

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



Newsletter

AUGUST 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

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AUGUST LECTIONARY READINGS

Saturday	1 August	Jeremiah 26.11–16, 24; Psalm 69.14–20; Matthew 14.1–12
Sunday	2 August	Genesis 32.22-31; Psalm 17.1-7, 16; Romans 9.1-5; Matthew 14.13-21
Monday	3 August	Jeremiah 28; Psalm 119.89–96; Matthew 14.13–21 or 14.22–end
Tuesday	4 August <i>Jean-Baptiste Vianney, cure d'Ars, spiritual guide, 1859</i>	Jeremiah 30.1–2, 12–15, 18–22; Psalm 102.16–21; Matthew 14.22–end or 15.1–2, 10–14
Wednesday	5 August Oswald, king, martyr, 642	Jeremiah 31.1–7; Psalm 121; Matthew 15.21–28
Thursday	6 August Transfiguration of our Lord	Daniel 7.9, 10, 13, 14; Psalm 97; 2 Peter 1.16-19; Luke 9.28-36
Friday	7 August <i>John Mason Neale, priest, hymn writer, 1866</i>	Nahum 2.1, 3, 3.1–3, 6–7; Psalm 137.1–6 or Deuteronomy 32.35–36, 39, 41; Matthew 16.24–28
Saturday	8 August Dominic, priest, founder of the Order of Preachers, 1221	Habakkuk 1.12–2.4; Psalm 9.7–11; Matthew 17.14–20
Sunday	9 August 10th Sunday after Trinity	Genesis 37.1-4, 12-28; Psalm 105.1-6, 16-22, 45b; Romans 10.5-15; Matthew 14.22-33
Monday	10 August Laurence, deacon, martyr, 258	Ezekiel 1.2–5, 24–end; Psalm 148.1–4, 12–13; Matthew 17.22–end
Tuesday	11 August <i>Clare of Assisi, founder of the Poor Clares, 1253; John Henry Newman, priest, 1890</i>	Ezekiel 2.8–3.4; Psalm 119.65–72; Matthew 18.1–5.10, 12–14
Wednesday	12 August	Ezekiel 9.1–7, 10.18–22; Psalm 113; Matthew 18.15–20
Thursday	13 August <i>Jeremy Taylor, bishop, teacher of the faith, 1667; Florence Nightingale, nurse, social reformer, 1910; Octavia Hill, social reformer, 1912</i>	Ezekiel 12.1–12; Psalm 78.58–64; Matthew 18.21–19.1
Friday	14 August <i>Maximilian Kolbe, friar, martyr, 1941</i>	Ezekiel 16.1–15, 60–end; Psalm 118.14–18 or Canticle: Song of Deliverance; Matthew 19.3–12
Saturday	15 August The Blessed Virgin Mary	Isaiah 61.10, 11 or Revelation 11.19 - 12.6, 10; Psalm 45.10-17; Galatians 4.4-7; Luke 1.46-55
Sunday	16 August 11th Sunday after Trinity	Genesis 45.1-15; Psalm 133; Romans 11.1-2a, 29-32; Matthew 15.[10-20]21-28
Monday	17 August	Ezekiel 24.15–24; Psalm 78.1–8; Matthew 19.16–22
Tuesday	18 August	Ezekiel 28.1–10; Psalm 107.1–3, 40, 43; Matthew 19.23–end
Wednesday	19 August	Ezekiel 34.1–11; Psalm 23; Matthew 20.1–16
Thursday	20 August <i>Bernard, Abbot, teacher of the faith, 1153 William and Catherine Booth, founders</i>	Ezekiel 36.23–28; Psalm 51.7–12, Matthew 22.1–14

