

**United Benefice of Skipton, Christ Church
with Carleton, St Mary**



Newsletter

February 2026

Weekly Services

Christ Church

Sunday at 9.30am – Eucharist

Wednesday at 9.30am – Eucharist

St Mary's

Each Sunday at 11.15am

3rd and 5th Sunday – Bread Wine and Worship

2nd and 4th Sunday – Parish Eucharist

1st Sunday of each month -

8am BCP Communion

11.15am Family Praise

Contact Details

Vicar of Christ Church, Skipton & St. Mary's Carleton

Revd Canon Kathia Shoesmith

The Vicarage, Carleton Road, Skipton BD23 2BE

Email: reverend.kathia@outlook.com

Tel: 01756 793612

Ministry Team

Reader - Mrs Anthea Foy

Email: ajf@phonecoop.coop Tel: 01535 665112

Curate - Revd Clare Wood

Email - clare.wood@leeds.anglican.org

Curate – Revd Prof Emma Halliwell

Email - emma.halliwell@leeds.anglican.org

Revd Malcolm Foy

Email: msf@phonecoop.coop Tel: 01535 665112

Revd Canon David Stevens

Email - revdstevens@btinternet.com Tel: 07817 558 109

The Parish Office for the Benefice of Christ Church with Carleton St. Mary

Tel: 01756 699270 (answerphone)

Email: christchurchstmarysoffice@gmail.com



FEBRUARY LECTIONARY READINGS

Sunday 1 February 4th Sunday of Epiphany	1 Kings 17.8-16; Psalm 36.5-10; 1 Corinthians 1.18-31; John 2.1-11
Monday 2 February Presentation of Christ in the Temple (Candlemas)	Malachi 3.1-5; Psalm 24.[1-6]7-10; Hebrews 2.14-18; Luke 2.22-40
Tuesday 3 February <i>Anskar, archbishop, missionary, 865</i>	2 Samuel 18.9-10, 14, 24-25, 30-19.3; Psalm 86.1-6; Mark 5.21-end
Wednesday 4 February <i>Gilbert, founder of the Gilbertine Order</i>	2 Samuel 24.2, 9-17; Psalm 32.1-8; Mark 6.1-6a
Thursday 5 February	1 Kings 2.1-4, 10-12; Canticle:1 Chronicles 29.10-12 or Psalm 145.1-5; Mark 6.7-13
Friday 6 February <i>Martyrs of Japan, 1597</i>	Ecclesiasticus 47.2-11; Psalm 18.31-36, 50-end; Mark 6.14-29
Saturday 7 February	1 Kings 3.4-13; Psalm 119.9-16; Mark 6.30-34
Sunday 8 February 2nd Sunday before Lent	Genesis 1.1 - 2.3; Psalm 136 or Psalm 136.1-9,23-26; Romans 8.18-25; Matthew 6.25-34
Monday 9 February	1 Kings 8.1-7; 9-13; Psalm 132.1-9; Mark 6.53-end
Tuesday 10 February <i>Scholastica, abbess, c543</i>	1 Kings 8.22-23, 27-30; Psalm 84.1-10; Mark 7.1-13
Wednesday 11 February	1 Kings 10.1-10; Psalm 37.3-6, 30-32; Mark 7.14-23
Thursday 12 February	1 Kings 11.4-13; Psalm 106.3, 35-41; Mark 7.24-30
Friday 13 February	1 Kings 11.29-32, 12.19; Psalm 81.8-14; Mark 7.31-end
Saturday 14 February <i>Cyril and Methodius, missionaries, 869 and 885 Valentine, martyr at Rome, c269</i>	1 Kings 12.26-32, 13.33-end; Psalm 106.6-7, 20-23; Mark 8.1-10
Sunday 15 February Sunday next before Lent	Exodus 24.12-18; Psalm 2 or Psalm 99; 2 Peter 1.16-21; Matthew 17.1-9
Monday 16 February	James 1.1-11; Psalm 119.65-72; Mark 8.11-13
Tuesday 17 February <i>Janani Luwum, archbishop, martyr, 1977</i>	James 1.12-18; Psalm 94.12-18; Mark 8.14-21
Wednesday 18 February Ash Wednesday	Joel 2.1-2,12-17 or Isaiah 58.1-12; Psalm 51.1-18 2 Corinthians 5.20b - 6.10; Matthew 6.1-6,16-21 or John 8.1-11
Thursday 19 February	Deuteronomy 30.15-end; Psalm 1; Luke 9.22-25
Friday 20 February	Isaiah 58.1-9a; Psalm 51.1-5, 17-18; Matthew 9.14-15
Saturday 21 February	Isaiah 58.9b-end; Psalm 86.1-7; Luke 5.27-32
Sunday 22 February 1st Sunday of Lent	Genesis 2.15-17; 3.1-7; Psalm 32; Romans 5.12-19; Matthew 4.1-11
Monday 23 February <i>Polycarp, bishop, martyr, c155</i>	Leviticus 19.1-2, 11-18; Psalm 19.7-end; Matthew 25.31-end
Tuesday 24 February	Isaiah 55.10-11, Psalm 34.4-6, 21-22; Matthew 6.7-15
Wednesday 25 February Ember Day	Jonah 3; Psalm 51.1-5, 17-18; Luke 11.29-32

