May the God of hope fill you with all joy and peace as you trust in Him, so that you may overflow with hope by the power of the Holy Spirit.

Romans 15:13 [NIV]
Mothers Union
Aim: To support MU members in serving their communities
Achieved:
- Members supported with bedding and kitchen utensils
- Training of 25 MU trainers from all over the Diocese.
- Successful Revolving Goat Loan project.
Challenges:
- To extend the MU support across Kivu diocese
- To work through the Gisenyi MU to help the most needy parts of the diocese

Butaka Parish Church
Aim: To provide a church in Butaka
Achieved:
- Building completed
- Worshipping community in church
Challenges:
- Fund windows, doors and flooring

Groupe Scolaire Secondary School
- Continuing to support needy students in Shyira

Primary Schools
Aim:
- To support school ministry by providing equipment, school materials and evangelistic outreach.

How YOU can help
See our website: http://www.shyiratrust.org.uk
Email us for further information: shyira-06@shyiratrust.org.uk
Donations may be sent to: Shyira Trust, Secretary: Ken Davies
                          53 Stapleton Road, Formby, Liverpool L37 2YT
Donate online: https://www.give.net/shyiratrust
Like us on Facebook: https://www.facebook.com/shyiratrust

relieving poverty
advancing education
preserving and protecting good health
Dear Friends,

As I was thinking what to write for this letter, a magazine dropped through my letter box. The magazine, Engineering and Technology, was published by a professional institution that I am a member of. Unlike most publications from that organisation it contained several quite readable articles, all on the subject of Health. Coronavirus was understandably the main health issue they were considering. Articles considering topics including Ventilators, Vaccines and Tests, Contact-Tracing Apps, and a robotic nurse were included, but the one I found most interesting was about fake news and was entitled From Russia with Lies.

Fake news is something we hear quite a lot about these days. Certain politicians may discount anything they don't like as fake news, and proving if something is real or fake can be quite difficult. Fake news can have several purposes as we can see by considering one recent example – there was a claim that coronavirus has been caused by the introduction of 5G mobile phone systems. There are people who will believe the claim because it fits in with their belief that all mobile phones are bad, but perhaps more worrying is the uncertainty created in some people’s minds and the effort others have to make to reassure the concerned people that there is nothing to be concerned about. Fake news causes people to spend time counteracting it and so is a distraction that allows the organisation starting the fake story line to do other things, perhaps unnoticed. As Christians we want to do things that help us love our neighbours. Fake news is about the opposite of that with the distress it can cause.

False news is not a new phenomenon. It has been going on for centuries and can be found in the Bible. Luke 23:1-2 tell us “Then the assembly rose as a body and brought Jesus before Pilate. They began to accuse him, saying, ‘We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.’” That was quite clever for the lie misrepresented actual words of Jesus, and was designed to concern Pilate that Jesus was a threat to the stability of Roman rule. Any sort of rebellion would be bad for Pilate’s image because it would create problems with his masters. The lies resulted from a hatred of Jesus who was seen as a threat to the Jewish leaders’ superior position in their religion. Once again the message is hatred, not love.

St Paul also struggled against people whose message was false. In his first letter to Timothy he writes “The aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith. Some people have deviated from these and turned to meaningless talk, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions.” The love coming from a pure heart was absent.

Through the centuries to this present day various people have falsified the message of the Christian faith. The divinity of Jesus is denied while false messages represent him as a good man or as a prophet, certainly not as the Son of God. And in recent times we have been seeing widespread persecution of Christians, especially in the Middle East, often with completely false
anti-Christian messages. A message of hatred is being propagated and many Christians are killed.

In this country Christians are still under attack from the forces of evil. There is an active sect that does not accept the resurrection of Jesus as described in scripture. There is a society that proclaims “Faith schools have a negative impact on social cohesion, foster segregation of children on social, ethnic and religious lines, and undermine choice and equality. They also enable religious groups to use public money to evangelise to children.” There will of course be people anxious to accept that lie. However, Christian schools are generally recognised as giving a good general education and that is why they are liked by many parents.

As I write the government is urging that we stay alert. We should always be alert to fake news emanating in this country or from elsewhere. Falsehoods are generally from people trying to gain some kind of advantage and are not done in love. As Christians we must show love for others and let mutual love continue (Hebrews 13:1) while rejecting false teaching.

Allan Hobson

SUPPORT FOR CARE HOMES

SEFTON COMMUNITIES ARE BEING URGED TO #SHOWTHEMYOUCARE ABOUT OLDER PEOPLE IN RESIDENTIAL HOMES

Sefton people are being asked to help cheer up residents of the Borough’s residential care homes at this time when visits aren’t permitted owing to COVID-19.

Older people living at homes across the Borough are missing seeing their family and friends regularly. It is proving a particularly distressing time for some of the residents who are not seeing their loved ones.

Through its new #ShowThemYouCare campaign, Sefton Council is asking local people to support residents living in of local care homes. Paintings drawings, poems and letters from local children and neighbours would really cheer up residents.

People wanting to leave gifts can drop them off at the door during their daily exercise.

St Luke’s have been pleased to respond to this request. We contacted the two homes in our parish, Ashcroft Nursing Home on Elson Road and Lochardwoods on Carrs Crescent and although food items were mentioned in the original requests from Sefton, the particular requests from our 2 homes were for puzzle and quiz books, cards and letters. A box of gifts has been delivered to each home; thank you to all who have contributed.

Peter and Hillary Griffin

DATES AND NOTES FOR JUNE

Graveside Funeral - 11th May, Edward Griffith

Bishop’s Decree re APCM – we are allowed to postpone this until the situation is more amenable.

UPDATE ON RWANDA – please see Page 11 for news about the recent floods.

