

Parish of Stockport and Brinnington

St Mary

Stockport Parish Church

St Thomas

St Luke

September 2021



Welcome to our magazine for September, the beginning of a new academic year for some, and for us - the further re-opening of our premises and ability to host more events and special services whilst continuing to be cautious and to “stay safe”.



Autumn is such a colourful time of year — especially on those bright sunny and dry days when the trees start to look splendid in all their red and orange shades fluttering in the breeze—a sight to behold. Even the fallen leaves still crisp and easy to sweep away or just to kick around on a walk in the woods or the local park.



I still “secretly” enjoy hunting down acorns and conkers as they fall to the ground!

Astronomical “autumn” is defined by the Earth’s axis and orbit around the Sun—this year being from the 22nd September to 21st December. The Meteorological “autumn” where the year is split into four seasons of three months being the 1st September—30th November.

September (and into October) brings us “Harvest” - there is something special about harvest that I simply love—although in a town centre it is more a question of tins and packets rather than ears of corn. But I still think of fruit and veg with displays of Chrysanthemums and Dahlias or Sunflower heads—those bright colours of the season.



We will of course dedicate a Sunday to Harvest as we always do and think as to how best we can support those in need—both at HOME and AWAY. We will once again be assisting where we can the work of Christian Aid (see details of their Harvest Appeal) and local charity The Well-spring.

SMH

Artwork by Francesca Ross
Photographs: SMHeap



Artwork: Deborah Noble

Traditionally the 24th September was the day on which harvesting began in medieval England—which made me wonder what the weather was like in those days. What was the news on Climate Change all those centuries ago?

Apparently during the Medieval Period England experienced unique climate changes. During the beginning of the Middle Ages England experienced the Medieval Warm Period., followed by the Little Ice Age which brought centuries worth of cooler temperatures. Both of these periods of weather brought about changes in agriculture and standards of living.

The Medieval Warm Period (900 A.D. and 1300 A.D.) brought about temperatures that were warmer—and a drier climate than later centuries - and warmer than average temperatures around the world today (about one degree Celsius). It is believed that it occurred as a result of increase in solar activity and decrease in volcanic activity. The exact locations around the world that were affected by this are often debated, but there is enough documentation to confirm that England was among the affected regions. This provided a time of flourishing crops, advances in economy, and growing populations and cities. For the first time England was able to grow grapes and create viable vineyards.

Following the Medieval Warm Period, the Little Ice Age (1300 A.D. to 1870 A.D.) brought cooler temperatures, longer and colder winters, and prolonged periods of rain during the summer. Such climate change caused crops to fail and famine to become more wide spread throughout Medieval England. With the agricultural decline and the failure of farms and vineyards due to the destruction of harvests and supplies, prices increased for produce and grain.

Some have even linked the Black Death to the famine caused by the Little Ice Age that caused weakening of the human immune system due to malnutrition.



The Harvest season used to begin on the 1st August (called Lammas— Loaf Mass) when farmers would make loaves of bread from the new wheat crop and give them to the Church. A custom which ended when Henry VIII broke away from the Catholic Church.

Michaelmas Day is said to be the last day of the harvest season—the feast of St Michael the Archangel celebrated on the 29th September. St Michael patron saint of the sea and maritime lands, of ships and boatmen, of horses and horsemen. He was the Angel who hurled Lucifer (the devil) down from Heaven for his treachery.

Michaelmas used to be a popular day for the winter curfew to begin—the first hint that winter was round the corner— to let people know it was time to cover their fires and get to bed. The curfew would be marked by a tolling of the church bell (generally at 9pm), usually one strike for each of the days of the month that had passed in the current year. I'm not too sure that would go down well on Churchgate in 2021—even if only on weekdays!

But there is one place where the tradition continues. Chertsey* is one of the last places to ring a Curfew Bell (at 8pm) from Michaelmas Day to Lady Day (29th September—25th March) weekdays only. Their oldest Curfew Bell dating back to 1380 although for a number of years the Curfew has been rung by different ringers on a rota basis usually using the 4th bell cast in 1756 and weighing 8 cwt.

*St Peter's Church, Windsor Street, **Chertsey**, Surrey

JOIN US during September

Heritage Open Day—at St Thomas' -

Saturday, 11th September: 10.30—15.00



Try singing & vocal coaching, 'brass' rubbing, visit our 19th century dress up area, listen to the lunchtime organ recital (bring your own sandwiches), look through the archive material, see the historic vestments, have a go on the Victorian fairground stall or just take in this beautiful building whilst enjoying a free tea/coffee or squash.

St Luke's week-day

Re-opening (in part at least) from
Thursday, 16th September

Encounter—An Urban Retreat

St Mary's in the Marketplace
Friday 24th - Sunday 26th September



HARVEST SUNDAY—26TH SEPTEMBER



The World Meteorological Organization wrote that "2021 is a make-or-break year for climate action, with the window to prevent the worst impacts of climate change—which include ever more frequent more intense droughts, floods and storms—closing rapidly."

The Church of England's Investment and Climate Change

The Church of England's National Investing Bodies (NIBs) recently updated General Synod on their progress against climate change measures agreed in July 2018.

The Church of England Pensions Board, Church Commissioners for England and CCLA, which collectively make up the NIBs, had agreed with Synod:

- to work with companies in which we are invested to meet our climate hurdles,
- to start to divest in 2020 from companies that are not taking seriously their responsibilities to assist with the transition to a low carbon economy;
- to ensure that by 2023 they have divested from fossil fuel companies that are not prepared to align with the goals of the Paris Agreement;
- and to seek and scale up investments in renewable energy and low carbon technology.

The NIBs in January 2020 committed to their investment portfolios being net zero no later than 2050, in line with the Paris Agreement. As asset owners and a fund manager with holdings across all aspects of the global economy, the NIBs' journeys to net zero are reliant on influencing change in the real economy and policy environment as a whole, rather than solely implementing carbon-saving measures themselves.



*Climate Sunday has been organised by Churches Together in Britain and Ireland (CTBI) with support from charities including CAFOD, Christian Aid, Tearfund, A Rocha UK, and Operation Noah. The culmination of the campaign being a national event on **Sunday 5th September 2021**, to share church commitments and pray for bold action and courageous leadership at COP26.*

The resources used for the three services at our churches on Sunday 8th August came from the charity Tearfund.

How was your Climate Sunday?

Technically speaking we didn't need to have held our parish "Climate Sunday" services on the 8th August—there were other options—it was our choice—but when that day came it was if the elements were trying to tell us something.

Time to get up and start the day—I could hear the rain outside—a good day for a duvet-day many might have thought—well I did think an extra half hour avoiding reality would do no harm. It was still pouring down when I left home and whilst I sitting at the back of church watching several "drowned rats" walking through the door—the rain was still lashing down outside.

We heard about the story of Orbisa in Ethiopia where the impact of climate change is devastating—where they used to expect rain for up to four months a year, but now it falls only in August. Where people do not have enough water to survive.

So we got a bit wet as the clouds gathered in and around Stockport and I drove home through flood water.

For families like Orbisa's everyday life is a real struggle, living in one of the hottest inhabited parts of the world—no food, very much dependent on their livestock - which sadly just don't survive when there is no grass to eat or water to drink—leaving the family with no money or milk to drink.

This Harvest season we'll be looking at the story of the Makande women's group in Malawi—as part of our Christian Aid Harvest Appeal campaign. There are just so many stories all over the world, so many needy causes that need help.

tearfund

Tearfund is a Christian charity that partners with churches in more than 50 of the world's poorest countries.

The charity tackle poverty through sustainable development, responding to disasters, and challenging injustice.

<https://www.tearfund.org>

"God is calling all of us to play our part and bring an end to extreme poverty and injustice".

Crisis in Afghanistan

One thing we can't blame climate change for is the awful situation in Afghanistan but we can support charities such as

tearfund

and



both of which have urgent appeals ongoing at this time

<https://www.tearfund.org>

<https://www.christianaid.org.uk/news/afghanistan-our-response>

Canon Paul Hardingham considers

How should we approach the challenge of climate change?

We have damaged God's creation: God delights in His creation: 'God saw all that He had made, and it was very good.' (Genesis 1:31). However, we have damaged this world and impacted people, created in His image. The burning of oil or gas and cutting down forests is increasing the concentration of greenhouse gases like carbon dioxide that trap heat in the Earth's atmosphere. The global average temperature could increase by 1.5°C in 2030, resulting in significant damage to our planet. Already, increasing temperatures are melting ice caps, raising sea-levels, changing rainfall patterns and creating extreme climate events. It's the 70% of the world's poorest population who are being impacted most!

Hope is found in Jesus: He has an intimate knowledge of the workings of creation. 'For in Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through Him and for Him. He is before all things, and in Him all things hold together.' (Colossians 1:16,17). Our hope for the future lies in what Jesus has done and continues to do in the world. He is the one who sustains creation and will bring everything to completion.

An invitation to respond: Simple everyday actions can help to sustain our planet, including recycling of waste, energy saving and changes in our lifestyle and diet to help the planet. We can fix our eyes on Jesus, as we pray for our world for our world leaders, gathering in Glasgow, asking that they may reach a good agreement for the future of our world.



The UK will host the 26th UN Climate Change Conference of the Parties (COP26) in Glasgow on 31 October – 12 November 2021.



Information from Pat Hamilton—Parish Environmental Officer

More than 1,600 churches across Britain and Ireland have registered their Climate Sunday services.

On 5 September, we'll be coming together to pray and to present our pledges to Government. It will be a time to share in worship, celebrate what churches are doing, and commit ourselves to further action.

The service will be broadcast live from Glasgow Cathedral - at the heart of the city where the UN climate talks will take place in November - with contributions from Christians around the nations.

Join us! We'll be sharing music and inspirational videos from 3:30, and the service itself will begin at 4:00. You, and your church, are warmly welcome.

Register now to be sent the full details for joining online.