Thursday 26 February	Esther 14.1–5, 12 –14 or Isaiah 55.6–9; Psalm 138; Matthew 7.7–12
Friday 27 February <i>George Herbert, priest, poet, 1633</i> Ember Day	Ezekiel 18.21–28; Psalm 130; Matthew 5.20–26
Saturday 28 February Ember Day	Deuteronomy 26.16–end; Psalm 119.1–8; Matthew 5.43–end

Benefice Services in February

Feast of Candlemas - The Presentation of our Lord in the Temple

Monday 2nd February

Benefice Solemn Mass at 7.30pm at Christ Church.

Ash Wednesday - Wednesday 18th February

We are offering two services in the Benefice. One at 9.30am at Christ Church which will be a Said Eucharist with imposition of ashes, and the other at 7.30pm at St Mary, which will be a Sung Eucharist with imposition of ashes.

Healing Service - Sunday 22nd February at 6pm at Christ Church

This service is arranged and led by Revd Clare. It is a quiet, reflective service, offering a space for peace, prayer and anointing.

Lent Groups

Led by Revd Emma

They will take place in the Hall at Christ Church and will run every Wednesday for 5 weeks from 7pm-9pm, starting with the first one on Wednesday 25th February. Each session will close with a short optional Compline.

St Mary's 'Coffee Pot' is open each Friday

from 2pm – 4pm

United Benefice of Skipton Christ Church with Carleton St Mary

March 2026 Newsletter

Please send any Notices/articles for the March edition to:

christchurchstmarysoffice@gmail.com by 24th February. Thank you.

Archbishop Sarah Mullally takes up Primalial Cross at Confirmation of Election service

From 'The Anglican Communion News Service', Posted on: January 28, 2026



The Archbishop of Canterbury at the Confirmation of Election service, at St Paul's Cathedral, 28 January 2026. Photo Credit: Graham Lacdao / St Paul's Cathedral

Archbishop Sarah Mullally took up the Primalial Cross as the 106th Archbishop of Canterbury during a Confirmation of Election service held at St Paul's Cathedral. Her public duties begin in March, after an Installation service in Canterbury.

From bishops and clergy, to local school children and choirs, St Paul's Cathedral was full, for a Confirmation of Election service that enjoyed diverse participation of people from across the Church of England and the Anglican Communion.

The Confirmation of Election is a legal ceremony set within a church service. It marked the moment at which the legal functions of office become vested in the new archbishop.

Presided over by the Archbishop of York, the Most Revd Stephen Cottrell and other appointed bishops (with the assistance of the Vicar-General of the Province), they sat as a court, ensuring that the legal procedural steps have been carried out in appointing Archbishop Sarah to office.

The Archbishop-Elect took the oath of allegiance and made declaration of assent to her new office.

During the service, the Archbishop of York, along with others participants, gave words of encouragement to Archbishop Sarah. Described as 'the Charge' in the Order of Service, this was a moment of affirmation, mandating Archbishop Sarah in her spiritual, pastoral and missionary responsibilities.

Speaking directly to Archbishop Sarah, as they stood face-to-face on the Dais at St Paul's, Archbishop Stephen warmly encouraged Archbishop Sarah to 'Be Yourself'.