We now hear that Pastor (Archdeacon) Anthony will not retire until the end of the year but we haven’t had any contact with him lately and with the school not functioning and Caleb and Louise back in the USA, our only official contact is with Bishop Augustin at Gisenyi through Peter Morgan and Revd Jane Morgan.
But Margaret and Colin get fairly frequent updates from 3 young people they are in touch with in Rwanda – 2 of the 3 work in hospitals – Eric in Kibuye where they have had only one case – a foreign businessman – and Fanissa in Shyira Hospital (she lives in Musanze) where they have had no cases at all so far. National statistics are low and we pray that they will stay that way. There have been no deaths at all so far BUT the lockdown has had huge economic implications. Basically, as Allan said recently, if you live in Africa (and other 3rd world countries) for most people, if you can’t work, you can’t eat. Governments are supposed to be distributing food but at best, it’s slow. And in some countries such as Uganda, where Margaret and Colin also have contacts, there’s a lot of corruption.

Some of you may remember Fanissa who as Head Girl of Groupe Scolaire came to Formby in 2011 with Pastor, Eve, the Headteacher at that time, and David, Pastor’s son who was the Head Boy. She recently sent the following message:-

Very nice to hear that you are fine. Here at Shyira we have a lot of protective equipment. Up to now we didn’t have any positive patient. Today Enzo has a birthday of five years but we don’t celebrate it because we are in lockdown. I am in rapid response for covid-19 prevention, pray for me because we work very hard. For Colin greet him - our God continue to protect him in his illness. My mother passed a long time with peripheral autonomic neuropathies and tension headache but now she feel moderately ok. Thanks, Mum! Greet others at St Luke church who know us.

Yours Fanissa.

Margaret writes – Fanissa and Gaston now have 2 children. Ora Daisy is about 12 months old We have just heard from Eric that the lockdown in Rwanda is being eased – they can now travel within each province and will soon be able to travel to Kigali.

Nestor, Eric’s friend who teaches IT in Kinigi near the gorilla reserve, tells us that schools will not reopen till September and it looks as though all pupils will have to repeat the year in 2021 – which may mean that they won’t be able to take in new students in the 1st year next January.

DAILY HOPE - this is a free phone-line which offers music, prayers and reflections as well as full worship services from the Church of England. The national line is available 24 hours a day on 0800 804 8044. See page 23.

WHAT’S IN THE REST OF THE MAGAZINE

Pages 4 – 5   Revd Roy Baker’s piece on “Get Lost”
Pages 6 – 7   Ken Davies on the Bishop’s podcast
Pages 8 – 9   John Phillips (Chair of Formby Civic Society) on “The Old Chapel”
Page 10  David Moore on Father’s Day
Page 11  Shyira Floods
Page 12  Who’s Who
Page 15 – 16 John Nelson on Bellringing
Page 17  Crossword
Page 20 – 21 – St. Luke’s Year 6 on Learning in Lockdown
Page 22 – Holy Days in June
Page 23 – News from the Parish Pump website,  Page 24 – Wordsearch
Page 25 – Crossword answers and book reviews,  Page 26 – Mouse Makes

Online donations for Flood Relief in the Shyira area (see page 11) can be made using the following web page:-

https://www.justgiving.com/fundraising/rwandafloods
'GET LOST'

Someone once asked me what had been the worst experience in my ministry. I couldn’t tell him. Now that some fifty years have passed and reminiscing with Barbara perhaps I can write it down now as it fits in well with that popular jargon of the twentieth century namely the expression, ‘Get Lost.’

As a young priest I was awoken in the middle of the night by a phone call. Rubbing the sleep out of my eyes I heard a voice on the other end of the line telling me that there was blue murder going on in a house on one of our new estates. I dressed in a hurry and with Barbara, who would not let me go alone, arrived at the house to find a crowd of neighbours outside. From the front bedroom windows came the sounds of blood curdling screams. The front door had been opened and I ran up the stairs asking someone to call the police. Afterwards I remembered the saying, ‘fools rush in where angels fear to tread.’ The scene that met my eyes in the bedroom has remained with me ever since. In the corner of the room was a young woman in her nightie. Standing over her with a knife in his hand was a stark naked man making stabbing motions at her with the knife. She had her hands over her head and was terrified and screaming.

Then I did a stupid thing which even today makes me feel cold inside. Instead of trying to reason with the man to put down the knife I ran across the room pushed him out of the way, grabbed the girl and ran for the stairs. At the bottom a police car was drawing up followed by an ambulance. The girl was immediately wrapped in blankets and taken into the ambulance. She was safe.

The police asked me to talk to the man through the door to persuade him to drop the knife but there was no trouble as he just stood in the corner crying and dancing from one foot to another. The police were able to disarm him easily and got some clothes on him before taking him away. The girl asked to see me and I rang her parents who lived a distance away. They came right away and took her back home with them. I had recognised the girl as she had started to come to church but always came after the service had started and left before it was over. In the weeks after by seeing her and telephoning her at her parents, it was only then that the whole painful story came out. Her husband was unable to consummate the marriage and was blaming her. The marriage was dissolved and she moved a far distance away. But she kept in touch with me by letter and Christmas Cards for some years after and was to tell me that she had happily married and that she was a member of her church choir. Sadly some years later she wrote to me to let me know that her husband had died from cancer.
For me her safety was not the end of the story. Some time afterwards I was standing outside the parish hall talking to a friend when a sports car screeched to a halt by us. The window wound down and I was subjected to a torrent of abuse, from the ex-husband from four letter words to rude signs. As he drove off he kept yelling at me in staccato to, ‘Get Lost.’ My friend looked at me and said, ‘what have you done to him?’ My reply was that he had done it to himself; obviously the psychiatric treatment hadn’t done him much good.