<i>of the Salvation Army, 1912, 1890</i>	
Friday 21 August	Ezekiel 37; 1–14; Psalm 107.1–8; Matthew 22.34–40
Saturday 22 August	Ezekiel 43.1–7; Psalm 85.7–end; Matthew 23.1–12
Sunday 23 August 12th Sunday after Trinity	Exodus 1.8 - 2.10; Psalm 124; Romans 12.1-8; Matthew 16.13-20
Monday 24 August <i>Bartholomew the Apostle</i>	Isaiah 43.8-13; Psalm 145.1-7; Acts 5.12-16 or 1 Corinthians 4.9-15; Luke 22.24-30
Tuesday 25 August	2 Thessalonians 2.1–3a, 14–end; Psalm 98; Matthew 23.23–26
Wednesday 26 August	2 Thessalonians 3.6–10, 16–end; Psalm 128; Matthew 23.27–32
Thursday 27 August <i>Monica, mother of Augustine of Hippo, 387</i>	1 Corinthians 1.1–9; Psalm 145.1–7; Matthew 24.42–end
Friday 28 August <i>Augustine, bishop, teacher of the faith, 430</i>	1 Corinthians 1.17–25; Psalm 33.6–12; Matthew 25.1–13
Saturday 29 August Beheading of John the Baptist	1 Corinthians 1.26–end; Psalm 33.12–15, 20–end; Matthew 25.14–30
Sunday 30 August 13th Sunday after Trinity	Exodus 3.1-15; Psalm 105.1-6,23-26,45b; Romans 12.9-21 Matthew 16.21-28
Monday 31 August <i>Aidan, bishop, missionary, 651</i>	1 Corinthians 2.1–5; Psalm 33.12–21; Luke 4.16–30



Congratulations

Georgina McKeown, Rachel McKeown, Jack Campbell,
Holy Davidson, Susan Davis and Eleanor Swales
on your Confirmation by The Rt. Revd Anna Eltringham,
Bishop of Ripon,
at Christ Church, 5th July 2026.



Christian Aid Week 2026 Thank you

Just a note to thank you all for your fantastic contribution to CA week 2026.

Please see below a summary of the amount raised in Skipton and District this year. The total amount raised is £4295.72, which is roughly comparable to the amount raised last year once the amount from the one-off event of the TSA Singathon is taken into account. Thank you again for all those who worked so hard to make the events and collection such a success.

Best wishes,

David

Event	Amount raised 2026	Amount raised in 2025 for comparison
Embsay Lent Lunch (actually just before CAW, but counted as part of CAW)	542.50	(566.50)
St Stephen's Tea and Plate	202.00	(158.50)
Christ Church Plate	270.00	(580.00)
Carleton St Mary's Coffee morning	139.00	N/A
TSA Plate	287.00	(1795.00) (includes Singathon).
Skipton - Delivery only envelopes	1295.22	(1186.97)
Just Giving Site	310.00	(490.00)
Cononley and Bradley – multiple events	450.00	(496.00)
Embsay and Eastby delivery only	900.00	(530.00)
TOTAL	4395.72	(5802.97)

David Molyneux
Co-ordinator, Skipton and District Christian Aid group

Brief report on the summer sessions of the General Synod – York, 10-14 July 2026

Synod members gathered in York for a five-day summer group of sessions, which will be the final meeting of the current Synod, before elections are held over the summer.

After welcoming members to York, in his Presidential Address, Archbishop Stephen Cottrell reflected on the major themes of the current quinquennium, reaffirming the Church of England's vision of being a Christ-centred Church that is growing younger and more diverse, nurturing missionary disciples, and supporting both parish ministry and new worshipping communities. He also highlighted the need to continue work on safeguarding, inclusion, parish revitalisation and church growth, calling for a "simpler, humbler, bolder" Church that shares the gospel with confidence and serves every community in the country.

An address was then heard from Archbishop Luc Terlinden, the Roman Catholic Bishop of Mechelen-Brussel, Belgium.

