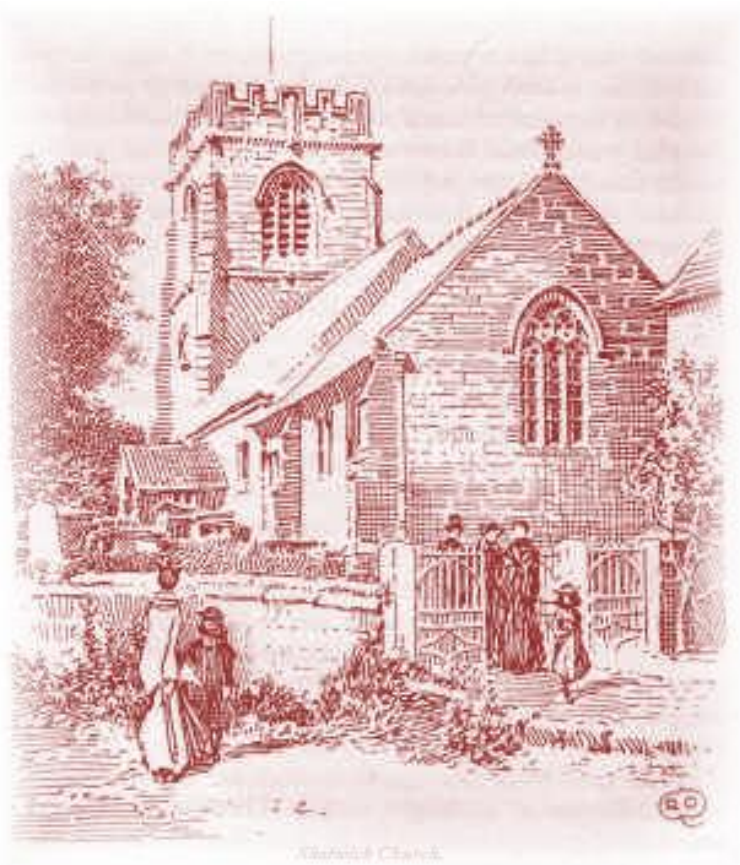


St. Michael's Church Shotwick



Newsletter November 2014

Welcoming and active at the heart of the Parish

Church Officials

Vicar:

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Mrs. Lynda Hayes
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Mrs. Alison Allen
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Mr. Frank Parry
01244 881731

Visit our website:-

www.shotwick.org.uk



A Message from Our Vicar



Since 4th August this year there have been many opportunities to remember the beginning of the war that was supposed to end all wars. We will have our service on **Sunday 9th November at the War memorial starting at**

10.50am. Please do come along for that short service even if you're unable to come to the service in church afterwards

This year Remembrance Day will be focussed very much on the conflict epitomised by trench warfare and mass loss of life. Yet even in the terror of the miry trenches hope shone out on one particular day.

On December 7th 1914 Pope Benedict XV suggested a temporary hiatus of the war for the celebration of Christmas. Any kind of official ceasefire was refused by all sides, but on Christmas Eve the soldiers in the trenches declared their own unofficial truce. It started with the singing of Christmas Carols and at first light on Christmas Day some German soldiers emerged from their trenches and approached no-man's-land calling out "Merry Christmas". The Allied soldiers also climbed out of their trenches and shook hands with their enemy soldiers. The men exchange presents of cigarettes and plum pudding, shared family pictures and there was even a game of football. They also used this short-lived time of peace to retrieve the bodies of the fallen.

Christmas Day 1914 in the trenches of France will be remembered because of an event that symbolises the true meaning of the nativity. The birth of a baby over two thousand years before had, for that one day, truly brought about Peace on Earth.

May you all know the peace that the Christ child brings this Christmas.

