

CHRIST CHURCH, SOWERBY BRIDGE

WEEKLY NEWS



Keep going in faith

HEBREWS 11.1-3,8-16

Today's reading, part of a chapter on acts of faith by God's people, focuses on Abraham, who trusted God's call to leave his home and become a nomad. He and Sarah had no child and no home for many years, but their commitment to God's promise was unwavering.

Sometimes faith seems to come easily (see this week's psalm). At other times it is tough (Abraham and Sarah were blessed with a baby – many faithful couples are not). Today we explore how the gifts of Scripture, prayer and the stories of others can help us and those we pray for to keep going in faith.

New data shows 'sheer scale' of child poverty

The End Child Poverty Coalition, together with the Centre for Research in Social Policy at Loughborough University, has published data on the number of children living in poverty in each Westminster constituency and local authority across the UK.

The Bishop of Leicester, Martyn Snow, who is the Church of England's lead bishop on poverty, has issued the following response:

"These statistics remind us of the sheer scale of child poverty. Churches are doing all they can to offer hope, but we know from the struggles of many people in our congregations, and the demand we see for our projects every day, that there is much work to do to turn the tide on poverty.

"I pray that the Government's child poverty strategy will rise to the challenge we face, addressing the two-child limit and other policies which drive poverty and harm the health, wellbeing and life chances of our children."

The General Synod of the Church of England [backed a call last year](#) for an end to the two-child benefit limit. The limit means families can only claim child tax credit and universal credit for their first two children, if they were born after April 2017.

SUNDAY 10TH
AUGUST 2025
TRINITY 8

FIRST READING

GENESIS 15.1-6

PSALM

PSALM 33.12-22

SECOND READING

HEBREWS 11.1-3,8-16

GOSPEL

LUKE 12.32-40

SERVERS

ANTHEA GEE

DAVE GILL

FIRST READING

GLENIS MCCARTHY

PSALM

RITA JAGGER

SECOND READING

ANTHEA GEE

INTERCESSIONS

JUSTINE HELLIWELL

SIDES PERSON

JANET TURNER & ANGELA
WILKINS

Collect Trinity 8

Lord God, your Son
left the riches of
heaven and became
poor for our sake:
when we prosper
save us from pride,
when we are needy
save us from
despair, that we
may trust in you
alone; through
Jesus Christ our
Lord.

THIS WEEKS HYMNS

Processional

The kingdom of
God is justice and
joy

Gradual

Great is thy
faithfulness
O God beyond all
praising

Offertory

Tell out my soul

Communion

Recessional

Lord for the years

Praying with the Prayers of the Bible - the Prayer from the Depth of Despair

Read Jonah 2:2-9.

Twice in the Bible there is a record of prayers prayed in hell. In Jesus' parable of the Rich Man and Lazarus, the former prayed for both release from his torment and that a warning would be sent to his family (Luke 16:24-31).

Here in the book of Jonah this chapter opens with the words, 'Then Jonah prayed to the Lord his God' (v.1) The prophet prayed from what he described as 'the belly of hell' (KJV), or 'from the depth of Sheol' (v.2).

The first chapter of the book tells how Jonah was commissioned by God to go and preach in Ninevah, the capital city of the great Assyrian Empire. Instead, Jonah ran away from his home country, from (he thought) the presence of God and from hearing God's command. The Assyrians had long been the all-conquering enemies of Israel and Jonah was either afraid to go to Ninevah, or he did not want them to hear God's word – or both.

So, he ran away and took ship for Tarshish (i.e. Spain). During a violent storm he confessed to the sailors that he had disobeyed God and reluctantly they threw him overboard (1:12-14). The Lord had 'appointed a great fish' which swallowed the prophet and from deep inside its belly, he prayed to the Lord. God heard Jonah's prayer, the fish spewed him out and his life was spared (2:10).

Jonah's prayer, prayed when he was sure he was about to die, has much to reach us about praying. First, even in our disobedience, God hears us when we pray humbly and sincerely.

