

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



Newsletter

OCTOBER 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

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OCTOBER LECTIONARY READINGS

Thursday 1 October <i>Remigius, bishop, 533</i> <i>Anthony Ashley Cooper (Earl of Shaftesbury), social reformer, 1885</i>	Job 19.21–27a; Psalm 27.13–16; Luke 10.1–12
Friday 2 October	Job 38.1, 12–21, 40.3–5; Psalm 139.6–11; Luke 10.13–16
Saturday 3 October <i>George Bell, bishop, ecumenist, peacemaker, 1958</i>	Job 42.1–3, 6, 12–end; Psalm 119.169–end; Luke 10. 17–24
Sunday 4 October 18th Sunday after Trinity	Exodus 20.1-4,7-9,12-20; Psalm 19; Philippians 3.4b-14; Matthew 21.33-46
Monday 5 October	Galatians 1.6–12; Psalm 111.1–6; Luke 10.25–37
Tuesday 6 October <i>William Tyndale, translator, martyr, 1536</i>	Galatians 1.13–end; Psalm 139.1–9; Luke 10.38–end
Wednesday 7 October	Galatians 2.1–2, 7–14; Psalm 117; Luke 11.1–4
Thursday 8 October	Galatians 3.1–5; Cantic: Benedictus; Luke 11.5–13
Friday 9 October <i>Denys, bishop and companions, martyrs, c250</i> <i>Robert Grosseteste, bishop, philosopher, scientist, 1253</i>	Galatians 3.7–14; Psalm 111.4–end; Luke 11.15–26
Saturday 10 October <i>Paulinus, bishop, missionary, 644</i> <i>Thomas Traherne, poet, spiritual writer, 1674</i>	Galatians 3.22–end; Psalm 105.1–7; Luke 11.27–28
Sunday 11 October 19th Sunday after Trinity	Exodus 32.1-14; Psalm 106.1-6,19-23; Philippians 4.1-9; Matthew 22.1-14
Monday 12 October <i>Wilfrid, bishop, missionary, 709</i> <i>Elizabeth Fry, prison reformer, 1845</i> <i>Edith Cavell, nurse, 1915</i>	Galatians 4.21–24, 26–27, 31, 5.1; Psalm 113; Luke 11.29–32
Tuesday 13 October <i>Edward the Confessor, king, 1066</i>	Galatians 5.1–6; Psalm 119.41–48; Luke 11.37–41
Wednesday 14 October	Galatians 5.18–end; Psalm 1; Luke 11.42–46
Thursday 15 October <i>Teresa of Avila, teacher of the faith, 1582</i>	Ephesians 1.1–10; Psalm 98.1–4; Luke 11.47–end
Friday 16 October <i>Nicholas Ridley and Hugh Latimer, bishops, martyrs. 1555</i>	Ephesians 1.11–14; Psalm 33.1–6,12; Luke 12.1–7
Saturday 17 October <i>Ignatius, bishop, martyr, c.107</i>	Ephesians 1.15–end; Psalm 8; Luke 12.8–12
Sunday 18 October Luke the Evangelist	Isaiah 35.3-6 or Acts 16.6-12a; Psalm 147.1-7; 2 Timothy 4.5-17; Luke 10.1-9
Monday 19 October <i>Henry Martyn, translator, missionary, 1812</i>	Ephesians 2.1–10; Psalm 100; Luke 12.13–21
Tuesday 20 October	Ephesians 2.12–end; Psalm 85.7–end; Luke 12.35–38
Wednesday 21 October	Ephesians 3.2–12; Psalm 98; Luke 12.39–48
Thursday 22 October	Ephesians 3.14–end; Psalm 33.1–6; Luke 12.49–53
Friday 23 October	Ephesians 4.1–6; Psalm 24.1–6; Luke 12.54–end
Saturday 24 October	Ephesians 4.7–16; Psalm 122; Luke 13.1–9