During the five days of meeting,

- members approved a motion affirming neurodivergent people as a blessing to the Church and calling for action to remove barriers to their flourishing in ministry and church life.*
- Synod deliberated on a report from the Legislative Committee following its engagement with the Ecclesiastical Committee of Parliament on the National Church Governance Measure, which has now been withdrawn. The importance of reform to the existing structures of the National Institutions was reaffirmed, with suggestions given for how changes can be made without requiring legislation.
- The Legal Officers (Annual Fees) Order 2026 was agreed, with Synod hearing how valuable locally based legal advice is to every parish across the country. The Ecclesiastical Judges fees for proceedings in ecclesiastical courts was also approved.
- Synod approved the Clergy Conduct Rules that will provide the procedural framework for dealing with complaint under the new Clergy Conduct Measure, with members welcoming the new triage system for complaints.
- Synod heard a presentation on promoting unity in our nation. They heard from Pete Adams on responding to the rise of the Christian right in the last twenty years. The Bishop of Southampton Rhiannon King spoke on the recent unrest in Southampton following the murder of Henry Nowak. The Bishop of Bradford spoke on behalf of the Bishop of Leeds Arun Aroura on responding to riots outside asylum hotels in Leeds last year.

- Synod discussed **Hope for All Creation**, a landmark new teaching document from the House of Bishops, offering a theological framework for understanding and responding to environmental crises including climate change and mass extinction. The theme of creation continued as Synod give final approval to a significant change to the ecclesiastical calendar by introducing a new annual “**Festival of Creation in Christ**”.
- Synod approved a new commemoration of the **Twenty-One Martyrs of Libya** to the Common Worship Calendar.
- The General Synod voted to commit itself to stand in solidarity with **Palestinian Christians** and hear their experiences while opposing antisemitism and anti-Muslim hatred, in an amended Diocesan Synod Motion.

Other issues discussed include:

- same sex relationships
- report on trust and trustworthiness in the Church of England
- update on safeguarding
- support for children and young people in the care system
- the Church Commissioners approach to land use and nature

The final meeting of General Synod, before elections take place in the Autumn, ended with a Eucharist at which the Archbishop of York preached.

Synod was formally dissolved with the reading of writs from His Majesty the King.

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* Welcoming neurodivergent people to church....

From the Church Times 17 July 2026

Social mingling over coffee, joining a home group . . . *John Allister* suggests better ways to include neurodivergent people

I’m fairly sure I’d have been banned from Sunday school if my dad hadn’t been the vicar. I was the child who got distracted by details everyone else seemed happy to ignore. I challenged the logic of the lesson rather more enthusiastically than my teachers appreciated. I couldn’t sit still for more than a few seconds, and sometimes I completely missed expectations about how I should behave. Looking back, that was hardly surprising — I’m autistic.

Surveys consistently show that families with autistic children are among the groups most likely to feel excluded from church. Many churches genuinely want to be welcoming, and yet neurodivergent people often find themselves struggling to fit in.

Before we think about how churches can do better, it helps to understand what neurodivergence actually is.

Modern society is built around systems. We have standard procedures, standard pathways, and standard expectations. In many ways, that is a legacy of the Industrial Revolution. As Britain moved from villages and small communities to

towns and cities, institutions needed ways of working with large numbers of people. Schools, workplaces, government agencies, and churches all developed processes designed for the “average” person.

The only problem being that there is no such thing as an average person.

God has created human beings in extraordinary variety. We differ physically, emotionally, intellectually, and socially. Yet, many of our systems assume a narrow range of ways of thinking and behaving. Most people fit those expectations reasonably well. Some of us do not. Those people are often described as neurodivergent.

Neurodivergent people have brains that process information differently from the majority. The most common examples include autism, ADHD, and dyslexia. We are not broken versions of neurotypical people — we simply experience and navigate the world differently.

Like everyone else, neurodivergent people have strengths and weaknesses. I still struggle with eye contact and with understanding the social cues that many people seem to absorb instinctively. On the other hand, I have a remarkable memory for obscure facts, an ability to focus intensely on subjects that interest me, and a tendency to persist with problems long after others have given up.

Many dyslexic people excel at creative problem-solving and big-picture thinking. People with ADHD are often highly innovative, energetic, and entrepreneurial.

The tragedy is that neurodivergent people are frequently judged by the things that we find difficult before anyone notices the gifts we bring. Too often, our churches, like the rest of society, unintentionally create barriers that make it harder for neurodivergent people to belong, to feel good about being themselves, and to contribute.