<https://www.eventbrite.co.uk/e/nations-climate-sunday-service-churches-prepare-for-cop-26-tickets-165258230817>

Registration is FREE

The Young Christian Climate Network (YCCN) relay is on its way from the G7 in St Ives to COP26 in Glasgow.
<https://www.yccn.uk>

They will be in the Stockport area on Thursday 9th September.

Here is an outline of their programme around Manchester from 9-12 September. The YCCN relay will be walking from Chapel en le Frith to Romiley on Wednesday 8th September, then on 9th September walking from Romiley towards Manchester.



YCCN RELAY TO COP MANCHESTER RESIDENCY

9th September

3.30pm Reception at St Paul's, Heaton Moor. Eco activities for all ages and refreshments available.
 Open-air service at 5pm. **All welcome**

10th September

YCCN will be visiting Trinity CE High school and Bury CE High school for activities

11th September

10.30am Prayer walk around Salford Quays. **All welcome**

1pm Reception at Friends Meeting House – limited places for indoor reception

1.45pm Pilgrimage from Friends Meeting House to Ascension Hulme. **All welcome**

2.30pm approx. – Reception at Ascension Hulme. **All welcome**

12th September

10.30am YCCN walkers joining the service at Manchester Cathedral. **All welcome**

2pm YCCN joining a community event at Speakers Corner in Alexandra Park. **All welcome**

Evening service with Methodist Circuit on Zoom. **All welcome**

Be careful with Covid

urges Bishop of London

The Bishop of London, Sarah Mullally, has encouraged churches and individuals to continue to take precautions to protect the vulnerable from Covid-19.

“Many will welcome the possibilities now before us. However, this is a difficult point in the course of the pandemic. Despite vaccination rates, cases are up, hospital admissions are up and long covid remains an ongoing concern. Therefore, our approach needs to be cautious and careful.

“Taking personal responsibility means taking precautions to protect those more vulnerable than we consider ourselves to be. Local church leaders know their communities and their own circumstances, and we will support them making local decisions to keep themselves and their community safe.”

How are YOU feeling about Covid now?

It is easy to forget that although things are generally better for most of us, this virus remains very much with us and will continue to do so.

Personally I intend to avoid visiting unnecessary (possibly crowded) places for a bit longer (a lot longer) and my support to the hospitality industry generally continues to be with a click on the “Just Eat” App! Although I have to admit that with the availability of the COVID-19 Self Test we can feel more confident arranging social gatherings and meeting up with people again - if we use it that is! As about 1 in 3 people with Covid-19 don’t show symptoms but can still infect others regular testing is most definitely encouraged.

What about face coverings then—are you still using yours? It has been reported that about nine in 10 people in the UK are still wearing face coverings at least some of the time, despite them no longer being compulsory.

Visiting our premises:

We respectfully recommend and encourage:

- > that anyone symptomatic of Covid-19 stays away, self isolates, and follows government guidelines on obtaining an appropriate test.
- > that where possible - before visiting us — use is made of the free home testing kits that are available from the NHS [obtaining a negative result].
- > that visitors continue to make use of the “track and trace” system(s) available either by signing in manually or by scanning the QR code electronically.
- > that mask-wearing or other face coverings continue to be used —but leave it to each person's discretion.
- > that continued use is made of hand sanitiser on entering our buildings.

Our seating will remain socially distanced a little longer. Singing is now allowed, but again, each person is free to choose whether to sing or not. After Service refreshments will return in due course. If attending for a Service of Holy Communion we will continue to receive in one kind at this time.



Dr John Sentamu to succeed Dr Rowan Williams as Chair of Christian Aid

Announced officially at the end of July The Rt Revd & Rt Hon Dr John Sentamu, the former Archbishop of York, will be the next Chair of the board of international development agency Christian Aid.



Dr Sentamu – who has been outspoken on issues of poverty and justice in the UK and globally for many years - served as the Archbishop of York from 2005 until 2020. He was created by Her Majesty the Queen, Baron of Lindisfarne in the County of Northumberland and Masooli in the Republic of Uganda. He is a member of the UK Parliament, in the House of Lords. Born in Kampala, Uganda, Dr Sentamu will be the first person of African descent to take up the position of Chair in Christian Aid's 75-year history.

Dr Sentamu's will formally be welcomed as Chair by Christian Aid's sponsoring church denominational representatives in November 2021. Dr Rowan Williams, former Archbishop of Canterbury and current Chair, will stand down at Christian Aid's Annual General Meeting (AGM) in November, having served two full terms of office.

Announcing the appointment Christian Aid's CEO Amanda Khozi Mukwashi said: "This is wonderful news for Christian Aid. Dr Sentamu brings with him a passion and energy for global justice, a deep love of the Church and a profound theological understanding that will be able to speak into the crises of climate change, Covid, conflict and debt that are affecting the world's poorest communities. We look forward to welcoming him to the Christian Aid family. I want to express my immense gratitude to Dr Williams for his friendship and leadership. He has been an incredible Chair, bringing his inimitable wisdom, grace and prophetic voice to support Christian Aid's work and the communities we serve. We will miss him."

Commenting on the appointment, Dr Williams said: "It has been a profound privilege to serve as Chair of this wonderful organisation for the past eight years. Through that time, we have appointed an excellent new CEO, launched a new global strategy and weathered the storms of a global pandemic, while continuing to stand together with the world's poorest and most marginalised communities. Christian Aid's work is far from being done, and the next few years will mean we must stand even more firmly for the dignity, equality and justice of all, needing the support of the Church and the British public more than ever, in light of cuts to aid and increasing national self-interest. I am delighted to be handing over the reins to Dr Sentamu at this pivotal time in the organisation's history and convinced there are few people who will be able to lead and speak out with the moral voice that is needed for such a time as this. I will continue to support both him and the organisation in the ongoing fight to end global poverty."

Commenting on his appointment, Dr Sentamu said: "It is a great surprise and a delight to be invited to be a trustee and to chair the Board of Christian Aid. My first involvement with Christian Aid was in 1980, during Christian Aid Week, when, as an Assistant Curate at St Andrew, Ham Common, and Prison Chaplain at Latchmere House Remand Centre, I knocked on doors and left Christian Aid envelopes. The staggering response from the long street where I lived, as well as the prison officers, convinced me that the appeal for 'Life Before Death' spoke to the generous hearts of my neighbours. "In 2004 I visited Herat Province, in Western Afghanistan, to see and encourage Christian Aid workers there. They blew my mind and I rejoiced greatly to discover that they had favour with all the people; and that Christian Aid workers had remained there for well over 25 years! To chair the Christian Aid Board, which is deeply committed to eradicating injustice, disadvantage, increasing mutual accountability and its prophetic voice in addressing issues of poverty and power, is a great honour and challenge for me. Please pray for me."



Christian Aid Harvest Appeal 2021

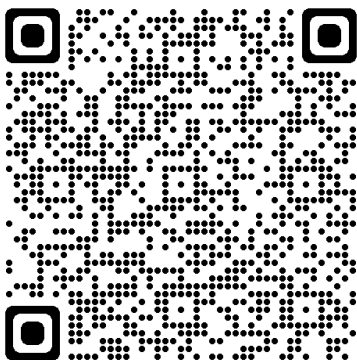
The seasons change, but love and community remain, strong and constant. Could you help more communities around the world build a new life, full of hope?

In Malawi, women are struggling in the face of the climate crisis. Extreme weather is affecting crops; cyclones have destroyed homes, floods have washed away livestock.

The climate crisis is pushing them deeper into poverty. In the aftermath of floods, they have lost nearly everything. Food is scarce and there is no money to educate their children.

But people are uniting and changing their lives together.

With our support, women are joining forces to change their lives and overcome poverty.



To download
your prayer card
scan the QR
code

**Creator God,
from the tree of the garden of Eden,
to the tree in the city in Revelation,
we thank you for your vision of creation healed.
Help us to be your agents of restoration,
tending to the beauty of the Earth,
and enabling your healing of the nations.
Amen**



Sisters Stronger Together



In the massive baobab trees near her home, Janet points out the fruit, high up in the branches. It's this fruit that's made all the difference to Janet and her friends in the Makande Women's Group.

Together, the women have united to create a sustainable, innovative, baobab juice-making business.

> £95 would provide all the ingredients needed to produce a batch of baobab juice

> £200 would pay for two juicing machines

> £500 would pay for a processing unit



Pick up a Christian Aid Donation Envelope from church or donate online:

<https://www.christianaid.org.uk>

We are also supporting:



Food Donations

Tinned veg and meat, pasta, rice, dried foods.
Bread. Vegetables and fruit are most welcome.

Other snack foods are very welcome.

These donations become food parcels for disadvantaged people and hot meals for street homeless people.



The Wellspring are currently supporting many people who do not have cooking facilities, they may have a kettle or a microwave. Microwave meals and items like pot noodles and mug shots are very welcome.

NB: Perishable goods to be delivered directly to The Wellspring please.



Spare PPE
Toilet rolls
Mobile phones

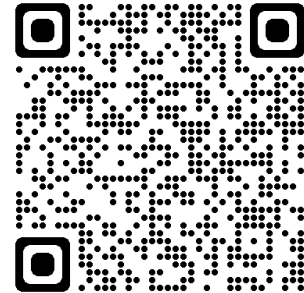
Cleaning products
Cleaning cloths
Carrier bags

Disinfectant
Toiletries

Our “harvest” collection points in church will be available towards the end of September.

For more information:

<https://thewellspring.co.uk/>





Artwork Deborah Noble

All in the month of SEPTEMBER

It was:

700 years ago, on 13th Sept 1321 that Dante Alighieri, Italian poet, died. Regarded as the most important poet of the Middle Ages. Best known for his *Divine Comedy*.

125 years ago, on 24th Sept 1896 that F Scott Fitzgerald, American novelist and short story writer, was born. Regarded as one of the greatest American writers of the 20th century. Best known for his novel *The Great Gatsby*.

100 years ago, on 8th Sept 1921 that Sir Harry Secombe was born. This Welsh comedian, actor, writer, singer and TV presenter was one of the stars of the 1950s radio series *The Goon Show*.