And here is the rub. There is a culture today which tells God to ‘get lost.’ It was exemplified by Jesus on the cross being got rid of by humanity in the form of the rulers of the day. Get lost Jesus of Nazareth was the cry. Jesus’ answer was seen in stories he told about being lost and found. Remember the shepherd who goes out looking for his lost sheep. God is like that. Then there is the housewife who looks for the lost coin and rejoices with her neighbours when it is found. God is like that. The lost and found stories pinnacle in the story of the Prodigal Son The father does not lock the door on him but welcomes him home after his debauched life. The brother wants his father to tell the prodigal to get lost. No says the father, ‘Your brother here was dead and has come back to life, was lost and is now found.’

My young girl was lost and then was found by someone who loved her. Her unhappiness eventually turned to joy when she found someone who loved her deeply and who cared for her.

We do not have some vindictive old man in the sky waving his fist at us, but a God who will never tell us to get lost but always goes out to seek and find us.

Revd Roy Baker

SMILE LINES
Why couldn’t Jonah trust the ocean?
He just knew there was something fishy about it.

What kind of man was Boaz before he married Ruth?
Absolutely ruthless.

The good Lord didn’t create anything without a purpose.
Mosquitoes come close, though.
WE CAN’T GO BACK….REMEMBER, THESE ARE EARLY DAYS

(The extracts below have been taken from a podcast/letter by the Rt Revd Paul Bayes, Bishop of Liverpool and Chair of The Ozanne Foundation* and posted on April 24 2020 by Jayne Ozanne, Director of the Foundation).

The essence of Bishop Paul’s podcast/letter is embedded in the title and is about how we as individuals and the Church as a whole need to change for the better once we return to ‘normality’. In his opening paragraphs he uses his own recent experience of a broken molar tooth which had served him well for over 50 years but having a fault-line that was eventually exposed by the impact of the edge of a potato crisp. He goes on to liken his painful experience to the current impact of the coronavirus on our lives as a society and as a Church, whilst elevating the impact of the virus as more akin to “a mouthful of broken glass” than a solitary crisp. “What from the past is indeed essential to us? What treasured ways of living will prove in the end to be utterly peripheral? And the constant, overarching question: how do we build a future that nourishes the human family as a whole?”

He then quotes from the Archbishop of Canterbury’s Easter sermon: ‘Yet in the resurrection of Jesus, God lights a fire which calls us to justice, to live in humble generosity, to transform our societies. After so much suffering, so much heroism from key workers and the NHS, so much effort, once this epidemic is conquered here and around the world, we cannot be content to go back to what it was before as if all is normal. There needs to be a resurrection of our common life, something that links to the old, but is different and more beautiful.’

Bishop Paul continues to talk about a “basket of possibilities” and “that these are early days”.

He declares: “The basket of possibilities in my mind reminds me that I am a child of my time, a time which is passing. Nonetheless I know what I long to see. In values and feelings I long to see inequality broken, inclusion honoured and promoted, faith respected, diversity affirmed, love and joy celebrated and defended wherever it is truly found. In practical politics I long to see Universal Credit paused and repaired, a Universal Basic Income explored and properly trialled, austerity finally halted and rejected, the future of the planet finally treasured and preserved. In the Church I long to see doctrinal harshness reduced, love celebrated, quiet service honoured, worship and prayer restored, people fed, the lonely loved, the dying supported. I continue to long for these things among so many more, and I commit myself to work to see them come. I will advocate for them and I hope for the courage and grace to oppose all that stands in their way.

Alongside this I must remember that in the new world, the world of the coronavirus, these are early days. I rejoice that the testing of fault-lines has meant that some parts of my basket of possibilities may finally be affirmed and implemented, and I lament that other parts will struggle to prevail, especially in the face of corporate anxiety, institutional inequality, the desire to go back to a safe unchanging past, the rush to give people certainties which may not help them in the end, when so much that seemed strong has already been shattered by the impact of the virus. These are early days, and no one knows the answers to questions that the virus compels us to ask; questions that the modern world has not had to ask before. Will I then have the patience and humility, whatever my basket of possibilities may contain, to refrain from closing
down conversations too soon? If we are to bring good out of the impact of evil, then we need a discipline; to sit patiently with uncertainty even though uncertainty makes us anxious”.

And Bishop Paul concludes by declaring: “These are frightening days, but they are also early days. ‘We cannot be content to go back to what it was before as if all is normal’; no, indeed. Instead we must explore a new future for the world, and for the Church within the world, each one advocating for what matters most, but each one also listening hard before arriving at conclusions. That at any rate is my own commitment, as I seek to put the Archbishop’s words into action, and to work with others to discover a future that will surprise us all.”

(*The Ozanne Foundation believes in a world where all are accepted and equally valued).

Ken Davies

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MEDITATION 6

1. PRAYERS

A CORONAVIRUS OUTBREAK PRAYER JUST FOR YOURSELF
Keep us, good Lord, under the shadow of your mercy in this time of uncertainty and distress. Sustain and support the anxious and fearful, and lift up all who are brought low; that we may rejoice through Jesus Christ. Amen.

A PRAYER FOR THE ELDERLY AND / OR THE INFIRM
Eternal God, who through the passing of the years remains ever the same, be ever near to all who are aged or infirm. Though their bodies fail, let their spirits be strong in You, that with patience they may bear weariness and distress, through Jesus Christ our Lord.

