the church for no reward and without even the "status" of a clerical collar. They are not called to be ordained, but are certainly called to a very significant ministry.

You may have one or more Readers in your parish. If they wear robes in services you will know them by their blue preaching scarves. They can do most of the things that clergy do, but not preside at Holy Communion. Many parishes could not maintain their services or their ministry of visiting or outreach without the Readers.

Not so long ago there was a debate at General Synod when dioceses were encouraged to re-name Readers as "Licensed Lay Minister (Reader)". That was not General Synod's best moment! A bureaucratic (and bracketed) title would demean such a wonderful ministry. Admittedly "Reader" isn't self-explanatory, but then neither is "Vicar". But once you know what it means you are grateful to those who volunteer, train and serve in this way.

There are other lay ministries in the Church too, and I'm grateful for them, but Reader ministry must be encouraged. We need more of them. I'd love every priest to have the support of a team of Readers, and I'd love to see Readers involved in more areas of parish life, as their training equips them to be. They can lead a non-communion service, assist at Holy Communion, and preach. But they could also be leaders in outreach, work with families or young people, communicating the gospel in various ways, community engagement and so on.

In some areas where one priest has several churches to look after a Reader could in practice be in charge of a church. In some places (where for example there are a lot of funerals) a Reader could be paid to help with that ministry. These are some of the things I am beginning to experiment with in our diocese, and there are likely to be more.

Readers do not replace clergy. We need more priests too. But I thank our Readers, salute their ministry, and look forward to seeing more of it.

With best wishes

Bishop of Peterborough