Cathy

Church Services

All at 11.30am

| | |
|---------------------------|--|
| 1st Sunday (in the month) | All age Worship (Family Service) |
| 2nd Sunday | Holy Communion (Book of Common Worship) |
| 3rd Sunday | Morning Prayer (1662 Prayer Book) |
| 4th Sunday | Holy Communion (1662 Prayer Book) |
| 5th Sunday | Holy Communion (1662 Prayer Book) |

Church Events And Special Services

| | |
|----------------------------------|--|
| Sunday 9 th November | Remembrance Service starts at 10:50 |
| Sunday 21 st December | Service of nine Lessons and Carols at 4pm. No 11:30 service |
| Thursday 25th December | Christmas Day. 11.30 am service |
| Sunday 11th January 2015 | Plough Sunday. Celebrate the beginning of the agricultural year with prayers for the blessing of the land, followed by a ploughman's lunch in Church |

Christmas Service of Carols & Lessons

Sunday 21st December



Please note that the Service of Carols and Lessons on the 21st December will start at 4pm.

There will be no 11:30 service this day

This poem was written in our visitor's book.
I hope you enjoy it as much as I do!

October's Party

By: George Cooper

October gave a party;
The leaves by hundreds came;
The Chestnuts, Oaks, and Maples;
Leaves of every name;
The Sunshine laid a carpet;
And everything was grand;
Miss Weather led the dancing;
Professor Wind the band.;

What's in a Name?

Where did the name **SHOTWICK** originate? The simple answer is that no one really knows! It was first written as **SOTOWICHE** in the Domesday Book, and a common theory attributes the name as related to salt production.

The earliest known way of producing salt was in shallow pans on the sea-shore in a coastal bay, called in Norse and Early English a **wick** or **wich**; and the material so produced is still known in trade as bay-salt. Shotwick, of course, was right by the sea at that time and there is a record of salt workings in the 14th Century of which no trace now exists. The **wich** suffix was subsequently carried over to the inland salt towns of Middlewich, Nantwich, Northwich, Leftwich and, Droitwich.

Since the 1086 spelling the following is a list of names attributed to Shotwick in official documents – choose your own variation!

| | | | |
|------|-----------|------|-----------|
| 1086 | Sotowiche | 1317 | Shotwyk |
| 1093 | Sotewica | 1338 | Shotewyk |
| 1154 | Schetewyk | 1378 | Shotwyk |
| 1184 | Soctewic | 1384 | Shotewyk |
| 1239 | Schetowye | 1423 | Schorwyke |
| 1245 | Shotwik | 1437 | Shitwyke |
| 1263 | Schotwik | 1442 | Shotewik |
| 1279 | Schotewyk | 1500 | Shotewyk |
| 1280 | Shetewyk | 1501 | Shotewike |
| 1302 | Shotewyk | 1631 | Shotwick |

Names from F C Beazley's book "Notes on Shotwick" 1915

Bell Matters

Looking back to the last newsletter I see that I ended by saying that I hoped the good weather would hold for our summer party. I'm pleased to say that it did. We had a lovely evening at John and Edwina's beautiful home and we all appreciate the hard work they did to make it a success. We ate and drank and played silly games out on the lawn. Then we ate and drank and played more games until we went home in the dusk feeling very happy!



On Friday 29th August we were joined for our practice day by the **Magistrates Bell Ringing Association**, so we were all on our best behaviour! There were 15 of them from all over the country and most of them rang to a very high standard, which meant that the 2 or 3 more advanced ringers in our band could join in with them and ring methods that they don't get the chance to ring with the Shotwick Band.

Then, on the 18th September, **the RAF Bell Ringers Association** came to Shotwick. I had written down the names and dates on the RAF gravestones and they read them out, said a short prayer, and dedicated the ringing to their memory. I personally found it very moving. Their group was made up of retired R.A.F personnel, again from all over the country. On an historical note they commented that the ranks of the men were army ranks which showed that the change from R.F.C. to R.A.F had only recently taken place.



Once again Harvest Festival at Shotwick was splendid with the Church looking beautiful and again, fine weather prevailed. We thank Martin and Dorothy for letting us use their home for Harvest Supper.

The year moves on and we approach Christmas, which is always a busy time for church bell ringers.

Frank.

Arnhem Memorial Commemoration

September 2014

In the November 2013 newsletter, we reported on Fredrick Hopwood, commemorated on our war memorial after giving his life in the Battle of Arnhem in 1944. Joe Harkon MBE TD DL, President, Liverpool Branch Parachute Regimental Association has passed us this report on the 70th anniversary of the battle.