2. A THOUGHT:
Unquestioningly we are at present in sorrow, separated from our daily routines and activities; yet through that cloud of loneliness, and fear, there is hope that soon, very soon, the fearsome epidemic will be over. We must have faith in not just the medical people, but in God too. We no doubt feel that, as an individual, we have no participation. As that sense is lost, for we are seemingly separated, and also diminished from all that we used to know as normal; we wonder where it has all gone? Our feelings turn away from participation in society and alienation silently creeps upon us. We need to look to God with thoughts about what the future will be, for it will, without doubt, be rather different. Almost everything will change or will have changed but, I can assure you, God the Father, God the Son, and God the Holy Spirit (Ghost) won't be different, so believe and trust in Him.

3. MEDITATION: This is a period of silence and contemplation for your own time of not more than half an hour.

4. YOUR OWN PRAYERS & A CLOSING PRAYER:
O God, I confess that I often look back, onto mistakes I have made, work left undone, people I have hurt, excuses I have made; and I see those things for which I feel guilty, and I am overwhelmed with regret. Free me, O God, from the immobilization of self-condemnation, let me remember that You call us to look back: to remember joyous times, people who were kind and compassionate, when I did the best I could, and to remember that You journey with me every day. May I, once more, continue to grow in grace and truth, in the name of Jesus Christ. Amen.

Colin Trollope
Despite Formby having lost its bookshops over the years, there still remain a good number of
different kinds of books that describe varying aspects of our local history and which provide a
valuable bank of information for anyone wishing to learn more of our past and our heritage.
Indeed. There is one aspect, however, in which we fall short and that is any updated
chronological history of our township that pulls together the present and the more distant
past: the only exception was that of the Formby Society’s “Viking Village: the Story of
Formby”, edited by Edith Kelly in 1982 with illustrations by Muriel Sibley and Mildred Wason.
It is now out-of-print but happily can be bought either in second-hand bookshops or online.

Yet, it is always worthwhile taking the time to revisit our story and perhaps in these strange
times we might turn our thoughts to the corner of Formby in which St. Luke’s Church lies and
remind ourselves of what may have been here in the past. We can try to construct our picture
with the help of ‘Viking Village’ and the Victoria County History (VCH), available now online
but originally produced in large book format in 1899 when a project was set up to write the
history of every county in England.

Formby’s first religious house was situated in the area close to the present-day church,
though no one is sure just where exactly. It was known as Formby Chapel – or ‘Formby
Parochial Chapel’ - though there are suggestions that it originally may have been named
Ravenmeols Chapel. Its original dedication was to St. Peter and this dedication was later
taken for use for the 18th century church that replaced it after damage by storm and wind. At
the time of the Norman Conquest, Formby lay in the ‘Hundred’ of West Derby, a hundred
being an area of a ‘shire’ divided up for military purposes as well as for legal issues and law-
keeping within the Norman feudal system. Within the Hundred of West Derby there were six
‘Parishes’ and Formby belonged to the Parish of Walton-on-the-Hill. The church at Walton
has some Anglo-Saxon remains though the building itself has been entirely rebuilt; however,
it is likely that the Formby Chapel was constructed initially after the Normans had settled their lands and probably after the Domestay Book of 1086. There are occasional records reminding us of the link to Walton-on-the-Hill, such as the record that states that in the early 13th century the mother-church owned land for ploughing in Ravenmeols and that in 1334 a settlement was made of a dispute regarding the tithes of a Fishery that existed at Ravenmeols between the Rectors of Walton and Sefton.

How, then, was Formby organised in 1086 and why was Ravenmeols significant at that time? The Domestay Book describes our community as being divided into 3 parts: Formby, Ravenmeols and Ainsdale. Formby comprised “three manors” held by “three thegns” – a thegn being an Anglo-Saxon term for a fairly substantial landowner and a manor was the area of land over which he had rights and privileges. In 1086 its size was 4 carucates (roughly the amount of land a plough team of 8 oxen could till in a season). Ravenmeols also had three thegns and was estimated as being three-quarters the size of Formby, and Ainsdale had three thegns holding 2 carucates of land. So, Ravenmeols was of some size and value. Who were these thegns? We do not know and, indeed, they may have been the same people holding the land in each of the three parts. Did they retain their lands following the Conquest? Again, we do not know. However, it is more than likely that the Chapel was sited in what was then an area of Ravenmeols. The encroachment of the sea on the land is nothing new and by the late 13th century about half of the area of Ravenmeols was lost to water. By 1289, with the reduction in the size of Ravenmeols, what land remained was bought by the Molyneux family of Sefton and eventually purchased in 1757 by the Formby family.

What the effects of this would have been on Chapel and community we cannot tell, but one of the original reasons for the building of the Chapel where it was must surely have been allied to a community living in that area. Edward Baines (“History of Lancashire” 1836) refers to a statement in 1660 that the Chapel was even then “Ancient” and that “In 1746 the Church was transferred to its present position ie the church of St. Peter’s was built in Green Lane. The original site, once the centre of the village, being near the sea, was, owing to the increasing inroads of the drifting sand, left a lonely and desolate burying-ground, in a wilderness of sandhills.” The churchyard remained in use for local burials right through the period until the new church of St. Luke’s was consecrated in 1855.

Do we know any more about what Formby Chapel may have been like other than the fact that it had fallen foul of terrible storms? As it happens, we do know a little. It was a small rectangular building and there are suggestions it may have measured no more than 15 feet wide by 30 feet long, though that cannot be verified. We are fortunate to have the accounts for 1705 -1730 from which we can glean such information as the following:

- It was coloured white due to the use of lime on the walls.
- It had a small tower with at least one bell and a bell-house window.
- It contained an hour-glass, presumably to restrain the minister from over-lengthy homilies.
- There was a Communion Table with a set of Laudian Rails.
- The level of the Chancel had been raised in 1728 with stone that had come from nearby Clieves Hill (on this ie western side of Ormskirk).
- It had a medieval font.
- It had a sundial in the churchyard, later taken to St. Peter’s Church.
- It was the home for the medieval Godstone ... but that is worth an article all on its own!