Jonah's terrible calamity was directly the result of his running away from God. It wasn't because of circumstances, it wasn't inevitable, it wasn't fate or just 'one of those things;' it was his disobedience that brought about the disaster. How gracious God is! Even in our running away from Him, He still loves us and hears our prayers.

Second, we can pray anywhere. If Jonah could cry to the Lord when, in his own words, 'in the heart of the seas,' when 'all the waves and billows' passed over him (v.3), how many places may we not find to come before the Lord in prayer? There is the quiet time at the day's beginning, a moment of reflection in a busy schedule, between meetings, as we drive the car or travel in the bus, or plane or ship – so many places where we can 'lift up our hearts' to the Lord.

Third, no situation is too difficult for God. The God who 'hurled a great wind upon the sea' (1:4), who 'appointed a great fish to swallow up Jonah' (1:17); who prepared 'a plant' and 'a worm' to bring about His purposes (4:6,7), is the Sovereign Lord of earth and heaven. He can hear us and help us in our deepest distress, in the hours when life seems to be tumbling in all round us.

Fourth, the Lord can deliver! Jonah's prayer from the depth of hell ends with the ringing assurance, 'Deliverance belongs to the Lord' (2:9). We all need to hear that! Today, whatever our need, our pain, our disappointment, our fear, our weakness, our besetting sin – with the Lord there is deliverance.

Dr Herbert McGonigle, now retired, was Senior Lecturer in Historical Theology & Church History, Nazarene Theological College, Manchester

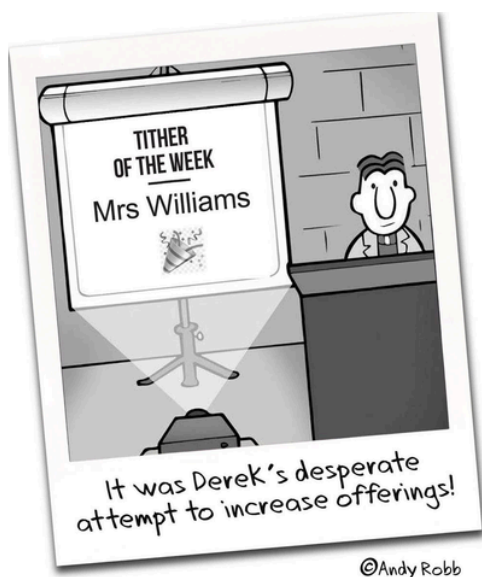
In your prayers this week....

Anne and her family; Anthony; Jean Angell; Lesley; Denise Edge; Piper Fletcher; Alyson Healey; Peter Jeffery; Terry Marsden; Michael Parker; Maralyn Pawson; Ruben; Carol Sharp; Karen Spencer; Vanessa Starsmore; Christopher, Stella and Will Streidling; Victor Smyth; Kelly Swift; Christine Russell; Lisa White; Peter Wilkins.



This weeks flowers are in memory of George Marsh.

If you would like flowers in church either in memory of a loved one or to celebrate a special day please speak to Angela W



From the Parish Prayer list:

Our Local MP, Kate Dearden; Our Prime Minister, Sir Keir Starmer; Members of Parliament; Exeter Street; Fairbanks; Fall Lane; Fern Lea Street; Gas Works Road; Gratrix Lane; Greenups Mill; Greenups Terrace.



Consider using mulch or bark to retain moisture in the soil: This reduces the need for frequent watering.

Avoid overwatering your lawn: Grass is resilient and can recover from periods of dryness.