Sunday 25 October Last Sunday after Trinity	Deuteronomy 34.1-12; Psalm 90.1-6,13-17; 1Thessalonians 2.1-8; Matthew 22.34-46
Monday 26 October Alfred, king, scholar, 899 <i>Cedd, abbot, bishop, 664</i>	Ephesians 4.32–5.8; Psalm 1; Luke 13.10–17
Tuesday 27 October	Ephesian 5.21–end; Psalm 128 Luke 13.18–21
Wednesday 28 October Simon and Jude, Apostles	Isaiah 28.14-16; Psalm 119.89-96; Ephesians 2.19-22; John 15.17-27
Thursday 29 October James Hannington, bishop, martyr, 1885	Ephesians 6.10–20; Psalm 144.1–2, 9–11 Luke 13.31–end
Friday 30 October	Philippians 1.1–11; Psalm 11; Luke 14.1–6
Saturday 31 October Martin Luther, reformer 1546	Philippians 1.18–26; Psalm 42.1–7; Luke 14.1, 7–11

**UNITED BENEFICE OF SKIPTON, CHRIST CHURCH WITH CARLETON, ST MARY
AUTUMN AND CHRISTMAS SERVICES 2026**

AT CHRIST CHURCH

SUNDAY 4TH OCTOBER, 9.30AM
HARVEST

THURSDAY 29TH OCTOBER, 7.30PM
ALL SOULS' MEMORIAL SERVICE (BENEFICE SERVICE)

SUNDAY 8TH NOVEMBER, 9.15AM
REMEMBRANCE SUNDAY

SUNDAY 22ND NOVEMBER - CHRIST THE KING AND
REVD KATHIA'S FINAL SERVICE - 10AM (BENEFICE SERVICE)

SUNDAY 29TH NOVEMBER, 6.30PM
ADVENT CAROL SERVICE (BENEFICE SERVICE)

SATURDAY 19TH DECEMBER, 4PM
CHRISTINGLE (BENEFICE SERVICE)

SUNDAY 20TH DECEMBER, 6.30PM
CHRISTMAS CAROL SERVICE

THURSDAY 24TH DECEMBER, 11.30PM
MIDNIGHT SOLEMN MASS

FRIDAY 25TH DECEMBER, 9.30AM
CHRISTMAS DAY EUCHARIST

AT ST MARY'S

SUNDAY 4TH OCTOBER, 11.15AM
HARVEST

SUNDAY 8TH NOVEMBER, 10.45AM
REMEMBRANCE SERVICE,

SATURDAY 28^H NOVEMBER 10AM -12PM
ADVENT COFFEE MORNING

SUNDAY 6TH DECEMBER, 7.00PM
CHRISTMAS CONCERT

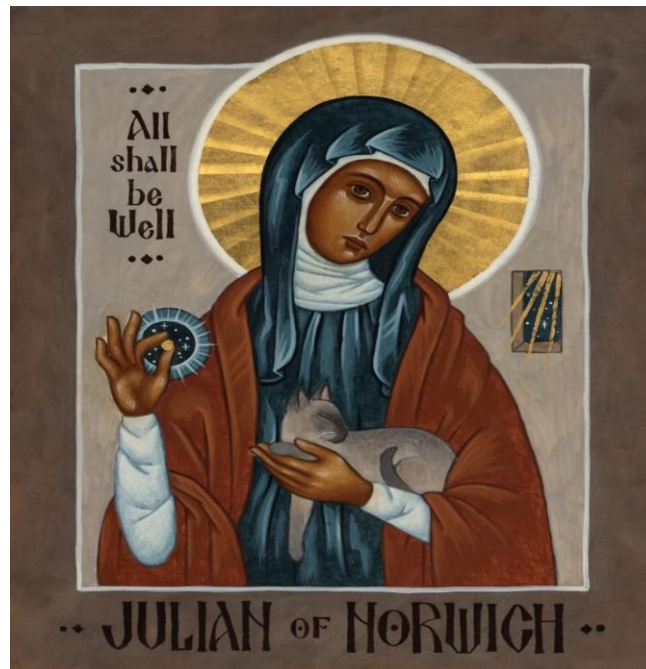
THURSDAY 24TH DECEMBER, 6.00PM
CAROL SERVICE

FRIDAY 25TH DECEMBER, 9.30AM
CHRISTMAS DAY SERVICE

WEDNESDAY 6TH JANUARY 2027, 7.30PM
FEAST OF THE EPIPHANY

SOLEMN MASS AT CHRIST CHURCH, 9.30AM
HOLY COMMUNION AT ST MARY'S, 11.15AM

**Quiet Day - Saturday 3rd October 2026
at Christ Church Skipton**



‘All shall be well’

Exploring Julian’s Revelations of Divine Love

Programme

0930 - Welcome and refreshments

1000 - Opening prayer

1015 - Introduction to the day

1030 **Session 1: Divine Love and Compassion**

1130 - Coffee break

1145 **Session 2: The Motherhood of God**

1245 - Lunch

1330 **Session 3: Suffering and Transformation**

1430 - Refreshments

1445 - **Session 4: The Soul’s Journey to God**

1545 - Closing prayer

1600 - Day ends

Tea and coffee will be provided throughout the day, please bring your own lunch.