So how can churches become places in which neurodivergent people flourish? Because neurodivergent people are so varied, there isn't a one-size-fits-all approach or a tick list to say that your church is now neurodivergent-friendly. What we need, however, is a culture shift towards emphasising people rather than processes.

Four principles may help. Together, they spell the word FEEL.

Flexibility

Many churches unintentionally assume that there is a single “normal” way to participate. Join a home group. Come along to an Alpha course. Attend a social event. Volunteer in a team. Put yourself forward for leadership. For many people, those pathways work well; but, for some neurodivergent people, they do not.

An autistic person may find social mingling over tea and coffee anxiety-inducing, unfriendly, and draining. Someone with ADHD may struggle with long meetings, but thrive in hands-on ministry. A dyslexic person may have wisdom and leadership gifts, but find written forms difficult and off-putting.

The answer is not to lower expectations but to create multiple routes for people to belong and serve. For example, a vicar friend runs a board-game club, which is great at helping autistic people to feel more included. There is a dyslexic lady in our homegroup, so we listen to an audio Bible instead of reading the Bible aloud.

We try to make sure that there are multiple pathways in and multiple ways for people to meet God at church — in modern worship music and traditional hymns, through preaching, in sacrament, in silence, in socialising and serving, and just in “being with”.

We need to be flexible, because the Church is a body with many different parts. A body consisting entirely of, say, noses is a horror-film prop, not a real body. We should expect and create room for diversity rather than uniformity. Whenever we find ourselves saying “This is how everyone does it” or “This is how we do it”, we should ask whether we are serving people or merely preserving a system.

With children, especially, this means shifting our expectations. Neurodivergent children have more sensory issues because of the way their bodies feel, and they often need more movement breaks. This can mean that neurodivergent children are much later in learning to sit still and pick up on ways to behave “appropriately” than neurotypical children; so we need to be flexible in accommodating them.

Empathy

Autistic people are often stereotyped as lacking empathy. In reality, the problem is frequently mutual misunderstanding. Neurotypical people can find it just as difficult to understand autistic experiences as autistic people can find it to understand neurotypical ones.

Empathy begins with listening. Ask questions. Be curious. Believe people when they explain what helps them and what makes life difficult.

An autistic person who leaves immediately after a service may not be unfriendly — they may simply be overwhelmed by noise and social interaction. Someone who avoids eye contact may be concentrating more carefully on what you are saying, not less. And there is often a whole level of shame associated with all the ways in which we cannot function that society says we should.

The golden rule applies here: treat people as you would want to be treated if you were in their position. Most neurodivergent people have spent a lifetime being told that they are doing ordinary things the wrong way. Churches should be places where people are understood rather than judged.

When there are neurodivergent folk who don’t speak much, it’s often important to ask their parents or carers. Learn how to communicate with them and find out what they enjoy. The Bible tells us to rejoice with those who rejoice and mourn with those who mourn. One application of this would be for churches to have an “inclusion champion” whose job is to listen to those on the margins and to find out how to include them better.

One common issue neurodivergent people experience is sensory overload, but there are lots of different ways that can show itself. Personally, I cannot follow a conversation in a room with background noise, which makes coffee mornings difficult. Others react badly to fluorescent lights, certain smells, or loud noises.

One of the top questions that I am asked is how to include people when they might have conflicting sensory needs. For example, some people cannot cope with background noise and others cannot help making it. My answer is that we can cope with it if we see ourselves as family and start with a commitment to love one another and include one another properly.

And it really helps to have a safe space to which people can escape if they need it.

Empowerment

Many neurodivergent people carry the scars of repeated rejection. They have been overlooked at school, underestimated at work, excluded socially, and often bullied. Over time, that experience can create a reluctance to volunteer opinions or put themselves forward for responsibility. For example, it took me 18 months to manage to say to my vicar that I thought I might be being called to pursue ordination.

Church leaders, therefore, need to do more than simply say that anyone can get involved. We need to actively encourage and empower people whose gifts might otherwise remain hidden. Sometimes that means personally inviting someone to serve. Sometimes it means adapting recruitment processes. Sometimes it means creating opportunities for people to contribute in ways that match their strengths.

