The Bridge

ST BRIDGET'S WITH
CALDY
PARISH MAGAZINE



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November 2026 (Vol. 16: No 10)

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Sundays 3.30-5pm



2026: 11th Oct / 22nd Nov
2027: 7th February / 14th March
9th May / 13th June.

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Letter from Alex

TURNING

We often speak of the turning of the year, perhaps more so in Autumn than at any other time. We watch the turning colour of the leaves, prepare for the turning back of the clocks, and feel the distinct shift as we turn away from the warmth of summer toward the end of one year and the beginning of the next. Turning signifies change. In this crisp, reflective season, we also combine that change with the sacred act of remembering.

November is traditionally a season of remembrance. Together, we remember the devastating cost of warfare. We hold space at our All Souls service for the people we have known and loved who have died during our lifetime, and we turn our hearts toward the needs of those who are currently bereaved.

There is much in the Christian way of life that involves turning, and much that recognises the deep importance of remembering. The very first question asked during a baptism is: *"Do you turn to Christ?"* It is a profound inquiry. Whether discussing this with parents bringing their children to the font or exploring it with individuals preparing for confirmation, the

question always invites deep reflection and some very thoughtful responses. What does it truly mean to turn? How do we live it out if our answer is a resounding *"Yes! I turn to Christ"*?

How would you answer that in your own life?

Perhaps we might say it is like turning to a good and trusted friend when we are in need of support, advice, or comfort. That is undoubtedly a beautiful part of our relationship with Jesus, knowing there is someone we can always turn to, talk to, and share our t worries, hopes and desires with.

But true turning also demands change. When we turn to Christ, we actively reorient our lives toward him. We adopt an entirely different outlook, a fresh perspective, and a renewed way of being in the world.

If we choose to turn toward Christ, we are inherently turning toward:

- ▶ Peace and justice
- ▶ Forgiveness and hospitality
- ▶ Compassion and kindness
- ▶ Inclusion and generosity
- ▶ Equality, patience, and love

How does that orientation manifest in our daily conversations? In the things we choose to say and do? In the causes we support and speak out for?

Naturally, turning toward Christ also means consciously turning away from the things that are not of God: warfare, bitterness, jealousy, anger, exclusion, hurt, greed, impatience, hatred, and resentment.

When we look at the world around us and look at the "turning" we feel is so desperately needed, what better example do we have than the ways of God shown to us through Jesus? Who among us does not long for an end to war, suffering, and hatred?

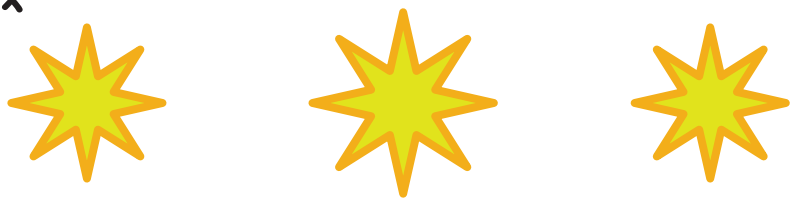
To successfully turn in this way, we must remember. We need to notice how we have lived each day and acknowledge how the lives of those we love who have positively shaped our own journeys.

As the season shifts, take a moment to look back and reflect:

- Who has given you a great example or inspired you?
- Who has guided and cared for you when you needed it most?
- For whom, and for what, are you most grateful?

In this season of turning, may your remembering bring you comfort, and may your turning bring you peace.

Alex



ADVENT GROUP

Who is Jesus? A Journey Through the Old Testament

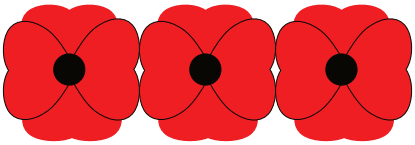
When: Fridays from 27th November, 12:15–1:45pm
(Please note: these sessions are now on Fridays, not Wednesdays)

Where: St Bridget's Parish Centre

Join us this Advent for a four-week journey through the Old Testament as we explore how its stories, promises and prophecies help us to understand who Jesus is. Through Scripture, reflection and discussion, we will discover how the ancient faith of Israel points us towards the coming of Christ and deepens our understanding of the one whose birth we celebrate at Christmas.