80 years ago, on 1st Sept 1941 that Nazi Germany ordered all Jews in Germany and its occupied territories to wear a yellow Star of David badge.

75 years ago, from 20th Sept – 5th Oct 1946 that the first Cannes Film Festival was held.

65 years ago, on 16th Sept 1956 that Play-Doh went on sale in the USA. It was originally sold as a wallpaper cleaning compound, but was then relaunched as a modelling compound when the inventor's nephew discovered that nursery school children were using it to make Christmas ornaments.

60 years ago, on 11th Sept 1961 that the World Wildlife Fund (now the World Wide Fund for Nature) was founded in Switzerland.

50 years ago, on 15th Sept 1971 that Greenpeace, the international environmental group, was founded in Vancouver.

30 years ago, on 6th Sept 1991 that the Russian city of Leningrad was renamed St Petersburg, restoring its original name.

25 years ago, on 27th Sept 1996, that the Taliban seized control of Kabul, Afghanistan, ousting President Burhanuddin Rabbani, and executing former President Mohammad Najibullah.

20 years ago, on 11th Sept 2001, that the 9/11 terrorist attack on the USA took place. 2,973 people were killed.

How much is that doggie in the rescue centre?

There are going to be a lot of homeless young dogs this autumn. That is because almost one in five people who bought a lockdown puppy last year are now thinking about giving up their new pet.

Research from The Kennel Club found that many owners are worried that they will be unable to give their dog a suitable home when they return to full-time work in the office. The result is a “looming welfare crisis faced by this pandemic pup generation.”

The Kennel Club also found that many new dog owners want to see more places open up for dogs. Accessibility is becoming an increasing priority for dog lovers, and so the Kennel Club is calling on establishments from all sectors to become more dog friendly. The campaign ‘Open for Dogs’ is stressing the benefits of welcoming canines to businesses and workplaces.

Harry Secombe – genius for buffoonery



One hundred years ago, on 8th September 1921, Sir Harry Secombe was born in Swansea. The comedian, actor, writer, singer and TV presenter was one of the stars of the anarchic 1950s radio series, *The Goon Show*.

His family belonged to St Thomas Church, and his elder brother, Fred, became a Church of Wales priest. Later in life Sir Harry was a presenter of religious programmes, such as the BBC's *Songs of Praise* and ITV's *Highway*.

He met Spike Milligan during the war in North Africa and later bumped into him again at the Windmill Theatre, where he was doing comedy routines. There they also met Peter Sellers and Michael Bentine – forming the team that eventually produced *The Goon Show*. A natural clown with a “genius for buffoonery”, Harry was the focus, and he moved on to star in a series of films, including *Oliver!*

He was also a talented and popular tenor. He was knighted in 1981, referring to himself as Sir Cumference in reference to his size – he was later forced to diet for medical reasons, and died at the age of 79 of prostate cancer. His tombstone bears the inscription “To know him is to love him”.

Tim Lenton

September Prayer

Dear Lord,

September – the month of new beginnings for many, as summer fades and school and college terms start. After such a strange time of restrictions, hopes of freedom, with warnings to be cautious, it is hard to know what to expect this September.

We can't know what lies ahead, Lord, but we *can* trust you to see us through whatever it turns out to be. Thank you for your promise, *I will never leave you or forsake you... (Hebrews 13:5)*

Help us to hold fast to that promise, to keep trusting you – and to be thankful for each September day. In Jesus' name. Amen.

By Daphne Kitching

Dead Sea Scrolls – brought to light 30 years ago

Thirty years ago, on 22nd September 1991, photographs and transcripts of the Dead Sea Scrolls were made available to scholars generally for the first time.

The Scrolls – ancient, mostly Hebrew or Aramaic manuscripts of leather, papyrus, and copper – were first found in 1947 near the shore of the Dead Sea. They come from various sites and date from the third century BC to the second century AD.

The decision by the Huntington Library, which is in San Marino, California, to make the Scrolls public was hailed by its director, Dr William A Moffett, as a bold move “equivalent to breaking down the Berlin Wall”. Up to that time access to the scrolls had been restricted to a fairly small group of ‘authorised’ scholars.

The Huntington photograph collection was created by philanthropist Elizabeth Hay Bechtel in 1980, with Robert Schlosser taking the actual pictures. After her death in 1987 they became the property of the library, with no agreed restrictions on their use – unlike the official collections, which certain experts reserved for their own use “to ensure scholarly accuracy”.

Last year the Museum of the Bible, in Washington DC, confirmed that all 16 of the fragments it owns are modern forgeries.

Tim Lenton

The Ven. John Barton looks back on a day which changed US history.

Photo: Wiki Commons

20th anniversary of 9/11 – looking back on the horror

The TV pictures looked like some macabre video game, with toy aircraft crashing into matchbox towers. Then incredulity turned into utter dismay. This was real: the most powerful nation in the world had been invaded by 19 airborne Islamic terrorists, with devastating effect. Nearly 3,000 people died.

The US government announced a war on terror. Futile invasions of Iraq and Afghanistan followed, with more loss of life.

9/11 was 20 years ago this month.

Five years later, coordinated suicide attacks on London's transport system were carried out, also by Islamists. 52 people of 18 different nationalities were killed and more than 700 were injured.

In 2017, 23 people died and 1,017 were injured in the Manchester Arena bombing. There have been other terrorist murders; at least three plots have been foiled during the coronavirus pandemic.

Today, the MI5 estimate of the threat of a terrorist attack in the UK hovers between substantial and severe.



The world isn't as secure as we had once hoped.

In addition to the menace of unconstrained violence, our planet is silently protesting against centuries of abuse, and we're only just waking up to our accountability as stewards.

At the same time, we must come to terms with the knowledge that Covid-19 and its variations are permanent additions to the list of deadly diseases to be held at bay by immunisation. There will be more to come.

Our forebears, who lived in even riskier times, drew strength from Psalm 91:

*You who live in the shelter of the Most High,
who abide in the shadow of the Almighty,
will say to the Lord, "My refuge and my fortress;
my God, in whom I trust."
For He will deliver you from the snare of the
fowler
and from the deadly pestilence ...*

The Psalm is no panacea, or divine guarantee of earthly immunity, but the assurance that God holds the whole world in His hands and His ultimate purposes will not be thwarted.



Nigel Beeton writes: "September, of course, is when we remember the Battle of Britain – on the 15th, to be precise, the anniversary of the day on which the Battle turned in Britain's favour and Hitler realized that it would not be possible to invade without incurring huge losses from air attack. Covid permitting, the Spitfires will be up in the sky this month, and we will watch in wonder and gratitude."

Spitfire

The heavens ring with Merlin's roar
We gaze in wonder from the ground
To see a great old aircraft soar
And marvel at the engine's sound.

The Spitfire loops and rolls and dives
We smile and gasp and clap and cheer;
The pilot shows his skill and strives
To make us think he has no fear!

No fear – but eighty years ago
Young men of barely adult age
Sat in those planes, true courage shown
They flew into the battle's rage.

They too would loop and roll and dive
Not to impress a watching crowd
But so that Britain might survive –
And hist'ry shows they did us proud!

So many died within those planes
The watchers would with horror see
A blazing trail of smoke and flames
As brave men died to keep us free.

Yes – watch the Spitfire, and rejoice
Rejoice to see the pilot's skill.
Remember those who had no choice
But met the foe with iron will

By Nigel Beeton

There are quite a lot of High Days and Holy Days this month, far too many to feature in detail, most are well established but there is one that is new: 26th Sept— Wilson Carlile, founder of the Church Army

1st Sept Drithelm / St Giles of Provence

2nd Sept The New Guinea Martyrs of 1942 / St William of Roskilde

3rd Sept St Gregory the Great

4th Sept St Birinus – apostle of Wessex

5th Sept Laurence Giustiniani
missionary Society

6th Sept Allen Gardiner – founder South American Mis-

8th Sept The Nativity of the Blessed Virgin Mary

9th Sept St Peter Claver
Bangor

11th Sept St Protus and St Hyacinth / St Deiniol of

13th Sept St John Chrysostom

14th Sept Holy Cross Day

15th Sept St Adam of Caithness

16th Sept Ninian, Bishop of Galloway / Cornelius

18th Sept St Joseph of Cupertino

20th Sept The Martyrs of Korea

21st Sept St Matthew

24th Sept St Gerard Sagredo

25th Sept St Ceolfrith

26th Sept Wilson Carlile, founder of the Church Army

27th Sept Vincent de Paul

28th Sept St Lioba

29th Sept Michael and All Angels

8th September: The Nativity of the Blessed Virgin Mary

In both eastern and western Churches, Mary has always been held as pre-eminent among all the saints. The unique, extraordinary privilege of being the mother of the One who was both God and Man, makes her worthy of special honour. Thomas Aquinas believed she was due *hyperdulia*, or a veneration that exceeds that of other saints, but is at the same time infinitely below the adoration, or *latria*, due to God alone.

The gospels of Matthew and Luke give Mary most mention. Luke even tells the story of Jesus' infancy from Mary's point of view. Her Song, or *Magnificat* appears in Luke 1:46-55.

The virginal conception of Christ is clearly stated in the gospels. But after Jesus' birth, Mary fades quietly into the background. During Jesus' public life, she is mentioned only occasionally, as at the wedding at Cana. She reappears at the foot of the Cross (John's Gospel), and is given into John's care. In the early chapters of Acts, Mary is with the Apostles, and received the Holy Spirit along with them on Whitsunday. But her role was not the active one of teaching and preaching.

Mary's significance grew with the centuries. By the fifth century she was called *Theotokos*, The Mother of God, and from the seventh century onwards, she was given four festivals: the Presentation in the Temple (2nd February), the Annunciation (25th March), the Assumption (15th August) and her Nativity (8th September).

Marian devotion has played an enormous role in the church down the years. Mary has been the object of countless prayers, accredited with performing many miracles, and the subject of thousands of artistic endeavours. She has had hundreds of chapels or parish churches named after her.