Quotes

If God maintains sun and planets in bright and ordered beauty, He can keep us. - F. B. Meyer

The solution of the riddle of life in space and time lies outside space and time. - Ludwig Wittgenstein

Faith is the capacity to trust God while not being able to make sense out of everything. - James Kok

Faith is not idle; it works while it waits. - Ronald Dunn

Next week

SUNDAY 17TH AUGUST 2025
TRINITY 9

FIRST READING

JEREMIAH 23.23-29

PSALM

PSALM 82

SECOND READING

HEBREWS 11.29 - 12.2

GOSPEL

LUKE 12.32-40

SERVERS

DAVE GILL

GRAHAM LAMB

FIRST READING

RITA JAGGER

PSALM

CATHERINE PRIESTLEY

SECOND READING

DAVE GILL

INTERCESSIONS

PETER HENRY

SIDES PERSON

DARELL & JENNIFER INGALL

DIARY

Monday

Tuesday

10am Coffee Morning

11.30am Mid week

Communion

Wednesday

Thursday

Friday

Saturday

10am Coffee Morning

Sunday

10.30am Holy

Communion/SoW

13th August - Octavia Hill, social reformer & co-founder of National Trust

The urgent need for decent, affordable housing is a hot topic these days.

It was an even more urgent need in Victorian London, where the homes of the poor were tiny, cold, damp, and infested with lice and vermin. Water came from an outside pump, and filthy outside toilets were shared with several dozen neighbours. Stoves were rare; most people ate cold meals. Labourers lived 22 years on average; more than half of all babies died before their first birthday.

Into this festering mess of disease and misery came Octavia Hill in 1852. She was determined to make a difference, and she did.

Octavia was well qualified for the job: though her family in Wisbech, Cambridgeshire were comfortably off, they had a passionate interest in social change. Her grandfather, Thomas Southwood Smith, was a national authority on sanitation and housing. Her father, a corn merchant and banker, worked hard for prison reform. Her mother managed a Christian Socialist co-operative in London, where the young Octavia met John Ruskin, and other notable figures with a passion for social change.

Once in London, Octavia began her first job, that of teaching poor children to make toys. It gave her grim first-hand experience of the horrors of life of the very poor.

By 1856 Octavia was helping run classes for women at the Working Men's College in Great Ormond Street, and she and her sisters also started a school for very poor children.

But what really grabbed Octavia's compassionate heart was the housing crisis. By 1864, with the help and advice of John Ruskin, she had launched a business scheme for improving Victorian housing in London. Gradually her scheme and experience expanded, until a breakthrough came in 1884, when the Ecclesiastical Commissioners handed her a large part of their portfolio of properties to manage in Southwark. As the years went by, Octavia's help and advice were often sought in connection with promoting social reform by legislation, though her heart was always in the voluntary sector.

It has been said of Octavia that her Christian faith made her seek "to make life on earth as positive an experience as possible, particularly for the poor and disadvantaged."

But today Octavia is remembered most for something surprisingly different: her joint initiative with Canon H D Rawnsley and Sir Robert Hunter in founding the National Trust in 1895. It has become Britain's leading charitable organisation for preserving historical buildings and places of natural beauty.

Octavia's national fame never affected her – she lived quietly with her sisters in Marylebone Road until her death on 13th August 1912.

Public consultation about the next Bishop of Leeds launches

The Diocese of Leeds has launched its public consultation looking for the views of all people across our region about the next Bishop of Leeds. We are asking for people to answer three questions about our new bishop and the future of our diocese, These questions can be answered by scanning the QR code on the back page

In Mary Sumner's footsteps: the story of Mary Sumner

It all started when Mary, married to George, Rector of the Parish of Old Alresford, was passionate about transforming the home-lives of Parish families, by helping the women to support one another in raising their children.

Her husband was very supportive: "just share your heart – God will do the rest."

She was so nervous at the first meeting of the parish women, that she refused to speak, and asked George to take her place. In those days, it was very unusual for a woman to be a public speaker. However, George encouraged her to speak from the heart and it went so well that she found the courage to speak at future meetings. Her talks were inspired by her faith – it was practical and down to earth – "Remember, Ladies, to be yourselves what you would have your children be".