This year was the 70th Anniversary of Operation Market Garden the code name for the capture of several bridges between Eindhoven and Arnhem in the Netherlands September 1944. Each year since the end of WW2 there has been a week of activities in commemoration of the battles, and in particular that the fallen are always remembered. As this year it was 70 years it attracted many many thousands of people, mainly Dutch, who very enthusiastically support all the events taking place.

Oosterbeek is a town about 5 miles from Arnhem and it is here that the culmination of the weeks activities take place it is also the location of the Commonwealth War Graves Commission Cemetery where nearly 1800 soldiers and airmen are buried, the fallen from the battle including 3 Posthumous VCs and twin brothers aged 19 buried alongside each other. It is here also that Frederick Walter Hopwood is interred who is remembered



on the war memorial in St Michaels Churchyard Shotwick Village.

This year there was in excess of 10,000 in the cemetery for the final service

which is conducted in both English and Dutch, and towards the end of the service some 800 children aged between 8-10 years, known as the flower children, come into the cemetery and lay flowers on each serviceman's grave. It is a very moving and emotional spectacle when you consider the Dutch have been doing this each year since 1946.



A Dutch gentleman was so proud to tell me that his granddaughter was now doing what he had first done as a child in 1948.

The 3 children who laid flowers on Frederick Walter Hopwood's grave are wearing polo shirts from the Merseyside Arnhem Vets and the Liverpool Branch of the Parachute Regiment Association in recognition of their kind support and thoughtfulness.

From left to right they are:-

Joppe Kortleve, Ann Bindsbergen. and Novalis Hercules.

Buildings Update

If you have been in Church recently, you will have seen that work has commenced on the pew restructuring. The pews in front of the Churchwardens pew have been delivered to the cabinet maker's workshop for him to work with.

Construction of the rear vestry is expected to start on-site the week commencing 3rd November

GAP 4 Update

As a Church we have been asked again by the Diocese to look at our Growth Action Plan [GAP 4]. In other words, what are the priorities we need to have, to encourage our church community to grow and thrive?

The PCC have spent some time looking at our current priorities and we aim to be focussing over the next year or so upon three main areas:

1. To reach the younger generation through the story telling service and specific events for children and families.
2. To maximise the potential of the newly re-ordered area at the back of the church using the more flexible space for a variety of events including discipleship/ discussion meetings.
3. To continue to strengthen the links with the whole community especially the agricultural community.

This will involve building upon our agricultural services and meals, which are always well attended and enjoyed, but also finding out if there are other ways in which we can support our local farmers in particular.

When we look back what we have achieved since GAP 1 five years ago it's wonderful how so many have worked with great commitment and enthusiasm seeking to build up God's church in this small parish, not just in preserving the beautiful and unique building but also in encouraging new members to get involved and becoming part of the church family.

Remembrance Sunday

As Cathy reminds us in her message, Remembrance Sunday is on the 9th November. This year marks the 100th anniversary of the start of WW1 and the 70th anniversary of the D-day landings of WW2.

Please feel free to pay your respects to those who gave their lives for us by attending a short service at the war memorial at 10:50. You are most welcome to join our Church service after this, but there is no obligation to do this – just come and say a prayer of thanks.

Sticks and Staves!

Those of you who were at the Harvest Thanksgiving service might have observed the Churchwardens leading the procession holding a couple of poles topped with brass decorated finials of a crown and a mitre.

More properly called wands, they represent the Warden's authority and are their "Badge of Office". Our wands were presented to the Church in 1954 by Miss A.F. Estelle Dyke, who was a descendant of Humphrey Gaulton. He was Churchwarden in 1754 and is buried in the Churchyard.

Today, they are largely decorative and symbolic but once had a more practical purpose in times when Wardens used them to protect a visiting Bishop or his representative. To prevent him being mobbed by an over enthusiastic or hostile crowd, the Churchwardens carried staves to keep the people at a safe distance.

They were also used to prod people awake during the long sermons of yesteryear and to remove errant dogs from the church!

Little known is the fact that Wardens actually have the power of arrest and the wands were used for self-protection when exercising this duty. *(A Taser gun might be more practical nowadays!)*

Under the Ecclesiastical Jurisdiction Act, *(still in operation)*, the power of arrest is given to Churchwardens to use against any person who disrupts an act of public worship or for riotous, violent or indecent behaviour in the Church or Churchyard.