During the Reformation many images of Mary were destroyed. The Second Vatican Council 1962 made an extended statement on her, stressing her complete dependence on her Son, and regarding her as a model of the Church.

Principal Marian shrines of today include Lourdes (France), Fatima (Portugal), Walsingham (England), Loreto (Italy), Czesochowa (Poland) and Guadalupe (Mexico).

14th September: Holy Cross Day

On Holy Cross Day the Church celebrates the Cross as a symbol of triumph, as the sign of Christ's victory over death. Holy Cross Day goes right back to 14 September 335, and we have the mother of a Roman Emperor to thank for it.

Helena was a devout Christian, and after her son, Constantine, was converted, they agreed that she should travel from Rome to Israel, to seek out the places of special significance to Christians.

Of course, much of Jerusalem had been destroyed by the Romans around 135 AD. But even so, Helena finally located what she believed to be the sites of the Crucifixion and of the Burial (and modern archaeologists think she may well be correct). The sites were so close together that she built one large church over them – the Church of the Holy Sepulchre.

That church, built in honour of the Cross, was dedicated on 14 September 335.

The sign of the Cross has been used by Christians since early times. Tertullian, writing his *De Corona* (3:2) around AD 211, noted that Christians seldom did anything significant without making the sign of the Cross.

What is its significance? Well, people often put their initials or some sort of personal mark on something to show that it belongs to them. The Cross is the personal mark of our Lord Jesus Christ, and we mark it

on ourselves as a sign that we belong to him. Even in the book of Revelation, we read that the servants of God are 'sealed' or 'marked' on their foreheads as a sign that they are His.

A preacher once put it this way: if you were explaining to someone how to make a cross, you would say: "Draw an I." That is you, standing before the Lord, saying, 'here I am'. Then cancel that vertical stroke with a horizontal stroke – as if to say: "Lord, I abandon my self-will and make You the centre of my life instead. I abandon myself to Your love and service."

On Holy Cross Day, we recall Jesus' wonderful promise: "And when I am lifted up, I will draw all men unto me." (John 12:32)

NEW 26th Sept Wilson Carlile, **founder of the Church Army**

Wilson Carlile was born in Brixton in 1847, and did not set out to become an evangelist. Instead, he was brilliant at both languages and music, and excelled as a businessman. That is, until an economic recession and serious illness brought him crashing down and finished his career, aged only 31.

Not surprisingly, a serious breakdown followed, when Carlile questioned everything that he had been attempting in life. This search for a new meaning brought him to faith in Jesus Christ, and so turned his world upside down. He later wrote:

I have seen the crucified and risen Lord as truly as if He had made Himself visible to me bodily sight. That is for me the conclusive evidence of His existence. He touched my heart and old desires and hope left it. In their place came the new thought that I might serve Him and His poor and suffering brethren.

Wilson approached two Christians whose passion for ministry was already well known: the Americans evangelists Moody and Sanky, who were at that time in England. Wilson attended their meetings and supplied music via his harmonium. In return, he learned a lot about effective outdoors evangelism.

Carlile then prepared himself for a life of ministry. He was confirmed into the Church of England, studied at the London College of Divinity, ordained in 1880 and served his curacy at St Mary Abbots in Kensington. But Carlile wanted more than comfortable parish life, and soon began outdoor preaching again. He wanted to reach the poor, unchurched, of the community.

Carlile left Kensington to work in a slum mission, and by 1882 he was busy uniting the local Anglican parish missions into one organisation. Here his business skills in planning and organising proved invaluable, and soon he had founded the 'Church Army.' He then founded two training colleges, to train both men and women evangelists. After slight hesitation, the Church of England agreed to incorporate the Church Army into its structure, and even created the office of Evangelist for the Church Army captains and sisters.

In the years that followed, Church Army has done great work in evangelism, as well as in social and moral welfare. It helped support the troops during World War 1. Carlile remained honorary chief secretary until retirement in 1926. He died in 1942.

St Michael is an archangel, whose name means 'who is like unto God?' He makes various appearances throughout the Bible, from the book of Daniel to the Book of Revelation. In Daniel, he is 'one of the princes' of the heavenly host, and the special guardian of Israel. In Revelation, he is the principal fighter of the heavenly battle against the devil.

From early times, St Michael's cult was strong in the British Isles. Churches at Malmesbury (Wiltshire), Clive (Gloucestershire) and Stanmer (East Sussex) were dedicated to him. Bede mentions him. St Michael's Mount in Cornwall was believed to commemorate a vision there in the 8th century. By the end of the Middle Ages, St Michael had 686 English churches dedicated to him.

In art St Michael is often depicted as slaying the dragon, as in the 14th century East Anglican Psalters, or in Epstein's famous sculpture at Coventry cathedral. Or he is found (in medieval art) as weighing souls, as at Chaldon (Surrey), Swalcliffe (Oxon.), Eaton Bishop (Hereford and Worcester), and Martham in Suffolk. St Michael's most famous shrine in western Europe is Mont-Saint-Michel, where a Benedictine abbey was founded in the 10th century.

The 'All Angels' bit of this feast-day was added in 1969 when Gabriel and Raphael were included in with St Michael.

One of those surveys which some newspapers love to publish claimed recently that a large number of British people believe in angels – almost as many, in fact, as claimed to believe in God. They didn't tell us what people meant by 'angels'. I suspect quite a few were thinking of young children who die, who are often now said to be 'angels' 'up there'. They're not, of course. They are transformed human beings. Be that as it may, when Christians celebrate the feast of St Michael and All Angels later this month, there will be many of us, inside and outside churches, who will wonder exactly what or who we are celebrating.

Most simply, the word in the New Testament means 'messenger'. An 'angel' is a being who brings to us God's message or his help. In the Bible angels are variously described. The familiar notion of wings and flight comes from a vision given to Isaiah in the Temple when he was being called as a prophet. The angel Gabriel, who told Mary that she was chosen to be the mother of the Messiah, is not described at all, but his words are recorded in detail. Angels speak to people in dreams (Joseph, the husband of Mary, for instance) and Jesus spoke of 'angels' who particularly care for children ('guardian angels').

Most people, even very devout ones, have never knowingly encountered an angel, I guess. However, the New Testament tells us that in 'showing hospitality to strangers' some of us have 'entertained angels without knowing it'. Clearly wings and eyes of flame are not obligatory. Just human care. 'Oh, go on, be an angel and make me a cup of tea!'

Celebrating 60 years

Tim Lenton



The World Wildlife Fund (now the World Wide Fund for Nature) was founded 60 years ago in Switzerland, on 11th September 1961. It is now believed to be the world's largest conservation group, working in wilderness preservation, and reducing human impact on the environment.

A group of distinguished scientists, conservationists and businessmen, including Sir Peter Scott and Sir Julian Huxley, put the organisation together and chose its original name and the famous panda logo. It changed its name to the World Wide Fund for Nature in the UK and several other countries in 1989, but it still uses the initials WWF all over the world in advertising campaigns.

The late Prince Philip has been President of both the UK and international branches, and he was concerned particularly with encouraging faith communities to involve themselves in the environment. This led to a major conference in Italy in 1986, resulting in huge global publicity and tens of thousands of faith-led environmental initiatives around the world.

Although there has been criticism centring on the placing of environmental issues above human rights in some areas, the WWF now has more than five million supporters worldwide, working in more than 100 countries and supporting around 3,000 projects.

Children and TEA drinking

Put the kettle on. Children should begin to drink tea from the age of four, in order to combat later stress, obesity and heart disease.

So says the results of a recent study which appeared in the *Nutrition and Food Technology* journal. It says that green tea and the more traditional black tea contain compounds which can aid concentration and cognitive function.

As one doctor said, "Including three cups of black tea daily as a part of a healthy lifestyle could help to preserve physical and mental health in childhood... and into old age."

Parents could offer tea as a substitute for sweet and sugary drinks for children.



Hoodies in the Office

What will keep us safer in the office as we return to work? Better ventilation. And in many cases that is best achieved by more open windows, all winter. And that could mean wearing something warmer to work – such as a woolly jumper or hoodie.

Such is the conclusion of a report from the Royal Academy of Engineering on how to reduce the risk of infection indoors. It was commissioned by Sir Patrick Vallance, the Government's Chief Scientific Adviser.

As one scientist put it: "If someone is comfortable and working effectively wearing a woolly jumper or a hoodie, why do we need to get worried about it?"



real people making
a real difference



Our shoebox gift campaign for 2021 has started

—thank you to everyone already making or buying items.

Any queries—please just ask—email us at st.marysstockport@gmail.com and we'll get back to you.

Although leaflets and boxes will be available from St Mary's—everything you need to know can also be found/downloaded from the Teams4U website:

[www. https://teams4u.com](https://teams4u.com)

where you can also find some useful videos to help you on your way.

Please help to make this another very special year. Thank You



SHOE BOXES FOR TEAMS4U

Once again we will be supporting Teams4U preparing shoe boxes with Christmas gifts for vulnerable children and families in Eastern Europe. Last year despite the restrictions from the pandemic, thanks to the hard work of everyone who made up boxes, processed and transported them, 48,756 gifts were distributed through schools, hospitals and orphanages in relationship with the local communities in Eastern Europe.

Raul, one of their partners who gave out the boxes said every shoe box is filled with love. The small things can bring such joy to the children.

From September leaflets giving details of what items can be put in and shoe boxes will be available.

Filled boxes should be brought back to St Mary's at the end of October/ beginning November. Further details later.

If you are not able to make up a box, suitable items can be brought to St Mary's and boxes will be made up. Also donations to the transport will be appreciated. Cheques to be made payable to Team4U.

Margaret Forster

Nigel Beeton writes: "My Uncle Allan is a dear Christian man, now living in a residential home in Worthing. He's 84 now but never forgets my birthday. This year he signed off my birthday card with 'of course, all Christians long for the day when the Lord will return'..!"

