



IN TOUCH

*'The steadfast love of
the Lord never ceases;
his mercies never
come to an end; they
are new every
morning'*

**endings
and
beginnings**

**Magazine of the
Hanley Team Ministry**

September 2025



Beginning and Ending of Life Concerns

Michael, Bishop of Lichfield

This article is a slightly abridged version of Bishop Michael's Presidential Address to July 2025's Diocesan Synod. Parliament resumes in September after the Summer recess and Bills continue their Parliamentary journey, with the Second Reading of the Terminally Ill Adults (End of Life) Bill imminent on 12 September.

Two Bills await scrutiny in the House of Lords: The Terminally Ill Adults (End of Life) Bill, providing for 'assisted dying' in some circumstances, and the Crime and Policing Bill, removing criminal liability from women who end their own pregnancies.

Both Bills affect vulnerable groups, who have had a bad few weeks what with these two Bills plus the debate over meaningful yet cost-effective support for people with disabilities. Vulnerable people are Christians' first call for compassion and advocacy, but here I am specifically addressing beginning and ending of life issues.

Increasingly, there are concerns being expressed about the end of life Bill. The Third Reading majority of 23 in a (free) vote in the Commons was significantly lower than the Second Reading majority of 55.

Some of those concerns are shared widely. Following the abortion decriminalisation vote, the Bishop of London helpfully pointed out that, *'Women suffering from coercion, or those who are victims of sexual or domestic abuse, would be the most vulnerable to the proposed change.'* Paradoxically, making those women free from legal sanction could make them more at risk.

In the case of assisted suicide, vulnerable people could, in their last months, feel themselves to be a waste of bed-space or a financial burden on their families, and then avail themselves of this way out. Over the past few weeks, several people who have been in situations of medical, psychological or social vulnerability have written to me to describe thoughts exactly like this. Sadly, in some cases there could be temptations for overburdened hospital administrators, or for fatigued families, to reinforce those inward feelings by their outward attitudes or words, so that people really do end up feeling coerced.

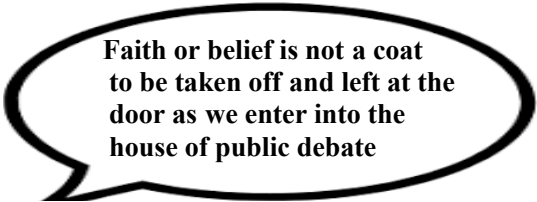
The statutory inquiry into the COVID pandemic has recently heard evidence of the effective abandonment of residents of care homes to the ravages of a deadly disease because they were seen as more expendable than others. It is also hard to believe that there will not, over the years, be a relaxation of restrictions on who may avail themselves of assisted dying procedures. That has been the consistent experience of other jurisdictions.

As a Christian, I believe in the God-given sanctity of every human life, resting on the biblical truth that we are made in the image and likeness of our Creator. To take away God's gift of life is to choose to go against God's good purposes, whatever might be the circumstances in which that happens. That immediately raises a host of complex questions, particularly at the beginning of life. What if the life of a woman is endangered by a pregnancy, might not the imperative to save life point to abortion as the lesser of two evils? At what point does an incipient life become truly a human being and who has responsibility for the unborn life until that point? These complexities are addressed in this Church of England statement on abortion:

The Church of England combines principled opposition to abortion with a recognition that there can be strictly limited conditions under which it may be morally preferable to any available alternative. This is based on our view that the foetus is a human life with the potential to develop relationships, think, pray, choose and love. Women facing unwanted pregnancies realise the gravity of the decision they face: all abortions are tragedies, since they entail judging one individual's welfare against that of another (even if one is, as yet, unborn). Every possible support, especially by church members, needs to be given to those who are pregnant in difficult circumstances and care, support and compassion must be shown to all, whether or not they continue with their pregnancy.

At the other end of life, it is sometimes argued that no clear distinction can be made in borderline cases between assisting somebody to die, on the one hand, and on the other hand administering palliative drugs for pain control that will hasten the end of their life, or stopping intrusive medical interventions that artificially sustain a vegetative state. Many of us will have experienced issues like these in the dying days or hours of those we love. They can be bitterly difficult to decide.

Nevertheless, there is a world of difference between acting to alleviate suffering in someone's dying hours and purposefully seeking to bring about death. Intentionality matters.



**Faith or belief is not a coat
to be taken off and left at the
door as we enter into the
house of public debate**

At the beginning and the ending of life, and at every point in between, as a Christian I affirm in wonder and gratitude that all human lives belong to God, and that every human life is to be treated with reverence and awe as an image of his glory and a temple of his spirit. Many people of other faiths or beliefs would share in that view, even if expressed in different language. In public as in private we must be free to bear witness to our strongest convictions; it is chilling to hear calls to exclude people from bringing their religiously grounded values to the debate because they are not 'neutral.' Faith or belief is not like a coat to be taken off and left at the door as we enter into the house of public debate.

Finally, at the most practical and immediate level, the Assisted Dying Bill currently before Parliament is good neither in content nor timing. The safeguards it stipulates are viewed by many as woefully inadequate and it seems to me quite extraordinary to be proposing a fully-funded suicide service when palliative care is dramatically under-resourced, often left reliant on charitable resources, and when the NHS in general is under such strain.

So, the Lords will now engage with the Bill. Please pray for all members of the House of Lords, and particularly for the bishops who sit there, as we deliberate. Please also pray for debate about disabled people's provision. Every day the chamber begins its business with prayers led by one of the bishops. On the last day of each week these include Psalm 121. I put my hope in the final words of that psalm:

'The LORD will keep you from all evil; he will keep your life. The LORD will keep your going out and your coming in from this time on and for evermore.'