They may apprehend a person committing such an offence, and take them before a Magistrates' Court. Until 2003, the offence was punishable by two months' imprisonment, since changed to a maximum fine of £200 – **so behave yourselves!**

Neil Smith - Guitar Player & Raconteur

11th September 2014



Britain is famous for its guitarists and among the top players today, you can find Neil Smith. We were delighted to welcome him to Shotwick in September where he gave a stunning recital, intermixed with stories of his travels around the world.

Neil played a tribute to the *Beatles* at the start of his set as a memory of what

might have been. You may have heard of the man who gave the Beatles away, but Neil was the man who gave up the chance of touring with them!

When, at the age of 16, he was approached in the Manchester nightclub where he was working and asked to tour with a few 'better' Liverpool bands, including The Beatles, he was noncommittal saying: "I've never heard of them"!

Performances of *Asturias (Leyenda)* by the Spanish composer Isaac Albéniz, *the Maigret theme*, Paganini's Romanza and the *James Bond theme* were intermixed with tales of how his early career involving secret working for the Ministry of Defence led to interesting episodes when he played in the USSR and Iron Curtain countries

He told the story of how, when in a Rome night club, he was asked to play *The Spanish Romance* for Elizabeth Taylor, who was sat with Richard Burton!

Neil concluded by playing the *Rodrigo* guitar concerto which he played in August 2000 at Glamis Castle for the 100th birthday of Her Majesty The Queen Mother before an audience of 5,800.

We had brilliant entertainment in music and story followed by the usual excellent catering.

Living a Life of Crime



On Thursday 6th November at 7:30 pm, we welcome **His Honour Judge Mark Brown** who will talk about his time as a barrister and judge dealing with criminal cases. He will also talk about his experiences on the parole board

Mark was called to the Bar Inner Temple in 1975 and has been Recorder, Circuit Judge and a member of the Parole Board.

Admission is £5 and, as usual, refreshments will be provided.

WANTED!

To enable us to bring to life times past with a proposed publication of the **SHOTWICK & WOODBANK** area (*say within a 2 mile radius of Woodbank*) we are looking for:-

- Local photographs of yesteryear
 - Houses, Farms, Barns, Lanes
 - Most importantly, the People
- Records and memories of the area.

Of course, copies of documents will be taken and the originals returned.

If you can help, please contact: Gerry Challinor 01244 880099.

You can also contact John Carsley via admin@shotwick.org.uk if you have suitable material.

Christmas Cards



*Designed by Zachary Maddocks,
age 10*

Last Christmas we asked the children of the parish to design a card to portray the Christmas story. Two winners out of all the entries were chosen and were used to make cards for sale this Christmas.

The cards are printed on high quality card, with a semi-gloss finish.

They are now available and very reasonably priced at £4.50 per pack of 5 cards or £20 for 5 packs (25 cards).

They can be purchased every Sunday in Church, or by contacting Lynda Hayes,

☎ 01244 881492

@ lyndashayes@yahoo.co.uk



*Designed by Nathan
Green, age 7*

Prayer Book Society Conference

Jenny Sneddon and Joan Norman attended the annual Conference at the Royal Agricultural College Cirencester in September. This year it had a theological emphasis: What does the Prayer Book say about.....

Baptism (Rev Canon Andrew Hawes)

Baptism and Communion are the essential sacraments in the life of the Church. The power of original sin (what it is to be human) is broken by breaking the cycle of spiritual death via forgiveness and repentance. Salvation from original sin; the outworking in natural order begins in Christ.

Salvation is the prime mover of all Reformation theology. Baptism is an action of the body of Christ and is so powerful that God acts in it and through it even if the parents and god parents are not faithful. The Church can express faith on behalf of the child being baptised. This is an act of charity.

Baptism is a different order of creation; re-creation linked to resurrection via water – an agent of resurrection.

The Eucharist (Rev Dr Nigel Scotland & Rev Dr George Westhaver)

Cranmer uses mediaeval words with precision. Natural Science uses powerful words used in the way they are understood hence Natural Science and Theology often talk past one another.