That made me think. 'Of course' we do? If you're like me, you're too busy with day-to-day busyness to give the Second Coming a second thought! And yet Jesus Himself warned us against that very failing!

He will come again in Glory

He will come again in glory
Judge of living and the dead.
For we know the future story
We can read what Jesus said:

*'None can know the date or hour
Man below nor angels high
Just the Father in his power
Knows when His Son will rend the sky.'*

Every eye that day will see Him
Every tongue confess His name;
Everyone shall bow the knee then
Although some forgot his claim:

*'None can know the date or hour
Man below nor angels high
Just the Father in his power
Knows when His Son will rend the sky.'*

Like sheep and goats He will see them
The holy standing to his right
From ev'ry ill the Lord will free them
For they're righteous in His sight:

*'None can know the date or hour
Man below nor angels high
Just the Father in his power
Knows when His Son will rend the sky.'*

But for those who didn't know him
Those who didn't own His name –
All of these will have to go then
Off to their eternal shame.

*'None can know the date or hour
Man below nor angels high
Just the Father in his power
Knows when His Son will rend the sky.'*

From each day to day be ready
For that day will sometime come;
To your faith each day hold steady
And you'll welcome back the Son!

*'None can know the date or hour
Man below nor angels high
Just the Father in His power
Knows when His Son will rend the sky.'*

By Nigel Beeton

Roggie here



How is everyone—I have been quite busy helping to prepare empty cardboard boxes for recycling in the blue bin, but even with my sharp teeth it was quite a task.



Did you know that you can recycle a single cardboard fibre roughly seven times. Why then can't you recycle endlessly?

Well that is because the paper fibers get shorter every time paper goes through the recycling process. In the manufacturing process new paper fibers are therefore added in the cardboard pulp to strengthen the base material before making new cardboard.

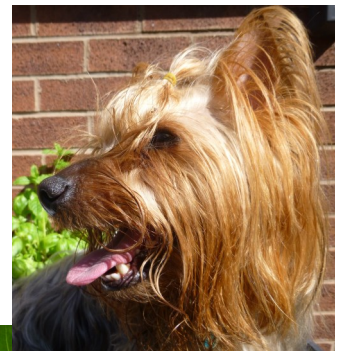
Glass on the other hand, like metal, can be recycled an unlimited number of times. Because glass is harder to create from scratch, it is actually more cost-effective to reuse and recycle glass.

Plastic can be recycled one to 10 times, depending on the type, although most can be recycled only once. Postconsumer plastic is often turned into synthetic fibers, plastic lumber, insulation, and containers—whatever it becomes, though, it will inevitably be a lower-quality item than the original product

- a process known as "downcycling".

Then came the opportunity to sit on the big green bin—such a good view of the garden but best not to look down—it is quite a long way to the ground. Mummy said to “sit” and “stay” then lifted me down to safety.

My interest of course was Dexter Cat sitting in the sunshine with not a care in the world—at least not one that he shared with me.



Don't panic....



Mummy has been baking—not something that happens very often (thankfully) as neither of us should be

eating cakes—which of course is why this activity hardly ever occurs in our household BUT Mummy decided that a few muffins would do no harm as a little treat.



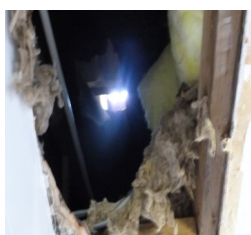
I gave one my master-baker sniff test.

There is a special recipe for doggie cupcakes on the Dogs Trust website—so maybe Mummy will be making some of those one day—on the other paw maybe not - I rather

hope NOT—not too keen on cakes!

Mummy has baked for me before but I have to say that I donated my doggie homebakes to the birds—sticking to my manufactured “Pedigree” gravy bones instead.

Speaking of birds—I was wondering how the seagulls are at my seaside home—such a long time since I have seen them.



You will remember the unfortunate hole in the roof over where the bathroom ceiling used to be (Roggie Dog June 2021) I was a

little concerned that one might fall into loft and get stuck—or worse end up in the bathroom.

That hole - discovered months and months ago—suddenly became much bigger, but Mummy said not to worry—it was supposed to look like that—and that next time we go down we'll have a new roof and no (we hope) daylight showing in the loft. It looked frightening to me when I first looked at the photo — .



I understand now why Mummy and I were banned from going to visit during what the builder called the “life threatening” stage—so we had instead to ask “spy-neighbour” to tell us what was happening!

Mummy says that the gulls will be as annoying as ever walking on the new ridge tiles but that the sparrows—who for years have nested under the tiles above our bed—will have to find alternative accommodation. I'll let you know how we get on when the new bathroom ceiling is fitted and the rest of the water damage inside is sorted. It's all very exciting but Mummy says “expensive”!

Summer is coming to an end and I have hardly left the house again this year. I hope that if you have managed to go on holiday you have had a nice time—or perhaps like me you hope to get away soon. Please take care and stay safe.

Let Jesus Christ find you

The Ven John Barton on Gods search for us

Jesus said, 'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.' John 14:1-6

We come to church regularly to meet God. But actually, God comes to meet us. He comes to us personally through His Word; and in Holy Communion, Jesus arrives under cover of bread and wine, saying 'this is My body; this is My blood'.

The whole Bible is the story of God searching for us, not the other way round. It begins with Adam and Eve running away and hiding, and that's how it continues to this day. But it ends with a dramatic vision of reunion.

In the meantime, humanity is invited to stop, turn round, and face God who is in pursuit. 'Turning round' is what 'repentance' means.

Becoming a Christian is letting Christ find us; being a Christian is becoming an apprentice in His workforce.

Not long before His crucifixion, Jesus taught His apprentices about His death – and theirs. "I'm going to prepare a place for you, and I will come again and take you to myself, so that where I am you may be also."

When we contemplate dying, it may seem like a journey into the dark. But we will not go alone. Never alone. As we reach out into the darkness, Christ is reaching out to us. Just as He has been reaching out to us throughout our lives, so He is there to grasp us as we breathe our last. "I will come again and will take you to myself, so that where I am, there you may be also."

For the disciple, death is a union – a reunion with Christ. It's the most natural thing in the world. So, we pray that at our end, we may reach out into the darkness, to find we are grasped by the One who has already prepared a place for us.

Becoming new

Lester Amann considers the lesson of the caterpillar and the butterfly

When a caterpillar changes into a butterfly, it's hard to believe it's the same creature. But at both stages of its life, it has a body that is perfectly suited to living in a particular environment.

This insect can help us understand the afterlife and the significance of the resurrected Jesus. Paul, on his journeys, discovered that some members of the church in Corinth were confused about life after death. So, Paul, wrote a lengthy letter to them to explain the importance of the resurrection of Jesus, and how it affects our future existence.

Paul doesn't mention caterpillars and butterflies but describes a seed becoming a plant. By just looking at an individual seed there is no knowing what it is going to look like! But out of its death comes a beautiful new life form.

Paul points out that all living beings have a body that enables them to live in a particular environment. There are earthly bodies for living in a physical world and a spiritual body for living in the heavenly realms. And so God will give to us a new spiritual body to enable us to live with Him in heaven.

Of course, all butterflies eventually die, but in our resurrected body we will not be subject to decay or death. How do we know this? Jesus said: "Because I live, you also will live" (John 14:19). Jesus pioneered the way for us. He died on the cross, arose from the grave, and so opened up the way for all believers in Him to go to Heaven. Thanks be to God.

Five things we've learnt about Truth in the pandemic

By the Revd Peter Crumpler, a Church of England priest in St Albans, Herts, and a former communications director for the C of E.

I'm involved in a project rooted in the Church of England's St Albans diocese, north of London. We bring together people from a range of backgrounds and faiths to address the question 'Where is Truth now?'

A vital issue for us from recent months has been 'How has truth fared during the pandemic? Here are five key points.

Truth can save your life.

Knowing the truth about the Covid-19 virus and vaccines gave vital protection during the pandemic. The advice of scientists, health professionals and researchers has been widely sought out and debated.

But we've also seen a rise in conspiracy theories, anti-vaccination campaigns and growing confusion as people challenge the extent of the pandemic, and whether Covid-19 is really a threat. Social media algorithms stand accused of spreading misinformation faster than reliable facts and corrections.

Truth comes from trust.

Knowing who to trust is one of the fastest growing challenges facing anyone wanting to know more about the pandemic and its causes.

While faith in doctors and scientists is generally good, trust in politicians has remained low, and scepticism and confusion are growing.

Truth can be found on your doorstep – but not always.

Local information has become more important, especially during lockdowns. But with local newspapers and radio in decline, neighbourhood social media networks have been taking their place, spreading information – not all of it verifiable and sometimes incorrect.

Often, it's fear that drives our response to the stories we read. We eagerly consume stories highlighting a new 'threat' from Covid or scapegoating people not keeping to the lockdown rules. We respond emotionally, 'with our gut' – rather than our brain or intellect.

Truth has to be valued and protected.

Reliable, trusted journalism has been at a premium. ITV News journalist Julie Etchingham defended the role of the media during Covid-19. The news presenter, a practising Roman Catholic, explained: "Many in our front-line services and the wider public are demanding answers. We are there on their behalf."