All are welcome, and no prior Bible knowledge is needed. Come along, share lunch (which will be provided), and prepare for Christmas by discovering Jesus afresh through the pages of Scripture.

Please sign up in advance to let us know you'll be joining us – either contact the parish office (0151 625 2739) or sign a form in the back of one of our churches.



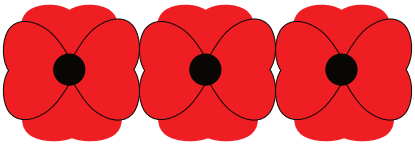
Remembrance Sunday, 8th November

On Remembrance Sunday at St Bridget's we will be reminded that there is a human story, often untold, and a grieving family, often forgotten, behind every name recorded on our war memorial. They were young men from local families who grew up in homes in the roads around the church. Many were baptised at St Bridget's. Some attended our school and Sunday school and sang in our church choir. It is hard for us to imagine the effect that the loss of so many would have had on their families and on the community that we now call home.

Alfred & William Hatton were Rosemary Morgan's great uncles. Rosemary is the granddaughter of their youngest sister, Alice. The brothers were two of nine children of William and Mary Hatton who had married at St Bridget's in 1882. They and their family lived at 2 Eaton Road. Records show that all the Hatton children were baptised at St Bridget's. Alfred was killed on the Somme in July 1916 and William died of his wounds two years later in September 1918. They were both buried in France. Their names are recorded on St Bridget's War memorial and on the Hatton family grave in our church yard.

On 8 November at St Bridget's, Rosemary will take part in our act of remembrance, as will Graham Crowder whose ancestor Edward is also named on the memorial. And as we remember the past, we will pray for all those who are suffering today from war, aggression and the inhumanity of others. We will pray for peace in our time and commit ourselves to playing our part in promoting peace, justice and reconciliation in our world, so that the young people we cherish today and those still to come may inherit a world free from conflict.

'What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?' Micah 6.8



November 2026 Diary

Our churches are open for visitors and as places of prayer & stillness
St Bridget's daily until 5pm, Caldy Church every day

The Parish Office in St Bridget's Centre is open
Monday to Friday mornings, 9.30am–12.30pm

The Rector's day off is a Monday
For additional information about our activities, including occasional services and events, please consult our website
(www.stbridgetschurch.org.uk),
A Church Near You
www.achurchnearyou.com/St-Bridget-West-Kirby
www.achurchnearyou.com/All-Saints-Caldy

or the weekly newsletter, **or** phone the office (0151 625 2739)

Sunday 1st November ALL SAINTS' DAY	
8am	Holy Communion – St Bridget
10am	Service of the Word – St Bridget
10am	United Parish Communion and Patronal Festival at Caldy
6.30pm	*Time to Remember* Memorial Service for All Souls – St Bridget
Sunday 8th November REMEMBRANCE SUNDAY	
8am	Holy Communion – St Bridget
10am	Holy Communion and Act of Remembrance – St Bridget
10am	Holy Communion and Act of Remembrance – Caldy
6.30pm	Evening Prayer – St Bridget
Sunday 15th November SECOND SUNDAY BEFORE ADVENT	
8am	Holy Communion – St Bridget
10am	All Together Worship – St Bridget
10am	Holy Communion – Caldy
6.30pm	Compline – St Bridget

Sunday 22nd November **CHRIST THE KING**	
8am	Holy Communion – St Bridget
10am	Holy Communion – St Bridget
10am	Service of the Word – Caldy
12 noon	Holy Baptism – St Bridget
6.30pm	Evening Prayer – St Bridget
Sunday 29th November ADVENT SUNDAY	
8am	Holy Communion – St Bridget
10am	Holy Communion – St Bridget
10am	Holy Communion – Caldy
12 noon	Holy Baptism – St Bridget
6.30pm	Evening Prayer – St Bridget