After groups with women became well established, she was asked to speak to the men of the Parish. Again, she was apprehensive, but agreed, and helped them to be more aware of what their wives did for them, to show more respect and love.

The meetings grew, and included women - old and young, rich and poor. Others heard about her work, and started groups in their own areas.

In 1876, she founded "the Union of Mothers" – with a membership card and promise: "to be given up, body and soul, to Jesus Christ in Holy Baptism, and that your duty is to train your children for his service".

In 1885, at a time when it was still unheard of for women to speak to large audiences, Mary Sumner was invited by the Presiding Bishop to speak to a packed church congress session for women in Portsmouth. He anointed her with the authority to speak - he felt that he had no authority to speak to a group of women whose prime concern was to get enough food on the table so that the children would not starve. She overcame her nerves again. "Together, by the Grace of God... we can calm each other when we are afraid; strengthen one another when we are weak; and work together to raise our children to the glory of God. Unity is strength".

The movement grew further, increasingly with the support of bishops, internationally as well as in England. Some key principles were developed, including:





***That the prosperity of a nation springs
from the family life in its homes***

***That family life is the greatest institution
in the world for the formation of the
character of children***

That faith is the foundation of family life

***That the tone of family life depends upon
the married life of the parents – and
ultimately, that example is stronger than
precept***

As the movement continued to grow, Mary Sumner asked herself what its purpose really was, and what it should strive for. She reflected: “A true home should be a light-house, shedding its quiet beams far and wide” – her dream was for every home to be filled with the light and love of Jesus, and for the movement to unite many hearts in many lands, nurturing healthy environments for little children.

And she was a living example of what she preached. From 1900 onwards, she and the members started to advocate on issues of key importance to families and children – she campaigned to stop children collecting alcohol from public houses for their families, and for the age of marriage for girls to be raised from 12 to 16. She was not afraid to speak up on difficult issues, despite resistance from members of the establishment.

She was also not afraid to act outside the social norms, to do what she believed to be right. At a time when unmarried girls with children were condemned and cast out, she cared for and protected her niece and her illegitimate son.

When she died in August, 1921, 4,000 women attended her funeral, which was a service of Thanksgiving. The last memory was one of her, on her feet in the sunlight, praising God.

She could not have conceived how the seeds which she planted would grow into a movement 4 million strong today, of members in 83 countries putting their faith into action to nurture healthy relationships in families and communities and to fight for social justice.



Vision

Our vision is a world where everyone prospers. We actively pursue this vision through prayer and action, helping to build confident people and resilient communities. Our movement seeks to bring about justice, challenge prejudice and advocate change.

Mission

We aim to show our Christian faith by helping the sustainable transformation of communities worldwide. We do this by helping to nurture strong relationships at all levels, promoting peace and reconciliation locally, nationally and globally.

We aim to:

- *Encourage parents in their role to develop the faith of their children.*
- *Maintain a worldwide fellowship of Christians united in prayer, worship and service.*
- *Promote conditions in society favourable to stable family life and the protection of children.*
- *Help those whose family life has met with adversity.*
- *Promote and support married life.*

A global movement

Present in 84 countries around the world, we are a diverse and inclusive community working together for a future where everyone thrives. Our members are not all mothers, or even all women. They are single, married, parents, grandparents, or young adults just beginning to express their social conscience.

Mothers' Union provides a network through which they can serve Christ in their own community. This is done through prayer, financial support and actively working at the grassroots level in programmes that meet local needs.

Christ Church Branch

Our local branch in Sowerby Bridge can trace its history back to its inaugural meeting, which was held on 6th April 1910, and today over a 115 years later its still going strong.

Meetings are held on the 3rd Thursday of every month at 11am in the community room in church. We have a short service, listen to a speaker and enjoy a cup of tea or coffee together. Visitors are always welcome. We also have meals out, lead prayers at Halifax Minster and help in the various activities within the church.