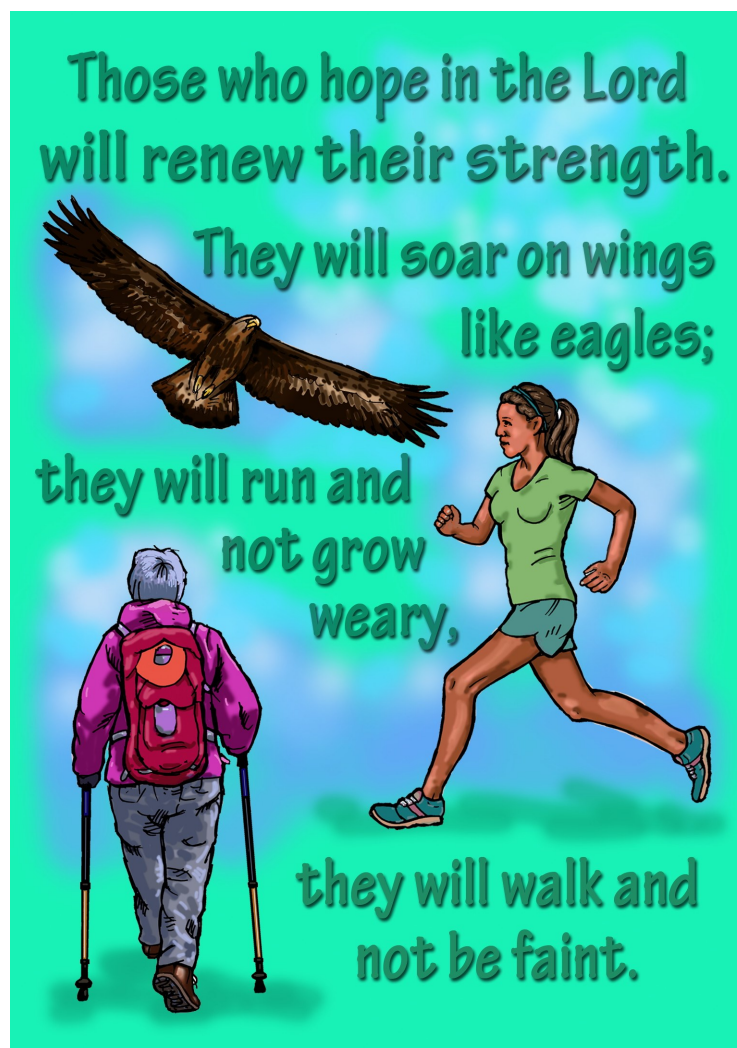
In December 2020, Yorkshire Post editor James Mitchinson, published his response to a reader who believed social media posts over his newspaper's reports. The open letter, headlined 'Do not believe a stranger on social media who disappears into the night' sets out the contrast between verified public interest journalism and disinformation posted online.

Truth can be complicated – and that's ok.

Throughout the pandemic, politicians have spoken about 'following the science.' This, they have said, has guided their decision making. Yet scientists can have a range of views, based on similar research findings. It's in the discussion and debate that scientific truth arises.

People accept that the 'scientific evidence' is not always straightforward. We know that truth can be complicated, from our own daily lives. So politicians who level with their electors about the complexity of the decisions are often received with more credibility.

In continuing to ask the question "Where is Truth Now?" our modest project is helping to keep the conversation going – and encouraging others to do the same.



The Parable of the Sower—

Canon Paul Hardingham considers how various people respond to God.

This month we are looking at the Parable of the Sower (Mark 4:1-20). It's the story of a farmer who sowed his seed in different type of soils. These represent the different responses of the heart to God's Word (v15-20):

1) *The hard heart: 'like seed along the path... as soon as they hear it, Satan comes and takes away the word that was sown in them.'* (15). Some people, when they hear the message, get distracted eg social media, work or relationships. Personal priorities prevent them from hearing God.

2) *The shallow heart: 'like seed sown on rocky places...since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away.'* (16,17). These are the people whose heart isn't open to the message. When things become uncomfortable or discouraging, they are ready to quit.

3) *The crowded heart: 'like seed sown among thorns...but the worries of this life, the deceitfulness of wealth and the desires for other things come in and choke the word, making it unfruitful.'* (18,19). This soil is most relevant for us today. People crave status, comfort, security and personal desires alongside the things of God. It's a heart that is worried about life getting out of control!

4) *The open heart: 'like seed sown on good soil, hear the word, accept it, and produce a crop – some thirty, some sixty, some a hundred times what was sown.'* (20). This represents the open heart that listens and accepts Jesus's word, and is ready to follow Him however difficult things become.

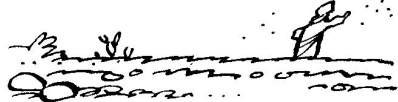
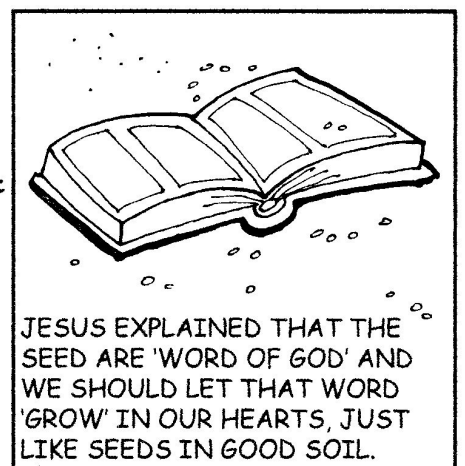
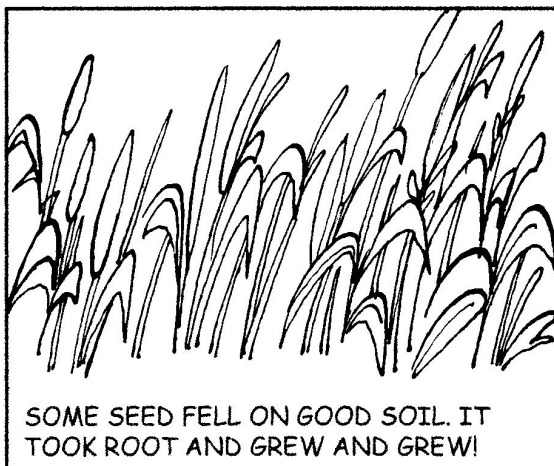
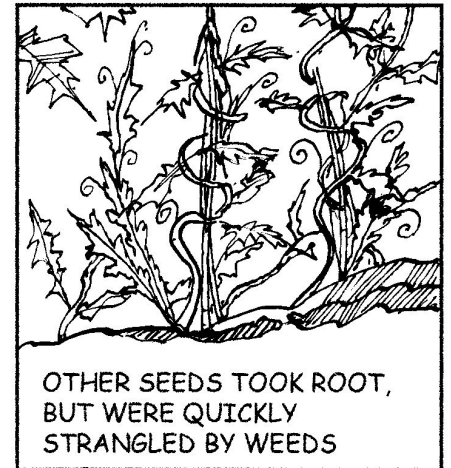
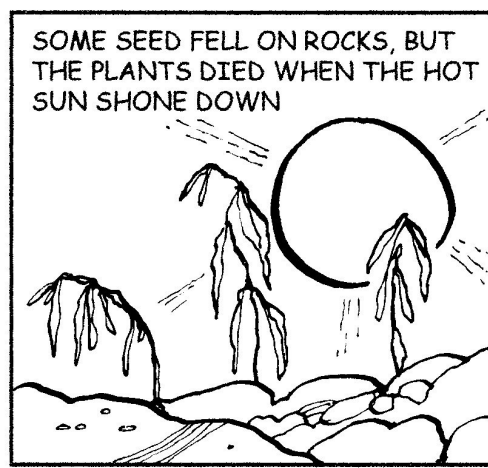
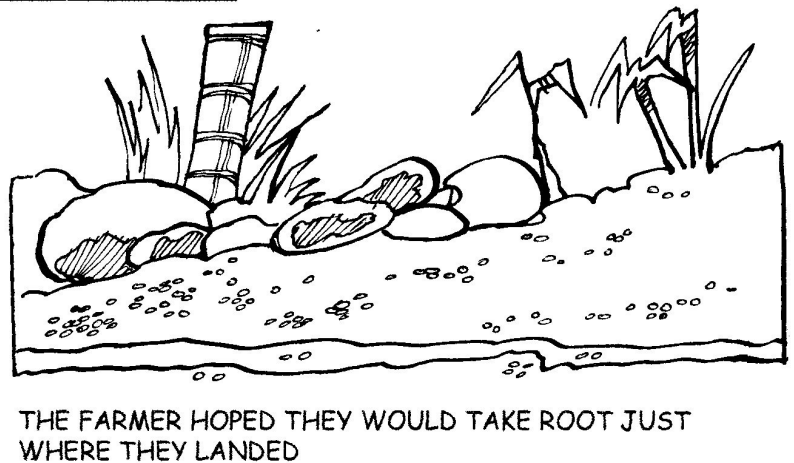
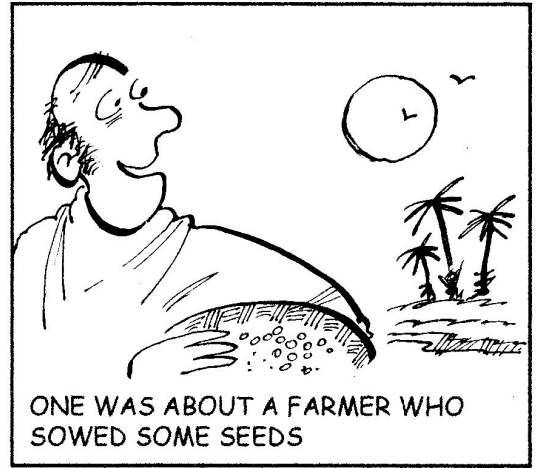
What kind of soil is our heart? Are we hard, shallow, crowded or open? Do we have a heart of faith to follow Jesus in every aspect of our lives?


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party	promise	David
trumpet	sanctuary	Gihon
everyone	Bathsheba	son
Adonijah	trouble	noise
king	mule	annointed
friends	mother	Solomon
invited	scared	celebrate
Nathan	announced	old

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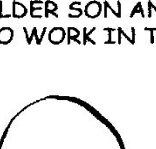
the PARABLE of the SOWER



HE ONCE TOLD A STORY ABOUT A FATHER WHO HAD TWO SONS.

THE FATHER WENT TO HIS OLDER SON AND ASKED HIM TO WORK IN THE VINEYARD



A black and white cartoon illustration. On the right, a man with a full beard and mustache, wearing a simple tunic, is gesturing with his right hand while speaking. On the left, the back of a man's head is visible; he has a shaved head with a fringe of hair on the sides and is looking towards the bearded man. The background is plain white.