The mysticism of the eucharist : there is a point beyond which trying to define something becomes presumptuous. Wisdom knows when you have to stop asking questions. Defining the exact mode of the presence of God is impossible. The presence of God is made more plain by commentary of the faithful fathers. The way in which Christ is truly in the sacrament is in the heart of the believer,

In the rubric to the 1552 Prayer Book Cranmer stated that transubstantiation was a myth and that bread was bread and wine was wine.

Marriage (Rev David Harris)

Modern critics of the Prayer Book think the language of Cranmer coarse and derogatory. That people should be given a positive spin rather than talked down to and for example be referred to as 'brute beasts'. Go to any town centre over the weekend and what do you see? The Church does not have a monopoly on marriage: it is still a legal ceremony without religious ceremony. It is required for the perpetuation of children, as a vehicle to contain eros or desire and as a vehicle for companionship. Cranmer introduced and insisted on holy communion during a marriage service. Thus marriage in the Church is a mecha-

nism for transforming nature through Grace. Freeing the power of eros and grafting it in the redemptive life of the Church. Via this marriage becomes something that happens in Christ and there is the possibility that carnality and companionship cease to be all that marriage is about. The nature of marriage becomes a way of participating in the divine life via a celebration of the Trinity.

The ascetic love in the negation of self shown by monks and nuns also sets eros free into a charitable channel.

The language has to be used as a guide for not responding to the needs of people but to their potentiality in the gospel of Christ. The ability to understand is a measure of spiritual maturity. It has a commendable earthiness and provides a framework for spiritual growth.

Sin and Redemption (Rev Dr Daniel Newman).

A stand-in for the last session who has yet to be inducted as a priest (a medical Dr) and who had a hard act to follow.

The theological world is preoccupied with Dawkins and his God Delusion philosophies as well as with an unremitting mantra of loving ourselves. Guilt laden liturgies are not thought to be helpful in fostering faith. Up-beat praise needs emphasising and confession minimising.

Looking beyond the text of the BCP Professor Brian Cummings a celebrated author on the Prayer Book sees the words as a play text needed rather than a literal book to be read: to be participated in in a group where the impact on mindfulness about sin is stronger. Sin is a burden that is too heavy to be carried and from which absolution is required. There is no health in us until this has happened. Luther a large influence on Cranmer believed that the basic human is good and distorted by sin (or did he believe we are born in original sin? Not a point many would agree with today) . Gods sacrifice was full and sufficient and therefore no more is required than repentance from the confessor. No penitence is required as in the Catholic faith.

Funerals were changed to be celebratory in emphasis. The bare minimum of words is used to commit the body to earth and the rest is left to God. Redemption: once death is inevitable the Prayer Book is full of hope and obviates the need of any other mediator e.g. saints. Invocation of the saints was expunged from the Book of Common Prayer and from religious life in 1549. The text is designed to calm turbulent hearts,

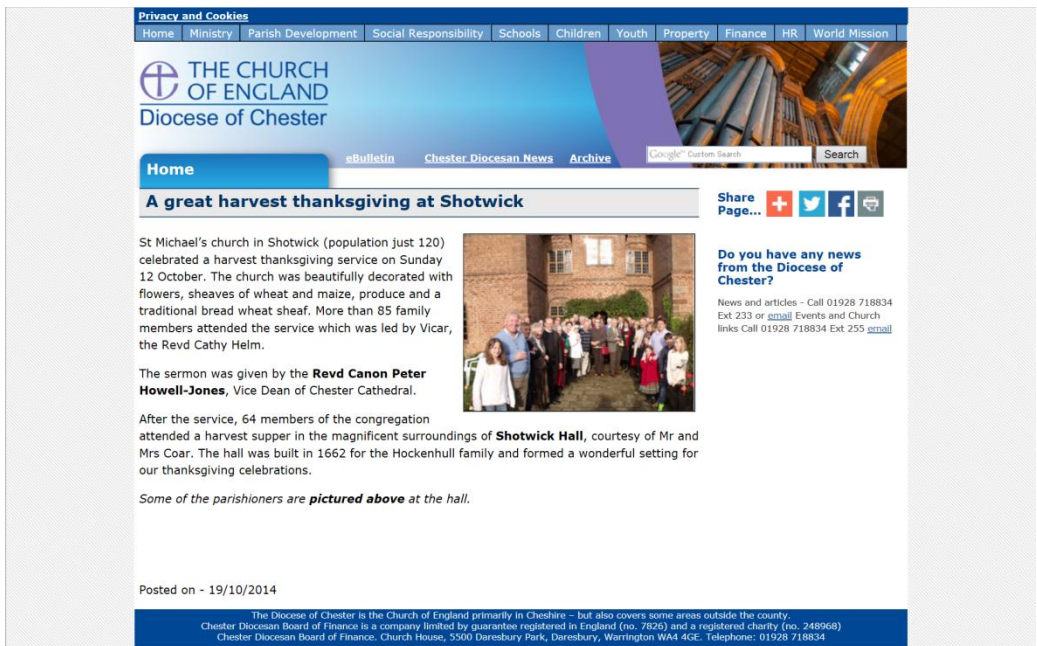
and instil gratitude, drawing human hearts to the divine by strengthening the will to forgive others and an acknowledgement of an ongoing need for God's mercy.