The branch leader is Mrs Justine Helliwell, whilst the Secretary is Mrs. Angela Wilkins

How big was the Flood?

A Mesopotamian disaster, or a world catastrophe? The Flood continues to fuel speculation worldwide.

That is the precise point – we don't even have to explain which flood we're talking about; Noah's Flood is firmly embedded in the human memory on every continent.

There is a Hindu tradition about a great flood, and a ship of safety finally landing on a northern mountain. In China, Fa-he, the reputed founder of Chinese civilisation, is represented as escaping from the waters of a deluge – and reappears as the first man in a new world, accompanied by his wife, three sons and three daughters: eight people in all.

There is the famous Babylonian Epic of Gilgamesh with its detailed myth-legend of a great flood. The Fiji islanders have accounts of a flood, in which a family of eight was saved. In South America, paintings have been discovered, representing a flood, a man and his wife on a raft, with a mountain featuring in the story, as well as a dove. Even the Cherokee Indians have a similar story. Only Africa seems to be without a traditional flood story.

I believe that the book of Genesis gives us the original, inspired and definitive account of this mega event. It could have been Shem, one of Noah's sons, who later told his children of this great epic of his life, and, as people fanned outwards from Mesopotamia, so the story travelled outwards as well – inevitably becoming garbled in the process, and mixed up with legend and folklore.

How big was the Flood, then? The right answer is that it was of all-time, universal dimension and significance. Certainly we can make out a strong case for a literal worldwide flood – with the release of the great waters both from below and above (Genesis 7:11,12) But we may also observe that the phrase of Genesis 7:19 – that 'all the high mountains under the entire heavens were covered' can be paralleled by Acts 2:5, where – on the Day of Pentecost – those who were present were 'from every nation under heaven'. Those nations are then listed out in detail, and they are all from the then known world of Luke the writer – around the Mediterranean basin. So, the Flood itself need not have extended across the entire world.

Can we respect the differing views among reverent students of Scripture? If we cannot, we are in deep trouble. Once we get into lengthy and heated debates as to whether the flood covered every dot of land-space on the world, we are in danger of exhausting ourselves and diverting people from hearing the real message of the Flood. And what is that?

First, it widens the problem – from a garden to the whole world. The Flood conveys a universal warning. Second, it produces a model – for our entire understanding of judgment and grace, for ultimately the safety of the ark is found in Christ. Third, it sets the stage – for the drama of salvation that is to be unfolded from Genesis 12 onwards.



The story of the Transfiguration is told in Matthew (17:1-9), Mark (9:1-9) and Luke (9:28-36). On that day, high up on a mountain, Peter, James and John were given a glimpse of Jesus' true glory. For Jesus' face began to shine as the sun, and his garments became white and dazzling. Then Elijah and Moses, suddenly appeared, talking with him.

Overwhelmed, Peter offered to build three tabernacles on that holy place, one for each. But God's 'tabernacling', or God's dwelling with mankind, does not any longer depend upon building a shrine. It depends on being in the presence of Jesus, instead. And so a bright cloud covered them, and a voice spoke, saying that Jesus was his beloved son, whom the disciples should 'hear'. God's dwelling with mankind depends upon our listening to Jesus.

Why did Moses and Elijah appear? They represent the Law and the Prophets of the Old Covenant, or Old Testament. But now they were handing on the baton, if you like: for both the Law and the Prophets found their final fulfilment in Jesus, the Messiah.