A black and white line drawing of a man's face and upper torso. He has a large, prominent nose, a full beard, and a slightly furrowed brow. He is looking towards the left of the frame. The drawing is done in a simple, sketchy style with bold lines.



....BUT THEN HE CHANGED HIS MIND AND WENT AND HELPED.

THE FATHER THEN WENT TO HIS YOUNGER SON AND ASKED HIM TO HELP IN THE VINEYARD TOO.




'OF COURSE I WILL!' SAID THE YOUNGER SON. BUT HE PROMPTLY FORGOT ALL ABOUT IT....

...AND DIDN'T DO A STROKE OF WORK!

A black and white cartoon illustration. A man is shown in silhouette, sleeping on the ground under a large, leafy tree. Above him, the text "...AND DIDN'T DO A STROKE OF WORK!" is written in a bold, sans-serif font. To the right of the man, there are several small, simple drawings of houses or buildings. The signature "W. B. Smith" is visible in the bottom right corner of the illustration.

'WHICH ONE DID WHAT HIS FATHER WANTED?' ASKED JESUS...



'WHICH DO YOU THINK IT WAS?'

'WHICH DO YOU THINK IT WAS?

Bible Bite

A short story from the Bible

It can be read in the Bible in
1 Kings 1: 5-53

King David was now very old, but he had still not said which son would be king. Adonijah decided to make himself king.

Adonijah had a big party at Rogel Spring for all his friends, including Joab and Abiathar, to tell them he was the king. His brother Solomon and Nathan and Zadok were not invited.

Nathan told Solomon's mother

You must tell King David. If Adonijah is king, he will kill you and your son.



You promised our son Solomon would be king, but Adonijah says he is now king.



Nathan told David



He's having a big party to celebrate right now!

I will keep my promise! Solomon will be the next king. Zadok and Nathan, take him to Gihon Spring, anoint him and tell everyone!



So they went to Gihon with Solomon riding King David's own mule.



He was anointed king and a trumpet was blown.



Long live King Solomon!

At Adonijah's party they heard the noise.



What's going on?

David has just announced that your brother Solomon is now king.



Solomon was anointed and everyone is cheering.



Everyone ran away. Adonijah was so scared he ran to the sacred tent for sanctuary.



King Solomon sent for Adonijah.

If you don't cause me any trouble, I will not hurt you.





Read this story in
1 Kings 17:7-16

The bowl of flour and the jar of oil

It had not rained for months and months,
there was a drought in the land.

God sent His prophet **Elijah** to the
town of Zarephath. At the town gate he
saw a widow gathering firewood.

"Please bring me a drink of water
and some bread," he asked her.



She answered "All I have is a handful of
flour and a drop of oil in a jar, it is our last meal."

"Do not worry," Elijah said,
"Make the meal and make a small loaf for me."

The woman did what Elijah had asked and God blessed her ...

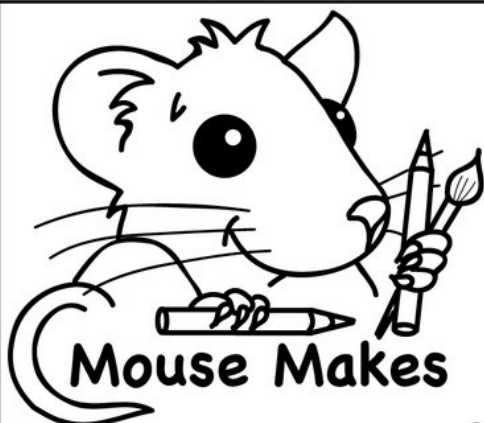
... The bowl never ran out of flour and the jar never
ran out of oil until it rained again!



EMPTYZBAKED
MIWCHANDFUL
FLAILRBREAD
LITTLELIJAH
KOVEYOPINZTDN
JUERYRHJKMEAE
URFEEDAWMANYV
GWUAJSTICKSSE
UELTAEHDI EGOR
NLZRND OI LON
TUGATEWORDR

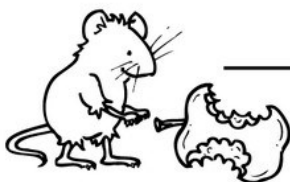
Find these words from the story in the word search:

WORD • LORD • GOD • ELIJAH • SENT • ZAREPHATH • GATE • CITY • WIDOW
STICKS • WATER • DRINK • BREAD • FEED • HANDFUL • FLOUR • LITTLE
OIL • SON • EAT • DIE • FULL • WENT • MAKE • BAKED • ATE • JAR • JUG • MANY
DAYS • LIVE • NEVER • EMPTY



Thank you
God for...





See how many words can you
make using the letters from
HARVEST THANKSGIVING

HARVEST THANKSGIVING



Lord God, you made the world;
You made the land we live on,
the air we breathe,
the water we drink,
the food we eat.



Thank you Lord for the harvest.



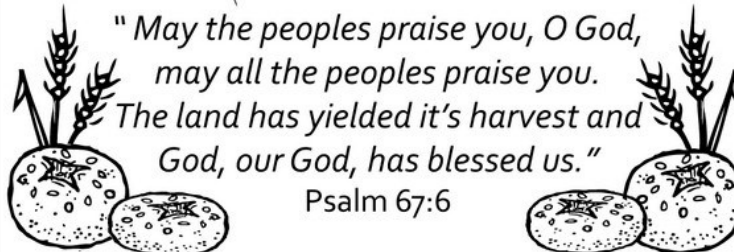
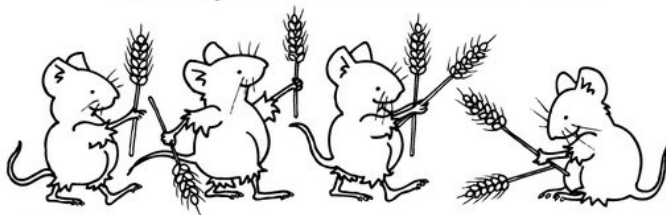
Lord God, you give us all that
we need each day to live.



Thank you Lord for the harvest.

Lord God, help us to share all that you give us.

Thank you Lord for the harvest.



"May the peoples praise you, O God,
may all the peoples praise you.
The land has yielded its harvest and
God, our God, has blessed us."

Psalm 67:6

What foods can you think of to finish this acrostic?

H

F

A

E

Raspberries..

S

V

T

E

I

S

Vegetables...

T

A

L



A decorative border surrounds the central text. It features wheat stalks, round loaves of bread with seeds, and circular emblems containing a five-pointed star. The entire page is a black and white line drawing intended for coloring.

Jesus said:

I AM THE BREAD OF LIFE

Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty...

Everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.

John 6:35,40

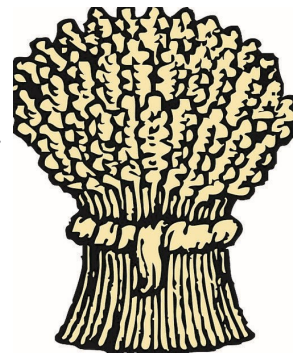




On the subject
of bread...

Create this wonderful centre-piece at harvest time. The dough has less yeast than normal bread dough which will delay the rising while you assemble it. Making this can be a fun activity for children and you can either eat it after the first cooking or preserve it with further cooking. Line a large baking tray with parchment and pre-heat the oven.

500g strong white flour
½ tsp quick yeast
1 tsp sugar
½ tsp salt
300ml tepid water
1 egg



- > Pre-heat the oven. 200C Fan 180C 400F Gas 6
- > Line a large baking tray with a baking liner or parchment paper.
- > Put the flour, yeast, sugar and salt into a large bowl and blend them together.
- > Stir in the water.
- > Using your hands, gather everything together into a doughy mass.
- > Knead the dough until it feels smooth and pliable.
- > Divide the dough into three pieces.
- > Lightly dust the work surface with flour, put one piece of dough in the middle and sprinkle lightly with flour.
- > Roll the dough into a rectangle, the size of your baking tray.
- > Cut out a large mushroom shape with a long stalk.
- > Gather the dough off-cuts together and roll them into a ball for use later.
- > Transfer the dough mushroom onto the baking tray, keeping its mushroom shape.
- > Brush water all over the dough.
- > Put the second piece of dough on the lightly floured work surface and cut it into 30 equal pieces.
- > Roll each piece into a 23cm/9" length.
- > Lay the dough lengths onto the mushroom shape to create the stalks of the wheatsheaf.
- > Take the third piece of dough and cut it into three pieces.
- > Roll each into a long thin cylinder, then cut each one into twenty small lengths which will form the ears of wheat.
- > Working inwards from the outer edge quickly press the end of each small length onto the round part of the mushroom shape.
- > Using scissors, make several snips into the end of each small dough length to create the impression of grains in an ear of wheat.
- > Take the dough off-cuts, and divide them into three pieces.
- > Roll each piece into a 25cm/10" length.
- > Plait the dough lengths together.
- > Brush the middle of the 'wheat stalks' with water and lay the plait across them to create the impression of string around the sheaf.
- > If you have any remaining dough form it into a mouse, brush the underside with water and place it on the wheatsheaf.
- > Beat the egg well and brush it all over the dough.
- > Bake immediately for 25-30 minutes.

If you plan to keep the wheatsheaf as a decorative item, lower the oven temperature to 140°C, Fan 120° C, 275°F, and bake for a further 3-5 hours. When quite cold you could brush the wheatsheaf with varnish.

The bread we eat:
Rev Dr Jo White considers
Holy Communion

The majority of Sunday morning service in churches throughout the world are based on the Last Supper of Jesus.

At the Passover meal, on the night before His death, Jesus took bread, gave thanks, broke it and gave it to His disciples saying, *"This is My body given for you;"* (Luke 22:19a). He also took wine and passed it to each of them and said, *"This is My blood, given for you."*

These two elements, the bread and the wine, continue to be the central focus for Christians: doing what Jesus asked us to do, *'Do this in remembrance of me'*. (Luke 22:19b)

What we call this service varies between denominations and even between churches within the same denomination.