The Book of Common Prayer gives the only attempt in literature of liturgical expression of a doctrine justified by faith alone.

Next year's annual conference is Friday 11th to Sunday 13th September at Girton College Cambridge. Membership only cost £28 per annum go to www.pbs.org.uk for the website and further details..

Harvest Thanksgiving

After our harvest thanksgiving service, the following article appears on the Chester Diocese website. You can read the original here <http://www.chester.anglican.org/news.asp?Page=765> or see a copy on the noticeboard in Church.



The screenshot shows the Chester Diocese website with a blue header and navigation menu. The main content area features an article titled "A great harvest thanksgiving at Shotwick". The article text describes a service at St Michael's church in Shotwick on Sunday 12 October, led by Revd Canon Peter Howell-Jones. It mentions that 64 members of the congregation attended a harvest supper at Shotwick Hall. A photograph shows a group of people standing in a line in a hall. The article is dated 19/10/2014. The footer contains contact information for the Diocese of Chester.

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A great harvest thanksgiving at Shotwick

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St Michael's church in Shotwick (population just 120) celebrated a harvest thanksgiving service on Sunday 12 October. The church was beautifully decorated with flowers, sheaves of wheat and maize, produce and a traditional bread wheat sheaf. More than 85 family members attended the service which was led by Vicar, the Revd Cathy Helm.

The sermon was given by the **Revd Canon Peter Howell-Jones**, Vice Dean of Chester Cathedral.

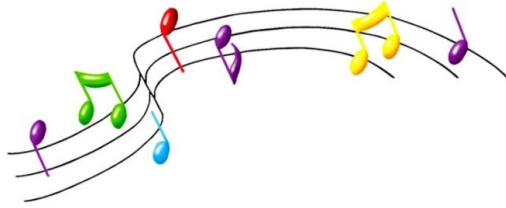
After the service, 64 members of the congregation attended a harvest supper in the magnificent surroundings of **Shotwick Hall**, courtesy of Mr and Mrs Coar. The hall was built in 1662 for the Hockenhull family and formed a wonderful setting for our thanksgiving celebrations.

Some of the parishioners are **pictured above** at the hall.

Posted on - 19/10/2014

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Chester Diocesan Board of Finance, Church House, 5500 Daresbury Park, Daresbury, Warrington WA4 4GE. Telephone: 01928 718834

The Church Was Alive....



....With the Sound of Music!

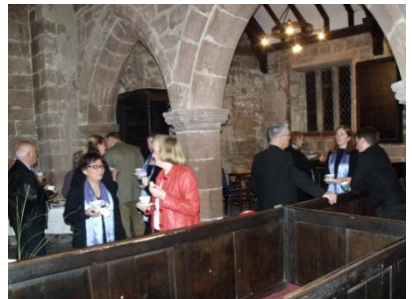
Yes, on Saturday 25th October we were entertained to a repeat visit from the **Oriel Singers**.



Led by Musical Director, Liam Owens, we were treated to extremely talented singing taking us through the centuries from medieval times to the current day. The first half included “Exultate Justi” (Viadana), “Ave Verum” (Byrd), “Bogoroditsye Devo” (Rachmaninoff) and “Give

Me Jesus” (Hairston).