He said: '....standing here, one disciple speaking to another, and therefore one beggar telling another beggar where to get bread, it is the very best - and indeed the only - thing I have to say to you: Sarah; be yourself. For it is you that God has called to be 106th Archbishop of Canterbury. It is you, with your particular blend of gifts, passions, experiences, and with your wisdom and your 'uniquely blessed-Sarah' lens through which to see and understand and share the gospel of Jesus Christ and build the Church.

'And while the world may be very interested in the fact that you are the first female Archbishop of Canterbury, I think God is very interested in the fact that this is the first time Sarah has been the Archbishop of Canterbury. And the only time. And you receive the baton – or in this case the crosier - from those who have gone before; and in due course you will pass it on.'

Earlier, he also expressed support from the bishops present, saying: 'Recalling God's mission entrusted by Christ to His Church to proclaim God's Kingdom, to heal the sick, and to make disciples of all nations, we will share with you the tasks and ministries, discerned in consultation, prayer and reflection by those called to serve on the Crown Nominations Commission, to guide you as you take up your new office and ministry.'

Two of the Anglican Communion members who were on the Crown Nominations Commission for the Archbishop of Canterbury were present at the Confirmation of Election. The Reverend Canon Isaac Beach, from the Anglican Church in Aotearoa, New Zealand and Polynesia, shared a prayer and Joaquin Philpotts, Lay Minister in the Anglican Diocese of Argentina, spoke a message of encouragement during The Charge.

Today's service sought to reflect the breadth and diversity of the church. As well as clergy and laity from The Church of England and Anglican Communion, the service featured groups with close ties to the Diocese of London, where Bishop Sarah has served since 2018. Participants included students from The Urswick School, The Gospel Choir of Christ's Hospital Song and students from St Michael's CE Primary School, Enfield.

Archbishop Sarah's first act as Archbishop was to take up the Primatial Cross and give the blessing at the end of the service. By tradition, Archbishop Sarah will begin her public ministry and full programme of public engagements following her Installation.

The Confirmation will be followed by an Installation service at Canterbury Cathedral in March, where Archbishop Sarah will preach her first sermon as Archbishop of Canterbury.

=====

Northern churches invited to become 'Pilgrim Places'



Any church, in any context, can become a 'Pilgrim Place' – that is a welcoming, peaceful, safe space which offers time to relax and reflect. You may be on an existing pilgrimage route or walking trail; you may want to develop your own trails; or you may just want to find fresh ways to welcome visitors and local people.

Following conversations across the Northern Province of the Church of England, Stephen Cottrell, Archbishop of York has set out a three-year focus called 'Faith in the North'.

This will encourage and support discipleship and prayer, help us share our stories of faith together, and help enable the growth in church planting and revitalisation hoping to see 3,000 New Worshipping Communities across the North.

Faith in the North looks to encourage a movement of prayer, storytelling and church planting inspired by the Northern Saints.

[Faith in the North](#) has announced a new suite of resources designed to help churches of every size and context become welcoming, reflective spaces known as Pilgrim Places – locations where visitors can pause, explore, and deepen their spiritual journey.

As growing numbers of people are seeking out churches, cathedrals, and historic sacred sites for beauty, significance and a sense of belonging, Faith in the North wants to resource and equip churches to help make the most of this opportunity. Pilgrim Places supports churches in welcoming visitors, helping them to discover peace, hope, and meaning – whether or not they arrive with hiking boots or a rucksack.

Professor Dee Dyas, Storytelling and Heritage Lead for Faith in the North said: "Being a pilgrim isn't just about walking long distances, it's about taking time to reflect on life's journey – where we've come from, where we are now, and where we're going. Churches are uniquely placed to offer this kind of space."

The Pilgrim Place resource pack is an accessible, easy-to-use set of tools. It includes signage – to help churches clearly identify themselves as welcoming spaces for reflection; 'Being a Pilgrim' Prayer Cards – offering simple ways to pray about everyday life; illustrated, reflective trails – suitable for any church building and designed for visitors of all backgrounds; and a set of "Pilgrim Explorer Cards" – a new resource for children and young people to explore the building and its stories.

Stephen Cottrell, Archbishop of York, said: "Pilgrimage lies at the heart of the Christian faith, reminding us that God journeys with us through every season of life. We are hopeful that these resources will help our churches welcome those exploring faith as they come into these wonderful buildings."