Regular weekday services		
Tuesday	10am	Holy Communion at Caldy Church
Wednesday	8.30am	Morning prayer at St Bridget's
Wednesday	11.30am	Holy Communion at St Bridget's
Thursday	9am	Morning Prayer on Zoom
Friday	9am	Morning Prayer streamed on Facebook

Other regular activities		
2nd Tuesday of month	2pm	Mothers' Union in the Centre
1st Tuesday of month	7pm	Theology Discussion group at the Ring O' Bells
One Saturday per month	9.30–12 noon	Churchyard Working Party St Bridget's

Parish Book Club

The next session will be 5–6pm on Sunday 22 November in St Bridget's Centre.

For this session, we'll be looking at the next word 'Help!' in Chapter12 (*Spiritual Ju-Jitsu)* and 13 (*Tapping into the Current of Power*) in ***Naked Spirituality*** *A life with God in twelve simple words* by Brian D. McLaren.

FROM THE REGISTERS...

FUNERALS

"Rest eternal grant to them, O Lord"

8th October	Kenneth Francis Trott (Landican & Caldy)
9th October	Marjorie Davies (Caldy & Landican)
15th October	Timothy Richard Elton (St Bridget & Landican)

Regular weekday activities

Tuesday	3.30pm	Toasty Tuesday in St Bridget's (**term time**)
	4.45pm	Sing Aloud junior choir practice (**term time**)
	6.00pm	Choir practice
	7.30pm	Bell ringing practice
Wednesday	8.30–11.30am	The Link Café – Centre (from 9.30am out of term)
	10am	Knit & Natter, craft and chat group – Centre
Thursday	10am	Caldy Baby & Toddler Group (term time)
Friday	10am	St Bridget's Baby Group – Centre (**term time**)



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Remembrance Sunday

The night lightens to a close
As dawn pushes ahead,
Prayers are said for those
Who now emerge dead.

There is no joy in the glow
When day pulls out her thread,
Only heads hung low
In deepening morning red.

Man should never do or see
What here has come to pass,
The loss of life and family,
Pulped in matted grass.

But birds still sing their morning song
From Hawthorne silhouette,
While rain keeps falling down among
A field of poppies wet,

And I know not where else to turn
Than to the wounded head,
Who with teary eyes that burn
Amid the gas shells shed,

Seems to utter, whisper this
'Woman, see your son'
And 'Here, my friend, your mother is,

Each to each belong.'

Day then closes, shuts her eye
With a silent knell,
And we who live must ever try
To honour those who fell.

Mickey Schroder (St Bridget's)

Mickey wrote this poem and took the photographs - thank you, Mickey, for your contribution





October 13th 2026

Carole Steel began the meeting by informing us about the annual lunch out, to be held at the Gravesberie in Greasby on November 10th. That was followed by prayers, before Carole introduced the speaker, Emma, who had come to tell us about Claire House, the Children's Hospice; she was accompanied by Ian and Mark, also from the organisation.

The Hospice supports children who have cancer, and their families; that support can begin even before birth, and may continue until the individual is 25 years old. Provision includes treatment, special equipment, counselling, complementary therapies, a parents and tots group and a dedicated play team.

While the Claire House site at Clatterbridge is well-equipped, the West Derby site is presently not able to provide a large range of options, which can make it difficult for some patients and their families to access treatment if travelling 'over the water' is a problem. However, the Claire House management has negotiated to buy a former Carmelite Monastery in the area (thanks to a most generous bequest), which will be perfect for building a new Children's Hospice. This does mean raising £10 million pounds, but they trust that funds may somehow be obtained for this valuable and very necessary provision.

REAL ADVENT CALENDARS

Now available from the Fair Trade stall in St Bridget's Centre – Advent calendars which are both Fair Trade chocolate and tell the real Christmas story. Each calendar comes with a Christmas story activity book. The calendars are £4.95 each. As well as ensuring that the cocoa producers are paid fairly, sale of the calendars helps provide care and support for mums and new babies in African villages.