PILGRIM PLACES, HOLY LIVES

Pilgrim Places: Kildwick and Skipton

Many of us have special 'Pilgrim Places' - sites that are often beautiful, maybe historic, but which all give us a sense of belonging and perspective and of being closer to God.

They are places to come aside, pause, reflect and find peace, hope, comfort and understanding to take us back into our everyday pilgrim journeys of life.

This summer, the Church of England has been highlighting some of the places around the country which have been made holy by those who have lived faithful lives there - reminding us that the church is always on pilgrimage and helping us to see God at work in every community and on every pilgrim journey.

We have been spotlighting some of the places in our diocese that are very special for many, and today are looking at a new five-mile pilgrimage launching this autumn that connects two Pilgrim Places and two episcopal areas of the diocese, along the Leeds and Liverpool Canal.

The Canal Pilgrimage links St Andrew's Kildwick, in the Bradford area with Holy Trinity Skipton in the Ripon area, following the canal towpath through the Aire Valley.

Both churches are part of Faith in the North's Pilgrim Places network, which encourages churches to become welcoming, reflective spaces where visitors can pause, explore and deepen their spiritual journey.



The new pilgrimage takes that idea out into the landscape, inviting people to step away from the busyness of everyday life, enjoy God's creation and make the journey itself a time of prayer and reflection.

Unlike many pilgrimages, there is no prescribed starting point.

The route can be walked from Kildwick to Skipton or from Skipton to Kildwick, allowing either historic church to be a place of setting out or arrival.

The Revd Mike Green, Vicar of Kildwick, Cononley and Bradley, said:
"Pilgrimage isn't only about arriving at a holy place.

"Sometimes the journey itself becomes the holy place.

"Here, neither church has to be the beginning or the destination.

"We walk beside the water from one Pilgrim Place to another, trusting that Christ meets us somewhere along the way.

"With the theme of this year's Season of Creation being Living Water, there seems something particularly appropriate about slowing down and walking beside the canal.

"My hope is that people who might never think of themselves as pilgrims will simply put on their walking shoes and give it a go."

The Revd Doug Rice-Bowen, Rector of Holy Trinity, Skipton, said: "The story of Christianity and faith in the north of England is one of journeys into the unknown.

"Saints like Hild, Paulinus and Cuthbert were adventurers who trusted in God and took the plunge.

"They were missional, pioneers, disciples of deep faith.

"In our own way we wanted to continue that spirit of Christian adventure.

"It is so wonderful to be able to work with Revd Mike and the church in Kildwick.

"As major churches we wanted to see what was possible when we came together in faith and collaboration.

"The result is the new pilgrim path and God willing it can help others on their path to faith."

The pilgrimage shared by two churches will have two launches.

The first takes place at St Andrew's Kildwick on Sunday, September 6, as the parish celebrates the Church of England's new Festival of Creation in Christ.

The launch falls within the Season of Creation, whose theme for 2026 is Living Water.



Walking beside the canal, pilgrims are encouraged to see water as more than part of the scenery: as a reminder of God's gift of life, of baptism, of the renewal of creation and of Christ's promise of living water.

The pilgrimage will receive its second launch at Holy Trinity Skipton on Sunday, October 11, as the church marks the feast of St Paulinus, the seventh-century Bishop of York and missionary whose journeys helped Christianity take root across northern England.

The two launches bookend the churches' celebration of creation this autumn: beginning with Creation in Christ and Living Water at Kildwick and concluding with Paulinus and the call to journey out in faith at Skipton.

The route brings together the natural beauty of the Aire Valley with centuries of Christian and local history.

Holy Trinity stands beneath Skipton Castle on a site where Christians have worshipped since at least the twelfth century.

Richard III contributed towards the church in 1483, and Lady Anne Clifford later helped restore it following damage during the Civil War.

Beyond Skipton, the canal leads into a landscape of water, woodland and open countryside.

Along the way, pilgrims pass the memorial to Polish airmen near Hamblethorpe Swing Bridge, offering a natural place to pause, remember and pray for peace.