Transfiguration, high, mountain, glimpse, glory, shine, sun, garments, dazzling, appeared, moses, tabernacles, holy, dwelling, shrine, presence, Jesus, bright, cloud, mankind, listen, law, prophets, handing, fulfilment



Revd. Tommy

Tommy is not feeling himself at the moment, please do pray for Tommy, Donna and the girls. For anything church related please continue to reach out to the churchwardens

Rushbearing – Saturday 6th September

Its time for us to start getting ready for rushbearing. so far we are looking for donations of:

Cakes for the cake stall, see Sue Sanderson

Raffle, tombola and bottle prizes, see Angela Wilkins

Bacon, t-cakes, Mushy Peas, Milk, buns etc, a full list will be at back of church next week

Volunteers sign up to help in the kitchen or help on a stall, sign up sheet at the back of church next week

Morning and Evening Prayers

Once Revd. Tommy is back at his desk he would like to try Morning Prayer on a Monday and evening prayer on a Thursday. Both would be via Zoom / MS Teams. To gauge interest in this there is a sheet at the back of church

Margaret Jeffery's funeral

Margaret's funeral was live streamed, if anybody would like to watch this back, please speak to Peter for the link

HeBrews Coffee Morning



Join us for fellowship and fun

COFFEE MORNING

Enjoy community, coffee, and conversation every
Tuesday and Saturday 10am till 1130am

Come join

Weekly on Tuesdays and Saturdays
www.christchurchsb.org.uk

Find us on
www.christchurchsb.org.uk



Using your smart device,
scan the QR code to join
'Hebrews Coffee' Wi-Fi

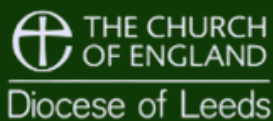


Once connected
scan the QR code
below



Captions* will appear once
the Service / Event starts.

*Captions are auto
generated and will include
errors



The Company of Heaven By Catherine Fox, SPCK £10.99

Return to Lindchester once more with The Company of Heaven, perfect for fans of Anthony Trollope's Barchester Chronicles, Barbara Pym and BBC's Rev.

Valiantly written in real time in the midst of the pandemic, this entertaining book captures the difficulties of 2021 with heart, humour and insight. Perfect for Lindchester fans, it's also the ideal novel for anyone seeking comfort and a way of understanding all that has happened.

This new volume in the Lindchester Chronicles is contemporary Christian fiction at its finest. Sharp-eyed, witty and compassionate, Catherine Fox once again helps us make sense of real-life events and challenges, and leaves you with hope that grace can be found even in the darkest times.

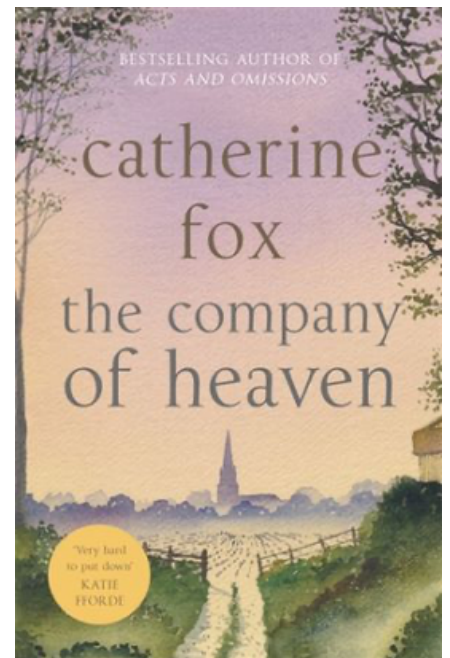
Smile Lines

Sounds

Music festival as parent drops off teenagers...

Daughter: Did you ever hear anything so amazing as that band?

Father: Well, I once heard a collision between a milk float and a little van filled with ducks.



Public consultation about the next Bishop of Leeds launches



Church News 2025 Year C

Registered Charity 1131180

CCLI License Number 295704

Rev. Tommy Daglish

The Vicarage, 62 Park Road, Sowerby Bridge, HX6 2BJ.

01422 316006 Email: vicar@christchurchsb.org.uk

Churchwardens

Mr. Peter Henry 07720 745 230 peter@christchurchsb.org.uk

Mr Dave Gill 07400 373 902 dave@christchurchsb.org.uk

**Ordinary people Sharing God's love in our world.
Growing in faith. Living by prayer. Loving God's word.
Living Loving Learning.**