Treating everyone equally doesn't work because it ignores the fact that some of us have been encouraged in our gifts and value in society while others have been discouraged and devalued. We read in 1 Corinthians 12.25: "God has put the body together, giving greater honour to the parts that lacked it, so that there should be no division in the body."

Sometimes the Church needs to act to overturn society's biases. We should be a place where overlooked people discover that God values them and has given them valuable gifts. Scripture repeatedly shows God working through people whom society underestimated. Neurodivergent Christians should expect to find the same welcome today.

Leadership

Ultimately, creating a Church of welcome for all is a leadership issue. Organisational cultures do not emerge by accident: they are shaped by the people who lead.

If church leaders treat neurodivergence as an inconvenience, others will do the same. If leaders model curiosity, patience, and inclusion, the congregation will often follow. Leaders set the tone for how differences are handled and whose voices are heard.

That means paying attention to practical details. Are meetings accessible? Are recruitment processes fair? Are neurodivergent people represented in decision-making? Are concerns taken seriously when they are raised? Are families with neurodivergent children supported? Are discipleship methods creative enough?

Most discrimination in churches is unintentional, and yet good intentions are not enough. Leaders have a responsibility to ensure that church culture reflects the welcome of Christ. A church becomes inclusive not because it values diversity in theory but because its leaders consistently create an environment where different kinds of people can flourish together.

I love Jesus's example of welcoming the little children in Mark 10. They were presumably being too noisy, much like some neurodivergent kids can be today. And the disciples, like many folk in our churches, rebuked those bringing them.

It's amazing how unwelcomed you feel when you are being tutted or stared at. Jesus's response was to be indignant with his disciples and make not just welcoming children but becoming like them a marker of membership in his kingdom.

There is a popular saying in education that culture is set by the worst behaviour that we tolerate. As churches, we need to become far more tolerant of neurodivergent children being themselves and far less tolerant of adults who should know better than to act judgementally.

The good news is that churches are uniquely placed to get this right. At our best, we are not communities built around efficiency, productivity, or conformity: we are communities built around grace. We worship a Saviour who welcomed those whom others overlooked, listened to those whom others ignored, and gave honour to those whom society treated as insignificant.

Neurodivergent people do not need churches to become perfect. We simply need churches to become more like Jesus. The child who couldn't sit still, the adult who struggles with eye contact, the teenager who finds coffee time overwhelming, the dyslexic Christian who dreads filling in forms: all of them should be able to discover that the Church is the place where they belong and where they can flourish. And the whole Church will be richer for it.

The Revd John Allister is the author of Faith, Hope and Autism: Learning to love neurodiversity, published by Canterbury Press at £16.99 ([Church Times Bookshop £13.59](#)) (978-1-78622-722-5). He is the founder of Neurodiverse Church and works with churches to help them connect better with neurodivergent people neurodiversechurch.org

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Church of England apologises for role in post-war historical adoption practices

The Church of England has apologised for its role in historical adoption practices, particularly in mother and baby homes. Mothers and adoptees who came into contact with these homes have described the profound and lasting impact of these experiences. Published alongside new research into these homes, the apology recognises the impact on people affected and sets out the Church's commitment to listening, learning and responding with honesty and compassion.

Giving the apology on behalf of the Church of England, the Archbishop of Canterbury, Sarah Mullally, said:

"We are profoundly sorry for the pain, trauma and stigma experienced - and still carried - by many people because of historical adoption practices in homes affiliated to the Church of England.

"We have heard first-hand the accounts of mothers who were separated from their babies in circumstances where they had very few meaningful choices.

"We know that many women and girls were at times made to carry out menial and manual work as a form of 'correction'. "We also recognise where prejudice - including on the grounds of race and disability-shaped and defined experiences and outcomes."

"We are listening to the voices of people affected. They have told us about the pain, shame and indignity experienced both then and now.