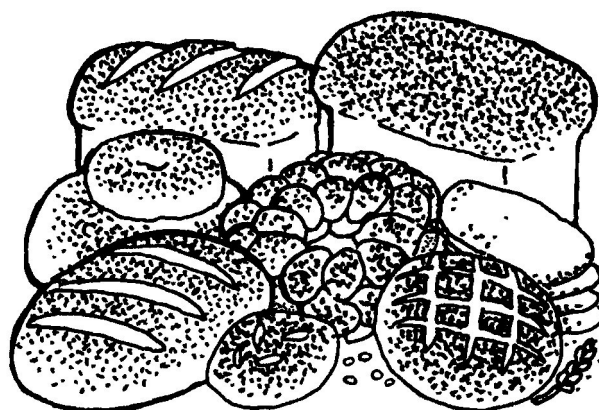
It is a way of giving 'thanks' as Jesus did (the word *'Eucharist'* comes from the Greek by way of Latin, and it means 'thanksgiving'), reminding us not only of the tremendous sacrifice that Christ had made on our behalf, but also recalling the love and joy that Jesus brings to the community.

The word *'Communion'* comes from something done with others – the community. It's done with Christ. It's done with other worshippers. In sharing the meal, 'I' becomes 'us'.

The word *'Mass'* comes from the conclusion to the traditional service – which was in Latin: *'Ite, missa est.'* 'Go. You are being sent.' Today we use similar words, 'Go in peace, to love and serve the Lord.'

At the moment many churches, especially the Church of England, are only giving bread to the congregation with the priest alone consuming the wine. So the meaning underlying the taking / the giving of bread is more crucial than ever. In some denominations the bread is literally the 'daily bread', whilst in others it is a 'wafer' or yeast free bread – as was used at the original Passover.

This month: Have a look at the bread that is placed into your hands the next time you 'receive'. How does it reflect receiving Christ into your life?

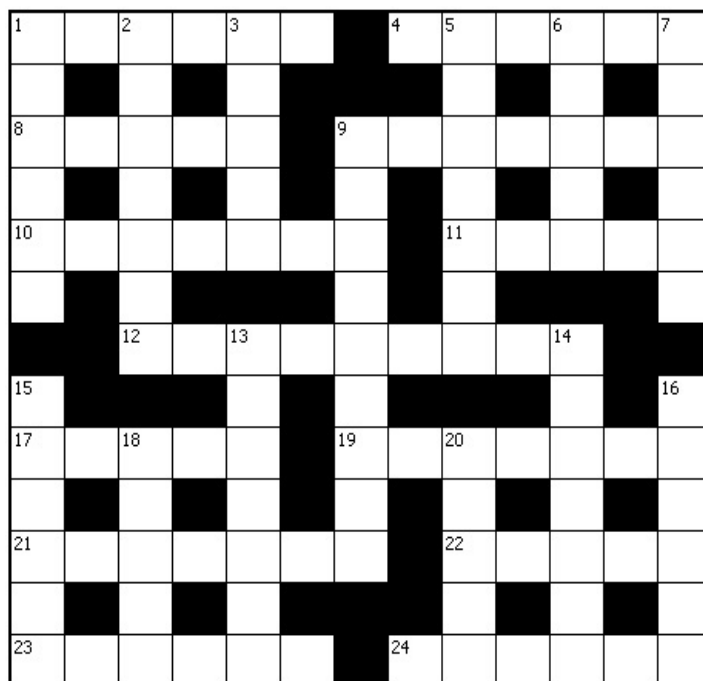


Artwork by Francesca Ross

Crossword

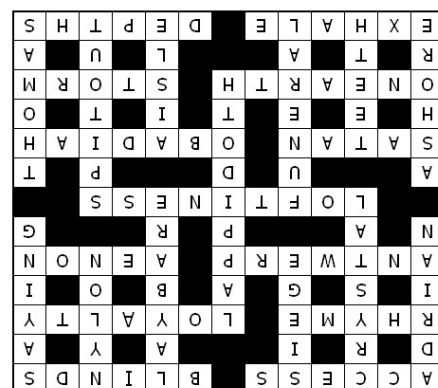
Clues Across

- 1 'Through [Christ] we have gained by faith into this grace' (Romans 5:2) (6)
- 4 Deprives of sight (Deuteronomy 16:19) (6)
- 8 The words of a hymn do this (mostly) (5)
- 9 Faithful allegiance (1 Chronicles 12:33) (7)
- 10 Belgium's chief port (7)
- 11 Where John was baptizing 'because there was plenty of water' (John 3:23) (5)
- 12 Imposing height (Psalm 48:2) (9)
- 17 Jesus' tempter in the wilderness (Mark 1:13) (5)
- 19 Comes between Amos and Jonah (7)
- 21 'Your will be done' ... as it is in heaven' (Matthew 6:10) (2,5)
- 22 Gale (Matthew 8:24) (5)
- 23 Axle, eh? (anag.) (6)
- 24 'Out of the... I cry to you, O Lord' (Psalm 130:1) (6)



Clues Down

- 1 Popular Christian author and humorist, Plass (6)
- 2 Transparent ice-like mineral (Revelation 4:6) (7)
- 3 Method of compelling surrender by surrounding target of attack (2 Chronicles 32:1) (5)
- 5 Expose (Isaiah 52:10) (3,4)
- 6 Lonny (anag.) (5)
- 7 Utterance (1 Timothy 1:15) (6)
- 9 Husband of Deborah, the prophetess (Judges 4:4) (9)
- 13 Burial service (Jeremiah 34:5) (7)
- 14 What Christ threatened to do to the lukewarm church in Laodicea (Revelation 3:16) (4,3)
- 15 Simon Peter climbed aboard and dragged the net (John 21:11) (6)
- 16 His response to Jesus' decision to return to Judea was 'Let us also go, that we may die with him' (John 11:16) (6)
- 18 There will be weeping and gnashing of ... (Matthew 8:12) (5)
- 20 Walkway between rows of pews in a church (5)



Sudoku

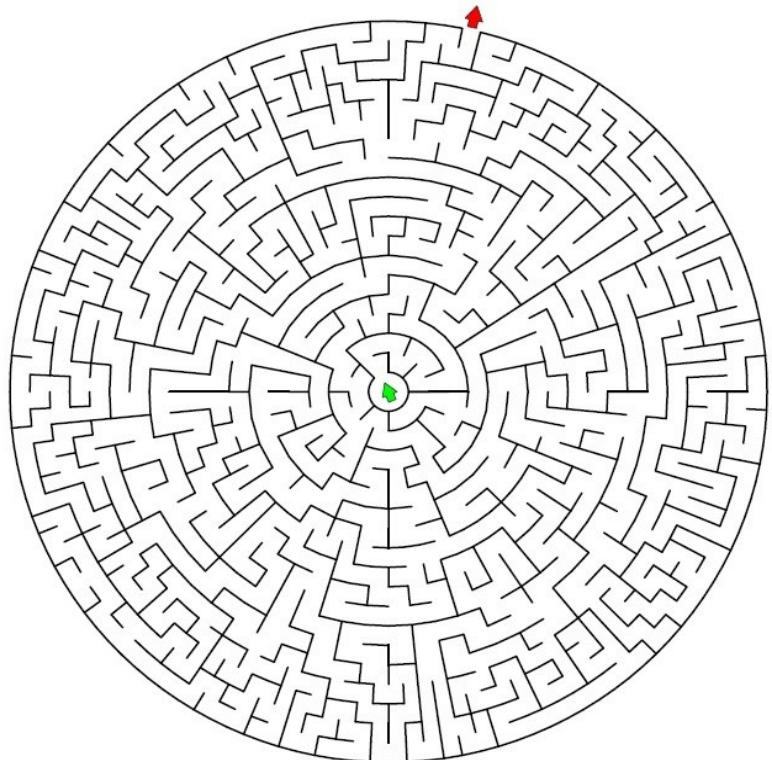
	1	3	2	7	4		9	
		6	9	5				
	8	2				7		
	5			4		2		6
	7						3	
8		9		3			1	
		5				9	4	
				1	5	8		
	6		3	9	2	1	7	

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		7		6				3
1	6		4		3	9		
			1				8	
7	8							
9	2		8		4		6	1
							7	2
	1				2			
		8	9		1		3	6
2				3		1		

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Maze



2	4	6	7	3	8	1	5	9
5	7	8	9	4	1	2	3	6
3	1	9	6	5	2	7	4	8
6	5	4	3	1	9	8	7	2
9	2	3	8	7	4	5	6	1
7	8	1	5	2	6	3	9	4
4	3	2	1	9	7	6	8	5
1	6	5	4	8	3	9	2	7
8	9	7	2	6	5	4	1	3

4	6	8	3	9	2	1	7	5
2	9	7	4	1	5	8	6	3
1	3	5	6	8	7	9	4	2
8	7	4	6	3	5	1	2	9
6	7	4	8	2	1	5	3	9
3	5	1	7	4	9	2	8	6
9	8	2	1	6	3	7	5	4
7	4	6	9	5	8	3	2	1
5	1	3	2	7	4	6	9	8

Wordsearch

The Parable of the Weeds

(Matthew 13.24-30)

Ever wonder why there is both good and evil allowed in this world? Jesus told a parable that touched on this subject – it is called the Parable of the Weeds. It runs like this: Consider the world as if it were a field where a Farmer has sown good seed. But then an enemy came and sowed weeds among the wheat. So when the wheat came up, so did the weeds. What to do? Instead of destroying the weeds, and thereby risking the wheat, the Farmer tells his reapers to wait and let both wheat and weeds grow together until the harvest. At the harvest he will instruct the reapers to gather up the wheat, but to discard the weeds. So do not despair when evil seems to thrive in this world – there is a reckoning still to come, and justice will be done.

Kingdom	Heaven
Good	Seed
Field	Sleeping
Grain	Weeds
Enemy	Servants
Master	Sow
Gather	Reap
Root	Let
Grow	Together
Harvest	Bundles
Barn	Burned



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