For more information on how your church can become a Pilgrim Place, visit:
<https://faithinthenorth.org/pilgrim-places/>

=====



'God with us' - new theme for TKC 2026

This year's Thy Kingdom Come is all about the presence of God through His spirit.

The God who is with us in the everyday - in the joys and sorrows of life (and everything in between) and the One who longs to reveal Himself to those who do not yet know Him.

From the story of Ruth to the story of Gideon, from the story of Elijah to the story of the early church who waited for the promised Holy Spirit to come - over the 11 days we will explore a different Bible story each day, which demonstrates God's transformative presence, power and love at work in the lives of people and places.

Our hope is that as we pray for our five people, they will also experience the life-changing love of God and choose to follow Him.

The new print and film resources for TKC 2026 will be based on this. More details to follow at our online launch event at the end of February. Date soon to be announced.

For further information and to sign up for new 'Inspire and Equip' joint online workshops to prepare for TKC 2026, visit:

<https://www.thykingdomcome.global/stories/tkc-2026-inspire-and-equip-workshops-churches-partnership-churches-together-england>

Living in Love and Faith approaches conclusion



14/01/2026

The House of Bishops has shared a letter to the wider Church of England setting out an agreed position as it prepares to bring the Living in Love and Faith (LLF) process – which explores the Church’s approach to identity, sexuality, relationships and marriage – to a conclusion.

The letter, in the form of a statement from the House, speaks about proposed new bodies to be set up once LLF comes to a conclusion; confirms an agreed approach to any further changes and rules out so-called Delegated Episcopal Ministry at this stage.

Following a General Synod vote in February 2023, same-sex couples can now receive public prayers of dedication, thanksgiving and asking for God’s blessing – known as the Prayers of Love and Faith (or PLF) – as part of a regular church service.

At a meeting today, the House confirmed the decision taken at its meeting in October that, based on legal advice, new special or ‘bespoke’ services using Prayers of Love and Faith would need full formal authorisation under canon law.

They also acknowledged that general permission for clergy to be in a same-sex civil marriage would require a formal legislative process and agreed to explore what legislation would be needed.

And they made clear they could not agree to placing some parishes under the care of bishops with “separate and independent jurisdiction” as a result of the Prayers of Love and Faith at this stage.

The bishops’ letter details how a new working group would carry out the theological and legislative preparatory work needed and report back to the new General Synod – which will be elected later this year – with recommendations within the first two years after the election.

The House recognised and regretted the deep hurt, particularly to LGBTQI+ people, caused by the decisions.

It agreed a letter to the Church, bringing LLF and the process initiated by the February 2023 Synod vote to a formal conclusion and setting out steps to be taken next. A vote of bishops to issue the letter achieved overwhelming consensus

across traditions and the range of theological views on questions of sexuality and marriage.

Those steps include establishing a Relationships, Sexuality and Gender Working Group to support the House of Bishops and enable it to:

- Engage in preparatory work and explore the approval process under Canon B2 that would be necessary for bespoke services of Prayers of Love and Faith;
- Explore what legislative changes would be required to enable clergy to enter same-sex marriage;
- Continue to explore what pastoral episcopal provision and reassurance would be required, proportionate to any further proposed changes;
- Report back to General Synod with recommendations within the first two years following the upcoming elections.

A new Pastoral Consultative Group will also be set up to advise bishops and archdeacons on specific cases in the interim and facilitate consistent practice across the Church.

“We dare to hope that the LLF process will leave a legacy of greater inclusion of LGBTQI+ people in the life of the Church of England, together with deeper understanding of the theological issues and greater honesty about, and tolerance of, individual differences,” the letter explains.

Speaking of the need for careful consideration of next steps, it adds: “Lessons need to be learned from the process of the last three years.

“It is important to avoid a further cycle of hopes or anxieties being raised only to be disappointed.”

Detailing the process the Church has undergone since the 2023 Synod motion, including the introduction of Prayers of Love and faith, the bishops write: “We believe we have fulfilled, albeit imperfectly, the February 2023 General Synod motion as best we can given the range of views across the Church of England, including replacing Issues in Human Sexuality after the July 2025 Synod motion, without departing from or indicating any departure from the Church’s doctrine of marriage.

“We believe, as a House, that the time has now come formally to conclude this Synodical process in February 2026 and to identify the next stages of work which will need to be considered by the House of Bishops and the General Synod in the coming years, including the ongoing structures for development, dialogue and discernment.”