John Phillips (Chair of Formby Civic Society)
I am attempting this, my latest missive, on the 5th Sunday of Easter and it will be recalled that the nation was awaiting a statement from the Prime Minister on the next steps to be taken, if any, in the fight against Covid 19. This was nerve wracking enough, but I wondered even more nervously where we would be seven weeks from now, on Sunday 21st June. The Easter period has finished, and Ascension Day, followed by Pentecost has been observed as best as could be, and it will be the 2nd Sunday of the Trinity season.

This particular Sunday is also designated as Father’s Day. I wonder how many people, like me, take a cynical view of this event. The stationer’s stores and other outlets have to make a living of course, and this is another opportunity to make a shilling or two selling cards and other items. Christmas and Easter are bonanza times, as is Mother’s Day. And that’s another gripe. It is Mothering Sunday, but perhaps that doesn’t sell cards. They might have to mention God!

Nevertheless, that did get me to wondering about the origins of Father’s Day. I have always thought of it as a modern commercial invention which probably started in America. Well, apparently I am only partially right. It appears that U.S. President Lyndon Johnson issued the first proclamation honouring Father’s Day in 1966. In 1972 President Nixon signed it into law, and made it a National Holiday for the 3rd Sunday in June. It filtered over to the UK some time after that (not the holiday bit). However, further research shows that the idea of honouring fathers was first proposed by a lady called Sonora Dodd in Spokane, Washington, following a memorial service for a large number of men who died in a mining accident. The first “Father’s Day” service was held on July 5th 1908, in Fairmont, West Virginia.

Is that the earliest recorded date? No. A day honouring fatherhood, and paternal bonds, has been held in European Catholic countries since the middle ages, on March 19th, which is St Joseph’s day. It goes back to at least 1508. The Coptic Church’s celebration may go back even further; as far as the fifth century.

Going back a bit further, I perhaps ought to mention the 5th Commandment when considering honouring fathers and mothers, but I am sure that was more of an idea for very day, rather than a once a year thing!

Even so, it is interesting how it has evolved around the world. Almost all the months of the year sees a country somewhere celebrating Father’s Day. eg. second Sunday in August in Brazil, and first Sunday in October in Luxembourg.

I have referred to St. Joseph above, and of course, he is an important figure in the Christian church. He is referred to as the fatherly Nutritor Domini (“Nourisher of the Lord”) in Catholicism, and the putative father of Jesus in Southern European tradition. Interesting as that is, there is only one Father that immediately comes to mind to this simple soul. As the title says, Our Father…

David Moore

BIBLE VERSE FOR JUNE - ‘...Humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you.’ 1 Peter 5:7
FLOODS IN RWANDA AFFECT SHYIRA

There was some sad news from Rwanda last week (7th May), when we learned that severe flooding which has affected a lot of East Africa, has had a devastating effect in Northern Rwanda, in particular the area around Shyira and Vunga, where the new hospital is. Initial reports were that 65 people have died in seven Districts of Rwanda:

In Nyabihu District (where Shyira is), 18 people died.

In Gakenke District (opposite to Shyira), 22 people. The other 25 were in five other Districts. Nationwide, up to 91 houses and 5 bridges were destroyed, and crops flooded in many areas. These figures have since been revised upwards, but the final toll is not yet known.

For anyone who has been to Shyira, Gakenke District is situated between the Kigali-Ruhengeri road and the road from Ruhengeri to Shyira and Vunga.

The new hospital had not been flooded, but subsequent photos suggest that one of the bridges destroyed is the bridge on the road between Musanze (Ruhengeri) and Vunga, at the bottom of Shyira hill (see photo above). If this is the case, then access to the new hospital is severely reduced, as is access to Shyira itself.

The other photo on the right is a view from Shyira looking across the valley, showing how close this is to Shyira.

Although we do not know of any deaths in Shyira village, we have heard that family members of Shyira residents are among the casualties. Please pray for those affected.

Pastor Anthony is safe, but all the churches are closed by the coronavirus, so the people of Shyira cannot even visit St Mark’s church for prayer – please pray for them, that the situation improves quickly.

Shyira Trust is working with Bishop Augustin to determine how best we can help the situation. When we know how we can help, this will be communicated through the usual channels.

Please note that the coronavirus has affected meetings of the Shyira Trust, so the AGM cannot happen until restrictions in this country have been fully lifted. We hope it will not be a long delay, but we will publicise the date as soon as possible.

Peter Morgan (Chair of Shyira Trust)
**WHO'S WHO**

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<th>Role</th>
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<td>Vicar</td>
<td>Please speak to the Wardens during the Interregnum</td>
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<td>Readers</td>
<td>Prof Allan Hobson</td>
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<td>Mrs Anne Dixon</td>
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RINGING THE CHANGES

We don’t think you will hear change-ringing anywhere in the world at the moment – apart from the BBC recordings in Bells on Sunday on Radio 4. You can’t do social-distancing in a belfry. But even in normal times you won’t hear change-ringing in Formby. You would need to go to Southport – Emmanuel or Holy Trinity - or St. John, Crossens, or Tarleton Parish Church. Going south, we believe that there are rings of bells at St. Luke’s Crosby and St. Helen’s Sefton – by the way, if you’ve never been inside Sefton Church, you really should make the effort when it’s open again – it’s usually open on Bank Holiday Mondays.

We thought you might be interested in an article written quite a while ago by John Nelson – actually written for an RAF magazine on the Isle of Man.

Bells are found in most countries, but change ringing of bells is almost wholly confined to the British Isles. Handel spoke of Britain as the “Ringing Isle”.