"Today, we say to each of you: the shame you were made to feel was wrong. You have nothing to be ashamed of. Rather, we are deeply ashamed that this happened to people in the care of Christian communities.

"All of this took place in a society that often valued secrecy and respectability over compassion and care. The Church of England was part of that society and helped to sustain those attitudes. While homes were encouraged to keep mothers and babies together, this often did not happen.

"For many mothers, children, fathers and wider families affected by these practices, the impact has been lifelong. "These practices are in the past and must never happen again. We will not condone or repeat them. Our commitment now is to listen, to lament and to learn – to acknowledge this history and respond with openness, reflection and learning, and to ensure that this leads to change.

"We pay tribute to the people who have shared their stories and brought these personal and painful experiences to light. Their courage has helped to deepen our understanding of this history and the harm caused, and to ensure that first-hand accounts are heard.

"We want to acknowledge the important and often unseen work of organisations and charities who for many years have supported mothers, adoptees and families affected by adoption, and whose knowledge and care are invaluable.

“We pray for all people who carry these experiences, and for the grace to be a Church where everyone is treated with the love and dignity that comes from being made in God’s image.”

Listening and learning from lived experience

Listening to people directly affected has been an important part of this work. We have heard first-hand accounts through the research project, as well as testimony shared via dioceses and other Church contexts. We have also carefully considered accounts shared publicly, including in media coverage, Parliamentary scrutiny, and by campaign and support organisations.

These testimonies have been deeply moving, speaking to the lasting impact carried by many. We are very grateful to all those who have shared their experiences, whether directly with this work or more widely.

Full details and the research report are available at:

<https://www.churchofengland.org/about/libraries-and-archives/family-history/church-england-apologises-role-post-war-historical-adoption-practices>

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Forthcoming Events

Silent vigil for Hiroshima and Nagasaki

There will be a silent vigil in front of Skipton Town Hall
on Friday the 7th of August from 4 to 5pm
to remember the dropping of Atomic bombs on the cities of Hiroshima
and Nagasaki on the 6th of August, 1945.
All are welcome - for all or part of the time.