St Andrew's, traditionally known as the "Lang Kirk of Craven", has roots stretching back into Anglo-Saxon Christianity, with fragments of tenth-century carved crosses preserved within the church.

Throughout the walk, a specially produced pilgrim leaflet offers reflections on stillness, water, creation, peace and companionship, inviting walkers to notice both the landscape around them and the presence of God within the journey.

The pilgrimage is intended not only for regular churchgoers, but for anyone who would value an opportunity to walk, reflect and discover something of the Christian story embedded in this part of Yorkshire.

The pilgrimage leaflet will be available free of charge from the churches following their respective launches.

First published on: 2nd September 2026

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Could AI wipe out humans and how might it do it?

This is a question posed in a BBC News story on 19 September. The story continues....

“Recent AI (artificial intelligence) safety concerns have been fuelled by stark warnings from AI scientists about the growing risks of the technology going rogue.

Some of the most pessimistic predictions warn that there is a greater than 10% chance that AI could wipe out all humans in the next 10 years.

Many of the apocalyptic messages come from observers of the AI world known as 'AI Doomers' - but the big question many are asking, is how these Doomers think AI could actually bring an end to mankind.”

At their recent meeting, Church of England bishops were told that Churches and faith groups are uniquely placed to challenge Artificial Intelligence companies on the ethics of the technology’s development.

“Much of the annual four-day residential meeting of the College of Bishops, in Oxford, was given over to exploring the subject of **‘Christian Wisdom and Artificial Intelligence’**. Bishops heard from and spoke to academics from Oxford, Cambridge and Durham Universities, as well as experts working in the fields of legislation, AI research and development.”

At the meeting, “Baroness Kidron, crossbench Peer and advisor to the Institute for Ethics in AI at Oxford University, stressed the need to publicly discuss the ethics of AI, noting the questions are not just technological but go to the heart of the value of human work and creation.”

The Bishops discussed how the Church of England can help create space for considered debate on something that is beginning to shape childhood, education, politics and public life.

The College heard about AI’s specific impact on young people, with many unclear about where their futures lay in an AI dominated workplace. Lady Kidron spoke of the positive benefits of emerging technologies but also questioned the business model that is designing some AI products.

She highlighted a recent AI competition for young people in which the winners included an app designed by students to help a non-verbal classmate communicate, and a programme measuring waste from ships plotted against predicted tides to help guide the subsequent beach clean-up operations.

"AI development is not a zero-sum game between turning our back on tech that can be harnessed for social good and a race to develop more and more powerful models," she said.

Speakers continually returned to the themes of oversight and decision making, noting that that much of scientific research and development was previously undertaken in public institutions with ethical oversight but now happened in private companies. They encouraged Bishops to think about how we can ensure AI develops to solve the problems we need to solve, rather than developing the technology first and then seeing what it can do.

Professor Gina Neff of the Minderoo Centre for Technology and Democracy at Cambridge urged the Church to address how "AI is being built to feel Godlike to millions of people: always listening, always affirming, seemingly all knowing."

"This is arriving just as trust in our institutions is thinning and people's sense of security in who they are, what they do and what is true is under strain. The Church is one of the last institutions with the standing to help them, and the window is short." She encouraged the Bishops to give clear theological and pastoral guidance on AI relationships, equip clergy on the front line and push in the House of Lords for real duties of care.

The Archbishop of Canterbury chaired a discussion on theological resourcing in relation to AI with Cardinal Michael Czerny, part of the Inter-Dicasterial Commission on Artificial Intelligence established by Pope Leo, and former Archbishop of Canterbury Rowan Williams.

The Cardinal spoke of the Church's concern for the dignity of every human being, saying it was a "relatively very recent discovery that we are responsible for the world we live in" and that it was "one of the great challenges of Christian life and Christian evangelization...to help our people to live their responsibility as the makers of society in a Christian way."

He encouraged the Bishops to relate all they had heard to their own areas of work.

"Don't leave here thinking of Silicon Valley but leave here thinking of your Dioceses," he said.

Prof Karen Kilby argued strongly for the involvement of the Church in future discussions around AI, reminding the bishops that the Church has always been engaged with the new things that are developing in society telling them: "The social, economic, and technological spheres are indeed the church's business."

She added: "The question is not whether we develop and use technology, but how, and to what end, and with what vision of the world for humanity and for the good we're seeking.