The Archbishop of York, Stephen Cottrell, said: “Living in Love and Faith was never meant to be a contest with winners and losers yet, because it touches upon such profound theological convictions and personal lived experience, many have felt it to be this way and many have been hurt and confused.

“As we take stock of where we have got to so far and all the things that still need to be explored in the future, my prayer is that we can come together as those whose profound disagreement on some things is outweighed by our profound love for God and for each other on so many things.

“As this stage of the journey comes to an end, we look forward, honouring one another’s integrity, and seeking Christ’s wisdom with patience and humility.”

The Bishop of Winchester, Philip Mounstephen, said: “I’m aware that the process of LLF has been very fraught and I’m sorry that it has caused both pain and some anger amongst many.

“I know too that we are not now where many would want us to be – but I think the place we’re in now is a place of commitment to due and proper process: and that really matters.

“We are – and we need to be – a properly ordered Church.”

The Bishop of Sheffield, Dr Pete Wilcox, said: “I know that many, including in my own Diocese, were deeply distressed by the decisions indicated by the House of Bishops in October last year, and confirmed today.

“But after two years in which, as our statement says, on the one hand 'hopes have repeatedly been raised and dashed', and on the other 'anger has mounted at the perceived disregard for due process', I am certain that it is right to pause, to take stock and to ensure any future movement in relation to these contested steps follows robust good process and is accompanied by proportionate pastoral provision.”

The Bishop of Chelmsford, Dr Guli Francis-Dehqani, said: “I profoundly regret where we have ended up and know that these decisions will be very painful for many, especially LGBTQI+ people and all those who hoped for greater progress – indeed I am one of them.

“I know it will feel to some that the Church has gone backwards in recent years, not forward. At the same time, I want to recognise that some progress has been made in that prayers of blessing for same-sex couples in committed relationships have been commended for use in public worship for the first time.

“Whilst I believe there is no theological distinction between prayers of blessing being offered in scheduled services or bespoke services, further progress at this stage would have meant agreeing to special arrangements, including separate episcopal structures, which I could not support. Such changes would result in the fracturing of our common life and the undermining of our Anglican identity.

“I will continue to advocate for more progress, recognising that there are others who will disagree. Meanwhile, I urge us all to be gentle and kind towards one another, refusing to judge each other, uniting in our common purpose to love God and neighbour and sharing the good news of Jesus Christ in word and action.”

The Bishop of Blackburn, Philip North, said: “The LLF process has caused immense pain on all sides because the matters it concerns carry us to the heart of what it means to be human and what it is to be Christian.

“After a great deal of praying and reflecting together, the House of Bishops has agreed that we want to avoid fragmentation and travel together as one Body for the sake of our mission to the nation.

“This means that when we are making big decisions about what we believe, we need to use General Synod's established processes to discern God’s will.

“For some we have not gone far enough, for others we have already gone too far. My prayer is that we can stay together for the sake of the people we are called to serve.”

The Bishop of Oxford, Steven Croft, said: “I am very grateful to all those who have engaged with the LLF process over many years and at considerable personal cost.

“I am thankful that some progress has been made towards greater understanding and inclusion of LGBTQI+ sisters and brothers through Prayers of Love and Faith.

“In my own view the Church of England still has some distance to travel on this journey in the coming years.

“The House of Bishops statement published today is honest about the different views held across the Church in good conscience and expresses a commitment and an appeal to all to continue to walk and work together for deeper understanding.

“The statement also outlines the next stages in dialogue and a clear process for making decisions into the future.”

The full text of the letter is available at:

<https://www.churchofengland.org/sites/default/files/2026-01/bishops-statement-jan-2026-final.pdf>

=====

Churches can prevent loneliness

From the Church Times 16 January 2026

Raman Bedi and Esther Okorodudu assess the evidence

WHEN, in 2023, the US Surgeon General, Dr Vivek Murthy, compared loneliness’s mortality risk to smoking 15 cigarettes daily, he articulated what parish priests have witnessed for generations: people are dying not only from disease, but from disconnection.