Our Rector, Alex, came across this story (parable?) recently and thought it merited a wider readership:

Two monks were walking between monasteries. They came to a ford in a river they needed to cross and saw that it had become swollen by heavy rain. Standing by the ford was a young woman, crying. Between her sobs, she told the monks that if she couldn't get across the river to sell some goods at a nearby market, her family would have nothing to eat. Without hesitation the older monk picked her up, put her on his back, and waded across the river, using his staff to help him. Once across he put the young woman down and, in her delight, she gave him a large hug. Now, the younger monk was not at all happy with what had happened. And as the two monks continued their journey, the younger monk chewed and chewed on his anger until he felt he might burst. A short distance on, unable to contain himself any longer, he leapt in front of the older monk and shouted, "Have you forgotten your vows? How could you touch that young woman? What sort of monk are you?"

The old monk calmly replied, "I saw someone in trouble. I carried her across the river and I put her down. You are still carrying her."

St. Bridget's Hotpot Supper and Entertainments Saturday 30th January 2027

Please make a note of our much-loved evening of food, fellowship, foolery and song. If you'd like to do a 'turn' or help out with practical matters, please have a word with Ruth, Anna or Andrew.

Tickets will be available from the parish office from December. Thanks!

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THE ORGAN RETURNS - BUT NOT YET!

Although it may seem that not much is happening in St Bridget's with the organ a huge amount of work is taking place in the Willis workshop. It is difficult to know when this work will be completed but as soon as we know we will update you and start planning the concert.

Thank you to all those who have asked about the organ's health and welfare.

Calling all photographers!

Churchwarden Anna hoped that our readers would look around them, in their gardens, on a walk or even in the house and photograph something of interest from God's creation.

We're not likely to be offering a prize for guessing where this is, but going up and down those steps a few times is much better for you than a gym!

Malcolm Taylor sent this, having found one of his old cameras - when was it taken? The camera says January 8th, 2010 and we did have significant snow then.



How does your faith have an impact on your work?

At the last All Together Worship, we celebrated St Luke and thanked all those who work in caring and medical professions. Several (anonymous) members of our congregations shared how their faith had affected how they worked and supported them. Some extracts are given here, especially for those of you who might not have seen the service sheets.

From the start of my nursing training and throughout the years of work, being a Christian meant that I saw my role as a renal staff nurse as serving others. Christ came to serve us so in turn we should try to serve each other.

My faith helped me to treat all patients equally regardless of education, social, cultural, financial and religious background. It is easy to be judgmental and sometimes I needed my faith to remind me we are all equal. Whether the patient was a celebrity footballer with trauma of the kidneys following a match or a drug addict in acute renal failure from an accidental overdose, they are equal. A pair of pyjamas is a great leveller too!

"Without my faith I would not have been able to deal with the saddest of situations in my nursing career."

When faced with a clinical or ethical dilemma I often asked myself "What would Jesus have said or done?"

My faith gave me the strength and the hope to keep going through long difficult shifts

In my work as a Consultant in Infectious Diseases & General Medicine my faith has made a difference in the following ways:

It is God's world, and the study of God's world helps us understand God's purpose

I see God's purpose at work in the modern world

My research is principally about infectious diseases, which are mostly a burden in parts of the world which lack an equivalent of our NHS

My faith has made me realise that not only does every person deserve medical care, but every person has inherent worth in God's eyes and is equally valued and loved by God

The Physician's Prayer

From inability to let well alone, from too much zeal for the new and contempt for what is old, from putting knowledge before wisdom, science before art and cleverness before common sense, from treating patients as cases and from making the cure of the disease more grievous than the endurance of the same, good Lord deliver us.

Sir Robert Hutchison (1871-1960). Sir Robert Hutchison was physician and paediatrician to the London Hospital and to the Hospital for Sick children at Great Ormond Street in the later part of the nineteenth and early part of the 20th century. He was a medical writer and edited textbooks including Clinical Methods and Food and the Principles of Dietetics.