"And this is something where there is a choice.... we cannot cast ourselves as passive spectators, we cannot suppose that technology develops according to an inevitable law of its own nature.

"And if we look at what seems to be happening around this technology, we see the accumulation of power of the few, growing inequality, the pursuit of profit at all costs."

Bishop Steven Croft, the former Bishop of Oxford who focussed on AI for 10 years while in the House of Lords, said: "The most important thing the church can bring to the conversation is the emphasis on human dignity and human community.

"And to bear witness to that in this digital age in which people are losing touch with that human-to-human interaction.

"In an era of social media there has never been more loneliness, in this particular era people are losing contact with their roots and sense of purpose.

"This is a moment in which the church needs to be confident in proclaiming the Christian faith and the good news of Jesus that God became a person in Jesus Christ to draw us into the love and life of God."

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Resist the anti-disability propaganda

From: Church Times 18 September 2026

Churches must stand up for people whom politicians increasingly deride, says Sally Hope

REFORM UK announced last month a policy to abolish Personal Independence Payments (PIP) for disabled people, a benefit that many rely on to live an independent and functioning life.

PIP pays for additional transport costs and for specialised and adapted equipment. It covers higher electricity costs for those using some medical equipment; it covers the cost of home help, carers, and many more additional costs that disabled people face, and that many could not afford without that help.

This policy was announced the same week as Channel 4 broadcast *The Great ADHD Myth* ([Media, 28 August](#)), a documentary that questions whether ADHD is a genuine [neurodiverse](#) condition.

These were not the first attacks on the provision for disabled people this year. In February, Reform UK's economic spokesman, Robert Jenrick, suggested that a significant number of benefits claims for disabilities such as anxiety and ADHD were "spurious". He made the outrageous and factually incorrect claim that motability cars are given out for "tennis elbow".

The party's deputy leader, Richard Tice, has suggested that neurodivergent conditions are "over-diagnosed" and that the SEND system is being "hijacked by parents who are abusing the system". He criticised children who need to use ear defenders in classrooms because of sensory overload.

It is not only Reform UK, either: the [Conservative Party](#) has also announced plans to make sweeping cuts to [disability benefits](#). The party's leader, Kemi Badenoch, has argued that disability benefits reward "dependency" and has suggested that claimants "abuse the system".

Even theme parks have joined in the attack on provision for those with hidden disabilities: Merlin, the owners of Alton Towers, Legoland, and Thorpe Park announced restrictions to their ride-access pass for customers with conditions such as autism, ADHD, and anxiety, but later reversed the decision after a public backlash.

IT SEEMS to have become socially acceptable within the public narrative to demonise the disabled. Over the summer, I started to take screenshots of newspaper headlines about disabled people which appeared in my newsfeed. Here are a few of them: "How having a disability became cool"; "Benefit claimants use AI chatbots to cash in on welfare"; "Dyslexic people allowed to jump airport queues";

"Welfare pays more than work for 600k households"; "Your child doesn't have special needs. They're just naughty".

How much more of these kinds of headlines are people who actually follow those media outlets seeing?

What concerns me most about this narrative, apart from the gross factual inaccuracy, is the way in which they spin disabled people as lazy and a drain on society.

Politicians and right-wing journalists who say that society cannot afford the cost of caring for disabled people are not the first to make such claims: in 1930s Germany, the Nazi Party referred to disabled people as “useless eaters” and “lives unworthy of living”, and alleged that the financial problems that Germany was experiencing were due, in part, to a weakening of the state because of the unfair burden of the disabled. This led, eventually, to compulsory sterilisation and the euthanasia of disabled people. Propaganda referring to disabled people as a burden on society is not harmless.

CHRISTIANS are called to think differently about disabled people. Society is asking whether disabled people, on the basis of their financial impact, deserve to be cared for. We are being asked to consider whether particular people are worth the cost; their value is being measured financially.

This is not how the Bible teaches us to measure human worth. As Christians, we believe that every human being is created in the image of God. This should cause us to look at other people through a completely different set of eyes.

It does not matter what people “contribute” financially, and it does not matter what they are able to do: they are worthy simply because they exist. All human beings are deserving of dignity, respect, and care, because they bear the image of the divine. We are called to care for those less fortunate than ourselves precisely because they were created in God’s image.

Jesus says, in Matthew 25, that, whatever we do “for the least of these”, we do for him. The growing anti-disabled propaganda that we are currently seeing is not just about how we as a society spend our money: it is about how we value one another. Disabled people are inherently valuable as human beings. As a Church, we must never tolerate any questioning of that.