Bells hung solely for the playing of tunes are termed carillons and usually consist of 23 or more bells; chimes are composed of a smaller number. Carillons have very little popularity in this country, but many chimes, chiefly attached to clocks, are found. Apart from carillons and chimes, we have more than 5,000 “rings” of bells, as against a little over 50 “rings” in the rest of the world – mostly in the English-speaking world eg Australia.

The art of bell-ringing took root in England some 350 years ago, and was, until recently, a flourishing art. “Ringing the Changes” is a common expression yet it is seldom realised that the phrase originated in the art (or science) of campanology. The word “campanology” means the art of bellringing, and is derived from the Latin, campana, meaning a bell, which is found again in the Italian, campanalis, a bell-tower.

Almost all our rings of bells are found in churches, although a few are found in secular buildings – for example, in Manchester Town Hall, Loughborough Bell Foundry and Windsor Castle.

A bell hung for ringing consists of the bell with clapper inside, and a handstock which secures the bell and which is attached to a wheel. In order to ring a bell in changes, you have to first “ring it up” so that the bell is almost vertical but a wooden stay prevents the bell from “going over the top”, which would be dangerous – though stays do occasionally break and cause a bit of a drama! A rope, attached to the wheel, runs around the wheel flange and is guided to the ringing room below.

Each bell is controlled by one person, who manipulates the rope by pulling on the “sally” or thickened part of the rope (this often has red, white and blue stripes) to turn the wheel and send the bell round almost 360 degrees - and one ring is produced as the clapper strikes the bell.

There are two aspects to consider in the actual ringing: the first is the control of the bell, and the second is the ringing of the bell in certain ordered sequences. When each bell is rung in sequence, this is termed a “round”. It is obviously much more interesting – and equally obviously, much more complicated – to change the order in which the bell is rung. The number of possible changes increases rapidly with the number of bells and with 12 bells the number runs into millions.
The many changes have been named after villages, towns or counties and some after the originator – such as Kent, Oxford, Cambridge and Stedman (after Fabian Stedman in 1650).

If more than 5,000 changes are rung; then it is termed a peal. This is a great feat of endurance and concentration for it usually lasts more than three hours. Peals are usually rung to celebrate something – we are sure that peals were planned for the 75th anniversary of the end of World War 2, for instance. The longest peal ever rung was in 1950, at Over, in Cheshire, when 21,600 changes were rung in thirteen hours!

But it is in the steady conscientious way that ringers carry out their duties of ringing, Sunday by Sunday throughout the land which makes this wonderful ancient English art what it is. Like the churches, no two rings are exactly alike and millions derive much pleasure from listening to them, especially at Christmas and the New Year, whether they come from a humble village church or a magnificent cathedral.

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"Mike composes all his sermons on his iPhone – he uses something called Predictable Text…"
CROSSWORD

Across
1 See 23 Across
3 Where the thief on the cross was told he would be, with Jesus (Luke 23:43) (8)
8 Invalid (4)
9 Blasphemed (Ezekiel 36:20) (8)
11 Adhering to the letter of the law rather than its spirit (Philippians 3:6) (10)
14 Shut (Ecclesiastes 12:4) (6)
15 ‘This is how it will be with anyone who — up things for himself but is not rich towards God’ (Luke 12:21) (6)
17 Mary on Isis (anag.) (10)
20 Agreement (Hebrews 9:15) (8)
21 Native of, say, Bangkok (4)

22 Deaf fort (anag.) (5-3)
23 and 1 Across ‘The Lord God took the man and put him in the Garden of — to work it and take — of it’ (Genesis 2:15) (4,4)

Down
1 Struggle between opposing forces (Habakkuk 1:3) (8)
2 James defined this as ‘looking after orphans and widows in their distress and keeping oneself from being polluted by the world’ (James 1:27) (8)
4 ‘The one I kiss is the man; — him’ (Matthew 26:48) (6)
5 ‘Be joyful in hope, patient in —, faithful in prayer’ (Romans 12:12) (10)
6 St Columba’s burial place (4)
7 Swirling current of water (4)
10 Loyalty (Isaiah 19:18) (10)
12 ‘God was pleased through the foolishness of what was — , to save those who believe’ (1 Corinthians 1:21) (8)
13 Camp where the angel of the Lord slew 185,000 men one night (2 Kings 19:35) (8)
16 ‘There is still — — — Jonathan; he is crippled in both feet’ (2 Samuel 9:3) (1,3,2)
18 David Livingstone was one (4)
19 Driver and Vehicle Licensing Authority (1,1,1,1)

SMILE LINES - One-line quiz questions

1. What time of day was Adam created?
   Just a little before Eve.

2. Who was the fastest runner in the race?
   Adam. He was first in the human race.

3. Why are atoms Catholic?
   Because they all have mass.

4 Why didn’t they play cards on the Ark?
   Because Noah was always standing on the deck.
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NEW WAYS OF WORKING

Here, two St Luke’s pupils give us their account of schooling during lockdown: Grace is one of thirty or so children of key workers who have continued to attend school, whilst Tom has been learning remotely from home.

I’m Grace and I have attended school ever since lockdown was announced. I’m in school because my Mum is a doctor working on the frontline and my Dad maintains delivery trucks. As they are both key workers and cannot work from home, this means my sister and I have to come into school.

In school, first we join in with Joe Wicks’ P.E. workout and then we complete our online Maths, English, spelling and projects. In the afternoon, we play outside or do art activities. Here I am modelling the outfit I designed and made from newspaper one day! We had a newspaper fashion show in school that day. The number of pupils has varied from 29 on the first day to just 5 during the Easter break. One of the youngest children (who has also been in every day like myself) said, “I like doing the fun activities.” His friend added, “I like seeing the teachers again and doing Joe Wicks.” Personally, I like coming into school because I’m in my normal working environment and if I was at home I probably wouldn’t focus as much. I have enjoyed working alongside children from different year groups. I also like that I get to see some of my terrific teachers: as this is my last year, I might not otherwise get to see them again.