After a sumptuous supper served during the interval, (many thanks to the catering volunteers) the second half commenced with “I Got Rhythm” (Gershwin) and included “Tea for Two” (Youmans/ Caesar), “Blue Moon” (Arlen/Harburg) and finished with the appropriate “Goodnight Sweetheart” (Hudson/Carter)



If you have never been to one of our social events, then why not give one a try? The next one features **His Honour Judge Mark Brown** speaking on “Living a life of crime” to be held on the 6th November. See elsewhere in the newsletter for full details.

English Country Churches

The following article was written by Lavinia Whitfield for the Autumn 1979 edition of "This England" – how much has changed since then?

Shotwick is one of the tiniest villages in Cheshire no - shop, no pub, just the church rearing its tower at the end of the little road which goes nowhere else, and the 17th century cottages and farms huddling close to it like chicks and a mother hen. Once it lay on one of country's busiest routes, the road used by kings and armies to cross the ford over the Dee into Wales. As the Dee silted up Shotwick was left high and dry, yet still it draws ramblers and cyclists from Wirral and Merseyside, and tourists from all over the world.

Last year some 2,500 people signed the visitors book in our church at Shotwick. I sometimes wonder what they were looking for and whether they found it. Although it is ancient, there are many equally so, and larger, grander, or more beautiful into the bargain. Yet perhaps because the community it served was never large or wealthy it is a truly country church and it is obvious that the craftsmen who worked on it, and for it, through the centuries were country craftsmen. We find that visitors having been once come again, sometimes to join us at worship, feeling that they are for a time part of the continuing and abiding life of the countryside. This is never more true than at harvest time. Shotwick's Harvest Festival is traditionally on the second Sunday in October, and for many people for miles around this of the first dates to put in their diaries each year Everything is done as it always has been. Early on Saturday morning the farmer nearest the church brings a milk churn full of water and puts it in the porch ready for filling the flower vases. People start arriving with armfuls of fine blooms, and boxes and baskets of fruit and vegetables are piled inside the door. Then the ladies come, each one laden with vases, scissors, string, wire netting all the other impediments of flower arranging. Every year as harvest approaches there are the same worries - will the Michaelmas daisies be over too soon? Will the chrysanthemums be too early? Will they be spoilt by rain or wind, because almost everything that is used to decorate the church is home-grown. But every year when all is done we tell each that it's better than ever.

By tea-time on Saturday all is finished. The michaelmas daisies and dahlias are entwined around the wrought-iron hand rail of the three-decker pulpit. A large flower arrangement occupies the lowest deck where once the clerk would stand to lead the congregation in their responses. The top deck is left clear for the vicar and visiting preachers who will on the morrow look down into the old box pews, filled to capacity and on this occasion belying the name they are sometimes given – “dozing pews” - as everyone listens to familiar prayers and readings and joins in the singing of the well-loved hymns. The Churchwardens' Pew is similarly festooned with greenery and berries around its balusters and canopy, and the fiddler's desk, which now serves as a lectern, has an intricately woven tapestry of flowers and corn hiding its rough old woodwork. Each family in the village holds itself responsible for decorating the same part of the church each year. Newcomers are welcome to help trim window sills or make flower arrangements for odd corners, and graduate to one of the "set pieces" as infirmity catches up with one of the older members, but the traditional ways of decorating continue - the corn dollies with a dahlia at the centre of each on the Laudian altar rails; the porch with the flowers and fruit on the stone benches almost hiding the grooves worn by countless arrow-sharpening Cheshire bowmen; polished apples arrayed on every available ledge; niches statueless since the Reformation filled with flowers; homemade bread and water put on the altar.

The old church seems to have been made just for this - to be a canvas on which is painted a lovely and transient picture to the glory of God. Perhaps this is why long before three o'clock when the main Festival service is due to begin, every seat is filled. The bells ring out over a village street unfamiliarly packed with cars, over the fields and Dee marshes, as Shotwick's parishioners and friends from near and far come together again to thank God for all that remains changeless in a changing world, and to acknowledge, once again, their humble dependence on Him.

Once again, your harvest gifts were taken to The Charles Thompson Mission in Birkenhead. A thank you letter is on the noticeboard.