From Favourite Prayers compiled by Deborah Cassidi; Cassell, 1998; ISBN 0304 70315 X,

Theology Discussion Group

7.00 pm Tuesday 3rd November in the 'upper room' at the Ring O'Bells

Dave Chester writes:

There will be a visitor leading the next meeting; Archdeacon Mike Gilbertson. Mike will be leading a discussion on The Book of Revelation: Mike's PhD was focused on Revelation and it should be an interesting evening as we explore what many find a challenging (most challenging) book within the New Testament.

In preparation for this meeting and for those of you who are interested and perhaps cannot get to the meeting, Dave has kindly provided a version of the notes he used on the last occasion he preached on this theme - this is given in full here.

If you have any queries about the meeting, please contact Dave on jg54@liverpool.ac.uk

The Book of Revelation

Dear Friends,

There is no getting away from it, the Book of Revelation is a difficult book to understand. It is clearly the result of a vision and begins with exhortations to seven churches. When John addressed the "Seven Churches in Asia" (Rev.1:4) he aimed his text, not just to a group of congregations in a nation we now call 'Turkey', but also to the entire world community of churches, every church that was ever formed in the name of Jesus Christ. Like churches today those in John's times had, with the exceptions of the Church in Philadelphia, their problems.

But what is the rest of Revelation about and how is the overall message of this difficult text to be summarized? At the time of John's authorship, Rome

was fiercely battling the growing Christian presence in its empire. That is why John wrote in so wildly symbolic terms. It was designed to communicate the coming victory of the Christian religion on earth to converts and believers without antagonizing the pagan Roman government which was sensitive and easily inflamed. The letter is addressed to seven cities, but its contents were meant for the entire Church community of the world. As John was standing by the seashore on the island of Patmos, an apparition appeared before his eyes bringing the glorified image of Christ into view.

The imagery of the Book of Revelation is bizarre and often frightening. It talks of four living creatures one with a face like a man, it speaks of scrolls being opened and seals broken. It is focused on the Lamb of God, who is Christ. It speaks of a woman about to give birth and a red dragon, and of war in heaven, and most disturbingly of the BEAST and whether we are to be considered children of the Lamb (that is Christ) or frighteningly have upon us the mark of the beast: that is the devil and all that is evil. Revelation also talks about the great harlot and all her deeds: "I saw the woman drunk with the blood of the saints and the blood of the martyrs of Jesus."

Not surprisingly, the Book of Revelation has been used by preachers throughout the centuries to put the fear of God into congregations and its prophesies have been applied over the ages to both contemporary despots and to people who have been castigated as being 'beast-like' (e.g. Cromwell, the French Revolutionaries, Stalin, Hitler and many others) and to Christians with whom one does not agree. Luther and various Popes have been, for instance, in the frame of opprobrium at certain stages of Christian history. The apocalyptic visions have also been used to prophesy the end of the world on many occasions, including the start of the 11th and 21st centuries.

What I want to do is to make three points about this difficult book which are of relevance today.

First, the style of writing is not unique. The Book of Revelation is also known as the Apocalypse and apocalyptic was a form a Jewish writing

popular from around 200 BC to 100 AD. It constructed visions of the future. It is present in the Book of Daniel and, in the Apocrypha, in writings known as 2 Enoch and 2 Esdras. In the New Testament Mark 13 is apocalyptic. Remember that Judaism was struggling under persecution, and there had been an insurrection against foreign rule before Christ's birth led by Judas Maccabeus. Following another insurrection after Christ's life in AD 70, Jerusalem was sacked, the temple was destroyed and the dispersion of the Jews—known as the diaspora—began in earnest.

What all these writers are asking using figurative language, biblical allusion and frightening images is something that is quite simple. It is difficult for us but would have been easy for people to understand at the time within the context of contemporary culture and modes of thought. It is this: **what is the future for our world and for God's created order? Will it represent a victory for Christ's values or those which may be characterised as evil, being personalised by St. John in the guise of the 'devil,' the evil one or the beast. The images are interchangeable within the prophesy of John.**

Will the future be light or dark?