Thanks for reading and remember to stay home and help my Mum save lives so that lockdown can be over and we can all go back to normal again.

SMILE LINES - WHAT IT SAYS ON THE SIGN –

In a vet’s waiting room: "Be back in five minutes. Sit! Stay!"
At the electricity company: "We would be de-lighted if you pay your bill. However, if you don't, you will be."
In a restaurant window: "Don't stand there and be hungry. Come on in and get fed up."
At a towing company: "We don't charge an arm and a leg. We want your tows instead."
At an optometrist's office: "If you don't see what you're looking for, you've come to the right place."
On a house fence: "Salespeople welcome! Dog food is expensive."
In a podiatrist's office: "Time wounds all heels."
At a car dealership: "The best way to get back on your feet - miss a car payment."
I’m Tom and I’ve been learning from home during lockdown. My Dad is a bricklayer so he hasn’t been able to work for several weeks. However, my Mum works in a call centre and so she has been working from home, but we have to try and not disturb her.

I’ve found most of my tasks quite easy, but getting motivated to complete the tasks can be a struggle. I’m lucky because I have my own computer and my room is very quiet.

In the classroom, I have my teacher Mr Green right by me, ready to help me if I need him. My friends are also normally with me and they can help sometimes. But at home, it’s a completely different story. I have no friends around, no teacher to help me. The best I have is my Mum and Dad. Yes, they can help - but they are not as good as my teacher!

My younger sister Tilly says, “Home learning is alright but it isn’t as good as being in school with all my friends. My favourite part of learning at home is the maths, however my least favourite is English.”

I really hope we can get back to school soon, especially as I’m in Year 6 and I will be leaving primary school in July. I wonder if the usual end of primary school celebrations will get cancelled? I really hope not, but understand that the most important thing is keeping everyone safe.

*Ed - At the time of going to print, we believe that Year 6 will be seeing their teachers and at least some of their classmates before the end of the summer term.*

......................................................................................................................................................................................

**SMILE LINES**

**Competitive** - A champion athlete in bed with flu was told that he had a high temperature. “How high is it?” he asked the attending physician.

“A hundred and one.”

“What’s the world record?”
HOLY DAYS - 7th JUNE - TRINITY SUNDAY
Without the Trinity, there is no Christianity

The Trinity is easier to say than to explain. Christians believe in one God, made up of three equal Persons. It is fundamental to the Nicene Creed, which sets out the definitive doctrine of the Trinity for more than two billion Christians worldwide, including all Roman Catholics, Eastern Orthodox, Anglicans, Lutherans, Presbyterians and Reformed Christians.

The theologian Ian Paul, writing on the Book of Revelation, points out that chapter five has a wonderful depiction of the Trinity in action. He writes: “…another figure appears in the drama, the lion who looks like a lamb. … Here is the one who fulfils the hopes of God’s people Israel, as the promised anointed Davidic king who was to come. Here is one who is fierce and powerful enough to conquer their enemies, and tear them apart.

“And yet when John sees Him, He is like a weak and vulnerable lamb who has been slaughtered, just like the Passover lamb eaten by the people, the suffering servant who was ‘wounded for our transgressions’ and the lamb offered as an atoning sacrifice. He is the one who was slain, but now stands, and shares the throne with God, and with Him sends the Spirit to enact His will on earth. Here we have the most explicit (and perhaps the most complex) Trinitarian statement in the whole New Testament.”


16TH JUNE - RICHARD OF CHICHESTER,

Ever wonder where the prayer … ‘May I know thee more clearly, love thee more dearly, and follow thee more nearly, day by day’ comes from? Richard of Chichester, a bishop in the 13th century, wrote it.

He began life as Richard de Wych of Droitwich, the son of a yeoman farmer. But Richard was a studious boy, and after helping his father on the farm for several years, refused an advantageous offer of marriage, and instead made his way to Oxford, and later to Paris and Bologna to study canon law.

In 1235 he returned to Oxford, and was soon appointed Chancellor, where he supported Edmund, Archbishop of Canterbury, in his struggles against King Henry III’s misuse of Church funds. After further study to become a priest, Richard was in due course made a bishop himself. He was greatly loved. He was charitable and accessible, both stern and merciful to sinners, extraordinarily generous to those stricken by famine, and a brilliant legislator of his diocese. He decreed that the sacraments were to be administered without payment, Mass celebrated in dignified conditions, the clergy to be chaste, to practise residence, and to wear clerical dress. The laity was obliged to attend Mass on Sundays and holy days, and to know by heart the Hail Mary as well as the Lord’s Prayer and the Creed.

Richard was also prominent in preaching the Crusade, which he saw as a call to reopen the Holy Land to pilgrims, not as a political expedition. He died at Dover on 3rd April 1253. In art, Richard of Chichester is represented with a chalice at his feet, in memory of his having once dropped the chalice at Mass! One ancient English church is dedicated to him. (Ed – I think, naturally in Chichester but there is also an RC Church in Skelmersdale and a C of E Church in Wythenshawe, Manchester

And, of course, he is author of that famous prayer, now set to popular music, which runs in full: “Thanks be to thee, my Lord Jesus Christ for all the benefits thou hast given me, for all the pains and insults which thou hast borne for me. O most merciful redeemer, friend and brother, may I know thee more clearly, love thee more dearly and follow thee more nearly, day by day.”
OVER 6,000 CALLS IN FIRST 48 HOURS TO DAILY HOPE

A free phone line offering hymns, prayers, and reflections 24 hours a day while church buildings are closed because of the coronavirus received more than 6,000 calls in the first 48 hours.