August Bank Holiday Organ Recital at Christ Church

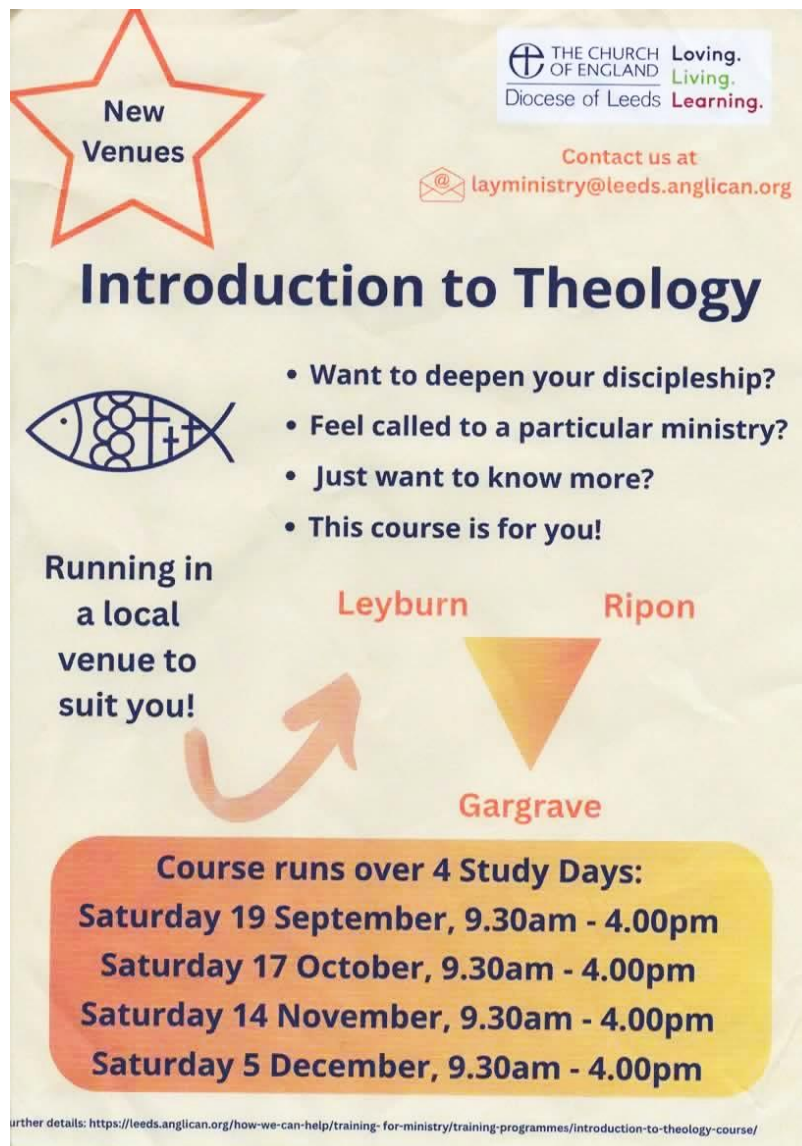
Monday, 31st August 2026

Recital by

Philip Rushforth
Organist of Chester Cathedral

*The recital begins at 11.00am with refreshments prior to the concert.
Admission is free but there will be a retiring collection.*

All Welcome



The poster is for an 'Introduction to Theology' course. At the top left, a star contains the text 'New Venues'. To the right is the Diocese of Leeds logo with the tagline 'Loving. Living. Learning.' and contact information: 'Contact us at layministry@leeds.anglican.org'. The title 'Introduction to Theology' is prominently displayed. Below it, a fish icon with a cross inside is shown next to a bulleted list of reasons to join: 'Want to deepen your discipleship?', 'Feel called to a particular ministry?', 'Just want to know more?', and 'This course is for you!'. A diagram shows three locations: 'Leyburn', 'Ripon', and 'Gargrave', with an arrow pointing from Ripon to the other two, indicating a hybrid training model. A yellow box at the bottom lists the course dates: 'Saturday 19 September, 9.30am - 4.00pm', 'Saturday 17 October, 9.30am - 4.00pm', 'Saturday 14 November, 9.30am - 4.00pm', and 'Saturday 5 December, 9.30am - 4.00pm'. A small URL for further details is at the very bottom.

New Venues

THE CHURCH OF ENGLAND
Diocese of Leeds

Loving.
Living.
Learning.

Contact us at
layministry@leeds.anglican.org

Introduction to Theology

- Want to deepen your discipleship?
- Feel called to a particular ministry?
- Just want to know more?
- This course is for you!

Running in a local venue to suit you!

Leyburn Ripon
Gargrave

Course runs over 4 Study Days:
Saturday 19 September, 9.30am - 4.00pm
Saturday 17 October, 9.30am - 4.00pm
Saturday 14 November, 9.30am - 4.00pm
Saturday 5 December, 9.30am - 4.00pm

Further details: <https://leeds.anglican.org/how-we-can-help/training-for-ministry/training-programmes/introduction-to-theology-course/>

Introduction to Theology - Hybrid Training Hubs in the Ripon Area

Would you love to access good quality training from the Diocesan Team, but struggle to get to events that may be miles away or are offered online but internet connectivity is poor?

We recognise the accessibility issues that disadvantage those in the more rural areas of our diocese and we have invested money, time and resources in beginning to change that.

We now have three training hubs in the Ripon Episcopal Area: Ripon, Gargrave and Leyburn. These hubs are fully equipped with the technology that allows groups to join in with 'hybrid' training. Tutors join by Zoom and 'owl' technology allows groups to interact with them and other groups in the training session.

More details and booking information can be found at:
<https://leeds.anglican.org/how-we-can-help/training-for-ministry/training-programmes/introduction-to-theology-course/>

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.



Foundation Craven

(part of the [Inspire North](#) 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).

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

from 2pm – 4pm

United Benefice of Skipton Christ Church with Carleton St Mary

September 2026 Newsletter

Please send any Notices/articles for the September edition to

christchurchstmarysoffice@gmail.com before 25th August.

Thank you.