Recent research involving more than 2.2 million people confirms that loneliness substantially increases the risk of premature death, heart disease, and stroke. For the Church of England’s approximately 12,000 parishes, this represents both a profound missional challenge and an extraordinary opportunity. The pandemic amplified what was already a crisis. People with stronger social relationships have a 50 per cent greater likelihood of survival than those who are

isolated. Chronic loneliness substantially increases stroke risk, and, among those with heart disease, worsens outcomes and accelerates mortality.

This matters profoundly for an ageing society in which traditional kinship networks have eroded. The NHS Long Term Plan deploys social-prescribing link workers to connect patients with community resources. Yet health services cannot manufacture the very thing that lonely people need: sustainable relationships, a sense of community belonging, and opportunities for meaningful contribution. These exist where the Church has always dwelt.

THE Church of England possesses what health systems lack: sustained relational infrastructure woven into the fabric of every community. Parishes represent neighbourhood-based presence that are independent of funding cycles. When a churchwarden befriends an isolated neighbour, that relationship does not cease when programme money runs out.

Regular worship offers repeated social contact. Coffee after services, study groups, and luncheon clubs create low-threshold opportunities for connection. Multi-generational mixing counters the age segregation, addressing the specific isolation experienced by older adults, who are identified as the highest risk in epidemiological studies.

Opportunities for volunteering address not merely social connection but the sense of purpose that combats loneliness's deepest dimensions. Many parishes maintain pastoral care systems that provide proactive outreach — identifying need before a crisis occurs: a preventative approach that health systems aspire to but struggle to put into practice.

Critically, churches offer non-transactional relationships grounded in shared faith rather than eligibility criteria. Unlike time-limited interventions, congregations persist across centuries, providing the relational continuity essential for those experiencing chronic loneliness. This is a covenant, not a contract.

The Church engages with loneliness not primarily because the NHS needs assistance, but because the gospel compels us. Jesus's ministry attended consistently to isolated people: Zacchaeus in his tree, the Samaritan woman at the well, and lepers excluded from the community. The Early Church distinguished itself through radical hospitality, creating communities where social barriers dissolved in Christ.

The Trinity itself speaks to humanity's fundamental need for relationship. We are created in the image of a God who is eternally relational. Loneliness represents a fracturing of that created purpose. In ministering to lonely neighbours, we participate in Christ's ongoing ministry of restoration. This is holy work, not merely helpful work.

YET theological conviction requires practical implementation. Many parishes struggle with declining attendance and overstretched clergy. How can we respond effectively?

First, become more intentional. Parish activities — pastoral visiting, bereavement follow-up, welcome teams, community cafés — represent significant social capital. The question is not whether we can start entirely new programmes, but whether we can maximise the anti-loneliness impact of current ministry. Training welcomers to identify isolated newcomers, ensuring systematic follow-up, and

encouraging intergenerational mixing — these modest enhancements strengthen effectiveness without overwhelming capacity.

Second, normalise conversations about loneliness. Many experiencing isolation feel shame and hide their need. Creating a church culture in which admitting loneliness is met with compassion enables people to seek help. Preaching occasionally about loneliness as a pastoral concern, including prayers for isolated people in intercessions, and creating small-group discussions, signal that loneliness is legitimate church business.

Third, parishes need appropriate training. Loneliness manifests differently across populations: bereaved spouses, young mothers, people with disabilities, those with mental-health difficulties, and newly relocated families. Dioceses should provide resources to equip parishes for this ministry, including mental-health literacy, safeguarding protocols, and guidance on signposting to professional services.

Fourth, collaborate. Deanery-level co-operation pools resources and shares good practice. Partnerships with NHS social-prescribing link workers enable parishes to receive appropriate referrals, while protecting boundaries around complex mental-health needs requiring psychiatric intervention.

Research demonstrates that faith communities successfully deliver health interventions, particularly reaching populations disconnected from mainstream services, with significant effects such as reduced blood pressure and improved mental-health outcomes.

The convergence of robust evidence on the health impacts of loneliness, growing government concern, NHS recognition of its limitations, and the Church's existing infrastructure, creates a rare opportunity. The Church of England can demonstrate public relevance not by mimicking secular organisations, but by being more fully itself — a community of radical hospitality, sacrificial love, and enduring presence.

This requires moving beyond rhetoric to practical investment: diocesan resources for training and co-ordination; parish commitment to sustained engagement; individual Christians' examining whether their lives include space for befriending isolated neighbours.