The Archbishop of Canterbury, Justin Welby, recently launched ‘Daily Hope’ as a simple new way to bring worship and prayer into people’s homes, during the lockdown period.

The line – which is available 24 hours a day on 0800 804 8044 – has been set up particularly with those unable to join online church services in mind.

The service is supported by the Church of England nationally as well as through the Connections group based at Holy Trinity Claygate in Surrey and the Christian charity Faith in Later Life.

Within 48 hours the line had received more than 6,000 calls from across the country, with many being referred by friends, family or members. Calls have so far spanned more than 50,000 minutes, with some of those accessing the service listening to the music, prayers and reflections for up to 50 minutes at a time.

The Revd Canon Dave Male, the Church of England’s Director of Evangelism and Discipleship, said: “The volume of calls shows that Daily Hope is meeting a need.

“We have a duty in these strange and difficult times to find new ways of bringing prayer and worship to people wherever they are, and this is one more way of helping people to connect with God from their own homes.

“This is such a simple idea – planned and launched all within a few days.

A BIBLICAL PLAGUE OF LOCUSTS

A new wave of crop-eating locusts has been devastating East Africa, just as communities are also dealing with an increase of coronavirus cases. At the start of 2020, Ethiopia and Somalia faced the biggest invasion of the insects in 25 years – and the worst in Kenya and Uganda for 70 years. The locusts also reached parts of South Sudan, where millions of people are already suffering from severe food shortages amid conflict and political instability.

The latest plague could be 20 times larger. The UN Food and Agriculture Organisation (FAO), is calling it ‘an unprecedented threat’ to food supplies and jobs. Yet tackling the locusts will be even harder now that coronavirus has forced governments to close their borders. With severely reduced air travel and cargo shipping, pesticides from Europe and Asia can’t get into the countries – and to the farmers – that need them.

Tearfund is asking governments to recognise activities responding to the locust swarms as essential services, so that they can continue despite the restrictions on travel.’

The locust plague, together with the coronavirus pandemic, could mean all the work Tearfund supports communities with is on the brink of collapsing,’ says Ephraim Tsegay, Tearfund’s Country Director for Ethiopia. ‘If the second wave of locusts is not prevented before it inflicts further damage, more people will be forced to leave their homes to find food, land for their animals to graze, and an income elsewhere. It will also make people more vulnerable to coronavirus.

(both items from the Parish Pump website)
Coronavirus has turned our world upside down. But God is still there, and we can call on Him, as Psalm 91 (vs 1-6) reminds us…

Whoever dwells in the shelter of the Most High will rest in the shadow of the Almighty.

2 I will say of the Lord, “He is my refuge and my fortress, my God, in whom I trust.”

3 Surely he will save you from the fowler’s snare and from the deadly pestilence.

4 He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart.

5 You will not fear the terror of night, nor the arrow that flies by day,

6 nor the pestilence that stalks in the darkness, nor the plague that destroys at midday.

dwells
shelter
most
high
shadow
almighty
refuge
fortress
trust
save
snare
deadly
pestilence

cover
feathers
wings
faithfulness
shield
rampart
fear
terror
night
arrow
plague
destroy
CROSSWORD ANSWERS

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1 Care
3 Paradise
8 Null
9 Profaned
11 Legalistic
14 Closed
15 Stores
17 Missionary
20 Covenant
21 Thai
22 Trade-off
23 Eden

Down
1 Conflict
2 Religion
4 Arrest
5 Affliction
6 Iona
7 Eddy
10 Allegiance
12 Preached
13 Assyrian
16 A son of
18 Scot
19 DVLA

BOOK REVIEWS

Franciscan Footprints: following Christ in the ways of Francis and Clare
By Helen Julian, BRF, £8.99

There are many ways of following Christ – each footprint is unique. One of these, the Franciscan spiritual journey, has been tried and tested over the centuries, and the experiences of St Francis and St Clare and all those who have been inspired by their lives still resonate with us. Helen Julian CSF explores the distinctive features of their spirituality and shows how these practices can be applied to, and become part of, our daily lives. Discover your own pathway today.

The Way Under our Feet
– a spirituality of walking
By Graham B Usher, SPCK, £9.99

Walking is one of the simplest things we do as humans. It’s how most of us experience life. In The Way Under Our Feet, Graham Usher conveys how exhilarating it is to walk into the depths of our humanity. We become more ready to recognise the needs as well as the joys of others; we sift our thoughts; we seek to heal our battered world, even as we glory in the beauty of nature; we find ourselves companying with our three mile an hour God.

SMILE LINES - Wrong number

Customer: “I’ve been ringing you on 0700 2300 for two days. Why didn’t you answer?”

Travel agent: “Where did you get that number from, sir?”
Customer: “It’s there on the door to your Travel Centre.”
Operator: “Sir, they are our opening hours.”
Mouse Makes

When Nehemiah heard that the walls of Jerusalem were in ruins he sat down and wept. For days he fasted and prayed before God. Finally the opportunity came for him to return to Jerusalem to rebuild the walls, but it was not going to be easy...

READ Nehemiah’s story in the Old Testament book of Nehemiah, chapters 1-7

Here is Nehemiah’s list of all the things that needed to be done to rebuild the walls of Jerusalem. Fill in the missing gaps on the tower to help rebuild the wall.

- PRAY
- RUBBLE
- REPAIR
- RESTORE
- BUILD
- WORK
- STONE
- TIMBER
- WALLS
- FLOOR
- ROOF
- CELEBRATE
- GATE
- BEAM
- BOLT
- BAR
- STEP
- TOWER
- HOUSE
- POOL
- FINISH
- DEDICATE
- DOOR

How many gates were repaired? Who re-built them? How long did it take to finish the walls?
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