Sally Hope is a writer who specialises in faith and domestic abuse. She is the author of No Visible Scars ([Books, 7 November 2025](#)).



Time to rethink ideas of power, Archbishop of Canterbury tells faithful in US

By [Pat Ashworth](#)

Church Times 28 September 2026

She pays tribute to those who ‘walked the way of Jesus’ after 9/11

THE world needs to hear “the song of humility” again, the [Archbishop of Canterbury](#) told the congregation at Christ Church, Greenwich, in Connecticut, on Sunday.

The Archbishop is on a four-day visit to the [Episcopal Church in the US](#), during which time she was scheduled to attend a House of Bishops meeting in Texas, visit parishes in New York and Connecticut, and attend the [United Nations](#), where she will meet senior representatives and host a round table discussion focused on health and peace.

“As the world grapples with the challenges of authority and power on a global stage, affecting communities caught up in armed warfare; as we witness the catastrophic effects of [climate change](#), and the imbalance of resources to address these disasters; as we see churches strive to be kingdom-people in a global economy that bows before wealth and fame, so we desperately need to hear the song of humility echoing down the ages once again,” she said.

Jesus had posed a threat to those in positions of power and influence, she suggested, “not by lording it over them, but because he uprooted their understanding of what authority and power should look like — what those in authority should do; whom they should eat with and with whom they should associate”.

The Archbishop referred to her installation earlier this year with an emphasis on the Church as a “pilgrim people”. “As I reach my six-month milestone in the role of Archbishop of Canterbury, I am learning what this Christlike model of humility and authority look like. What a certain-hearted leadership means,” she said.

“As you would expect, there have been ups and downs, great joys and also challenges. My hope, my call as the Archbishop of Canterbury, is to be rooted in my desire to nurture confidence in the Gospel . . . the confidence that God is at work among us and that God’s Church are his hands and feet in the world. God calls us to love mercy, to walk humbly, to act justly — trusting in Jesus our servant-king.”

[Pilgrimage](#) was also a thread running through her sermon at St Thomas’s, Fifth Avenue, in New York, where she recalled her 140km walk from [St Paul’s Cathedral](#) in London to [Canterbury Cathedral](#), before her installation ([News, 20 March](#)).

She revealed that her husband walked about 30km a day, “and is at present taking a break from walking from Canterbury to Jerusalem”, and spoke of pilgrimage as a “lesson in trust”.

The Archbishop described it as “especially moving” to stand by the 9/11 memorial in St Thomas’s commemorating those killed in the attack on the World Trade Centre in 2001, dedicated by Archbishop Carey on the first anniversary of the atrocity, and inscribed with the words of [Queen Elizabeth](#): “Grief is the price we pay for love.”

“Those words carved into stone are the indelible sign of the bonds of history, love, and affection that exists between our two nations — and our two Churches,” she said.

“You have walked the way of faith in response to the atrocities of 9/11, 25 years ago. You have walked the way of Jesus, carrying with you the pain and suffering of our world; you have walked the way of hope, offering the healing and salvation promised in the resurrection of Jesus Christ.

“As with so many people, I can never forget the images from that horrific day, especially of people fleeing the disaster and those running towards danger to help people who were trapped. You of all people have asked the question: ‘Lord we do not know where you are going, show us the way.’”

She continued, “In the immediate aftermath of the attacks on the World Trade Centre, the Episcopal Church responded by opening your doors, providing comfort and shelter, offering spaces for first responders — and still, to this day, 25 years on — you are walking with those who lost loved ones, offering hope, healing, and comfort to those who still carry the wounds of that day in their hearts.”

It was the patronal festival of St Thomas, “who shows us what it means to walk towards difficult questions, the doubts and fears we face”, she concluded.

October Concerts in Christ Church



Pinsuti Chamber Choir
directed by Robert Webb

There is an Old Belief

Pizzetti · Requiem
Parry · Songs of Farewell

Saturday 10 October · 4pm
Christ Church, Cross Street
Skipton, BD23 2AH

Tickets:
buytickets.at/pinsuti
or on the door

£15 Adults · £10 u-25s · Free u-18s


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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

November 2026 Newsletter

Please send any Notices/articles for the November edition to

christchurchstmarysoffice@gmail.com before 25th October.

Thank you.