Health systems cannot address fundamental deficits in community connection. The Church of England, with established parish networks present in every community, offers crucial infrastructure that clinical interventions cannot replicate. The health evidence confirms what Christian theology has always proclaimed: we are made for relationship, and disconnection diminishes us. In responding to Britain's loneliness crisis, parishes have the opportunity to witness to the gospel through embodied community, offering not merely programmes, but belonging; not merely activity, but meaning; not simply company, but communion.

People are dying from disconnection in communities where church buildings stand as monuments to a faith that proclaimed "It is not good for man to be alone." The mission field has come to our doorstep. Our response will determine whether future generations recognise the Church of England as essential social infrastructure or merely heritage architecture.

Raman Bedi is an Emeritus Professor at King's College, London, and a former Chief Dental Officer for England. He is a former member of the General Synod. Esther Okorodudu is a researcher at the World Federation of Public Health Associations.

Please support



Christian Aid is on a journey. We are building a world free from poverty, and based on dignity, equality, justice and love.

Our understanding of how to address and eradicate poverty is based on three pillars.

- Poverty – We reach those most in need, in some of the hardest to reach places around the world.
- Power – We challenge the systemic and structural causes of poverty by holding those in power to account.
- Prophetic voice – We speak truth to power and build local and collective agency

To be part of our global movement for change, please visit:

<https://give.christianaid.org.uk/donate/>

Skipton Food Bank

This is a list of standard items that we use to make up our food parcels. All items should be in good condition, unopened and not past their *use by* or *best before* date. This is a list of what currently is included in our food parcels

Food

- Tinned meat
- Custard
- Tinned fruit
- Instant Coffee
- Tinned Rice Pudding
- Jam/Marmalade
- Jars of Pasta Sauce
- Tinned veg, e.g. Sweetcorn, Peas, Carrots
- Rice
- Tinned spaghetti
- Tinned tomatoes
- Tinned Fish
- Quick cook meals – noodles, rice & pasta
- UHT milk
- Pasta
- Soup
- Beans
- Cereal

Toiletries

- Toilet roll
- Soap
- Shampoo
- Toothpaste
- Toothbrushes
- Shower Gel
- Sanitary Products

We also collect

- Dog food
- Cat food
- Nappies (large size 5 or 6 most helpful)
- Baby wipes
- Household cleaning items and washing powder

Our heartfelt thanks. Together, we are able to provide much needed support to many households in Craven.



Mary's Meals currently works in 16 of the world's poorest countries, feeding over 3 million young children one good meal every day in their place of education. They are asking you to donate any left-over foreign currency or obsolete UK currency that you may have lying around. Just bring any foreign or old coins/notes to church by 31 December and we will pass them on. The money raised from this initiative will help Mary's Meals bring hope to more desperately hungry children across the globe. Every 10p is enough to provide a hungry child with a nutritious meal in school.

Mary's Meals would like to thank you for your continuous support & prayers.

Mary's Meals UK

Units 10-13, Claremont Centre, 39 Durham Street, Glasgow, G41 1BS, Scotland



Foundation Craven

(part of the [Inspire North](https://www.inspirenorth.org/) charity group)

Foundation Craven delivers the following services in Craven District Council - Skipton and surrounding areas:

- **Resettlement and Community Safety Scheme (RACS):** A high performing short term support service working with offenders who have the highest need and pose the greatest risk to themselves and the community.
- **North Yorkshire Young People's Pathway:** This service offers young people the necessary support, advice and mediation to enable them to stay in their present accommodation. Where it is not possible for someone to remain at home, we have a variety of accommodation options to suit their needs.
- **Mental Health Scheme:** This service takes referrals from many places, including the Community Mental Health Team, GP, hospitals, substance misuse agencies as well as self-referrals, for those with a severe and enduring mental health diagnoses. We offer a mixture of floating support and accommodation based supported housing.

Contact Email Craven@foundationuk.org Website: <https://www.foundationuk.org/>

Telephone: 01756 701195

Foundation Craven welcomes donations of:

- Food items
- Household goods
- Soft furnishings (beddings, towels, cutlery)
- monetary contributions can be made online at

<https://www.foundationuk.org/donate/>

or in the office across the road from Christ Church, at:

The Carriage Works, 3-5 Cross Street, Skipton BD23 2AH

(hours: 9am to 5pm, Monday to Friday).