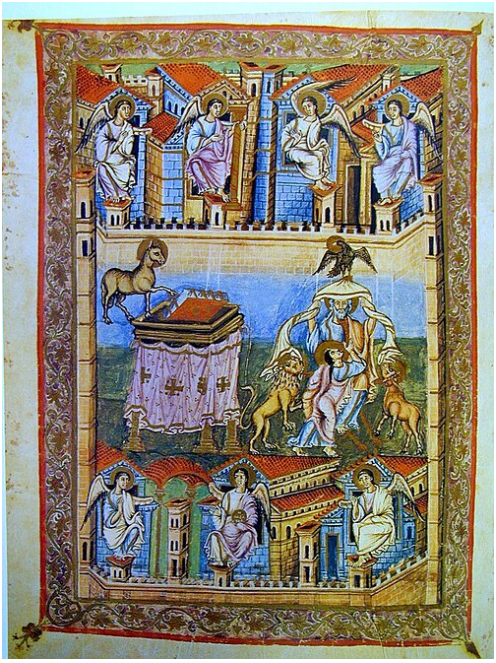
A second point is that the Book of Revelation is an optimistic book. Remove the frightening imagery and what do we have? A God who loves! "Fear not" it says at the start of the letter, it shows that the saints are Christians who are accepted by God are large in number, and that all who do God's will be included as God's people within his kingdom. Revelation shows that God and Christ will eventually be victorious over evil which is personified by St John in the figure of the beast. It will be Christ and not the beast: God and not the devil. **The book shows that the ultimate future for the world is Christ's victory. The values of his kingdom and not the evil of the world will prevail.** We should take heart despite present day difficulties.

Finally, the key to understanding and interpreting the whole Book lies in the first few verses of chapter 21, "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away". What this means is that God's ultimate purpose is to build his kingdom and his heaven according to

his values. It means a complete change: a new heaven and a new earth. It is **the new earth we are called to work for in our lives**. To further Christ's values amongst those we meet. The Kingdom of God equates to the new heaven and the new earth: present and future. What God promises to all who believe is that in the future, like Christ, we will not only die but also share eternal life. We are additionally called to create on behalf of Christ aspects of his kingdom in the here and now.

So, the ministry of Christ on earth in first century Palestine, and his teaching and working of the Holy Spirit in our lives today, represents God allowing part of the future reality for all of us to break into the present. The vision of John shows us what our future will be; a future of unconditional love, but Christ invites us to help build the 'new earth' in the world today.

The challenge for us is to build Christ's kingdom, his new earth, in the here, now and this is a great message we can take from the Book of Revelation.



Frontispiece of the Book of Revelation (The Apocalypse of John), of the Bible of Saint-Paul-hors-les-Murs, from 875

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Please contact the Parish Office (0151 625 2739) office@stbridgetschurch.org.uk

or the Editor (ann.holden@cantab.net) for more details.

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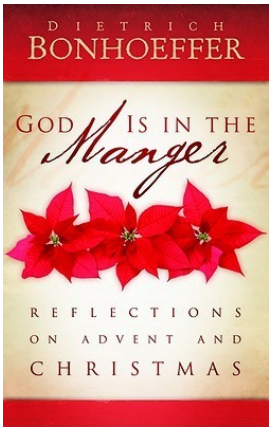
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"God does not give us everything we want, but He does fulfil His promises, leading us along the best and straightest paths to Himself."

From 'God is in the Manger: Reflections on Advent and Christmas', Dietrich Bonhoeffer

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SAFEGUARDING

St Bridget's West Kirby and Caldy Church take the safety of everyone within our churches very seriously, and expect that everyone will work within the **safeguarding policy** of the parish, a copy of which can be found on our noticeboards.
If you are concerned about someone's safety or well-being contact:

– The Rector, Reverend Alex Williams, 0151 625 1052 rectorwestkirby@gmail.com
– The Parish Safeguarding Officer Rosemary Morgan 0782 1672232
safeguardingwestkirby@gmail.com
– The Diocesan Safeguarding Team 01928 718834 (option 4)
safeguarding@chester.anglican.org

IF SOMEONE IS IN IMMEDIATE DANGER OR HARM, **CALL 999** AND ASK FOR THE POLICE.