+Michael

DIARY

Events in bold take place each week but check with organisers

Mondays	Cobridge Kiddies	Christ Church	09.15
Tuesdays	Lunch Club	Christ Church	12.00
Wednesdays	Places of Welcome	St. Luke's	08.30
	'Drop-In'	Christ Church	10.00
	Baby & Toddler Group	St. Luke's	13.00 - 14.30
	Over 55s	St. Matthew's	13.30
Fridays	'Open Door'	Christ Church	09.00
Second Sat	Bingo Afternoon	St. Luke's	15.00
Last Sunday	Bubble Church	St. Luke's	15.00

Monday 01	B. Head Residents	St. Matthew's	19.15
Wednesday 17	Archdeacon's Visitation	Parish Hall, Northwood	14.00
Friday 19	Summer Serenade	Christ Church	19.30
(See page 14)			
Saturday 20	Coffee Morning	St. Matthew's	10.00
Thursday 25	Messy Church	St. Matthew's	15.30

SUNDAY READINGS

7th. The Twelfth Sunday After Trinity (Proper 18)

Deut. 30: 15-20 Philemon 1-21 Luke 14: 25-33
Or Jer. 18: 1-11

14th. The Thirteenth Sunday After Trinity (Proper 19)

Exod. 32: 7-14 1 Tim. 1: 12-17 Luke 15: 1-10

21st. MATTHEW, APOSTLE & EVANGELIST**

The Fourteenth Sunday After Trinity (Proper 20)

Prov. 3: 13-18 2 Cor. 4: 1-6 Luke 16: 1-13

28th. The Fifteenth Sunday After Trinity (Proper 21)

Amos 6: 1a, 4-7 1 Tim. 6: 6-19 Luke 16: 19-31

****** In accordance with our usual practice, there will be one Team Eucharist on Sunday, 21st.September, at St. Matthew's Church at 10.00 a.m. There will not be separate services at Christ Church or Holy Trinity that morning.

SEPTEMBER QUIZ

Answers page 18

The answers are in alphabetical order and are all cakes,
but only one includes the word 'CAKE'

1. Might taste heavenly (5)
2. Cricket item and huge ice block (10)
3. Made from Lurpak and bluebottle! (9)
4. Vehicle corrosion (6)
5. Day of the month with a brick lover (4,3,6)
6. A Goon town (6)
7. Initially, I find one artful but mixed up (5,4)
8. Do you know her? Sounds like it. (5)
9. Yes, said the German, it's mountain art (3,4)
10. Perhaps made from chicken? (5)
11. Mix a melon with light rain (5,7)
12. Part of what made Iran cuisine famous (7)
13. Losing them sent him mad (6)
14. Leave the car without a gram (6)
15. An oval vap? Strange mix that is. (7)
16. Should be served with a roll (4)
17. Miles to the North (6)
18. Throw the dice in Zurich (5,4)
19. Mrs Beckham's cleaner (8,6)
20. Deck windage turns out tiered (7,4)

NATURE NOTES

Our two smallest birds

Harriet Carty, Diocesan Churchyard Environmental Adviser

By September many of our summer migrants have left the UK and we are starting to notice shortening days. It can be a good time to reconnect with the birds that don't migrate and which we can enjoy watching all year round.

A churchyard classic is the tiny goldcrest. Goldcrests can be found in the canopies of evergreen trees, particularly yews and cypresses. It can take patience to spot one, they are tiny, about 9cm from beak to tail tip, and well camouflaged apart from a striking black and yellow stripe on their heads, their gold crest which they can raise giving them a punk style hairdo!

Their Latin name is *Regulus regulus*, which can be translated as little prince, perhaps due to this golden crown. If you are not able to see a Goldcrest you may hear one, they have a repetitive call, sounding like zee, zee, often on the edge of one's hearing due to the high pitch. Our Goldcrests do not migrate to warmer climes or join flocks of other small birds moving through the landscape searching for food as many other small birds do in Winter.

Although they do not migrate, you may see an increase in Goldcrest numbers in the Winter, mainly along the east coast of the UK, as they are joined by Goldcrests from Scandinavia, particularly in hard winters, when large numbers will cross the North Sea. This is quite a flying feat as goldcrests weigh about 5g.

There is another similar species that you may also spot, the Firecrest. These can be thought of as Goldcrests on fire, brighter colours, fiery orange-gold crown and the black head stripe accentuated by a white one below it. Firecrests are increasing in the UK; the first record of breeding birds was in Hampshire in 1962 and they are now moving north and are breeding in the Midlands and Wales, with a few pairs in the north of England. There are now over 2,000 breeding pairs. It seems likely that they are responding to changes in climate.

ST. JAMES THE LEAST OF ALL

The Revd Dr Gary Bowness continues his tongue-in-cheek letters from the elderly Anglo-Catholic vicar Eustace to Darren, his nephew, an Evangelical curate

The Rectory
St James the Least of All

On Hymns Ancient & More Ancient

My dear Nephew Darren,

So, your church does not bother with hymnbooks but uses one of those hideous screens which are invariably strategically placed to obscure the altar. I suppose I am not bothered, as wherever you placed it in your converted cinema, it could never spoil its architectural aesthetics.

In my fortunately limited experience of such devices, they provide the projectionist with endless opportunities for showing the wrong hymn, or the right hymn but wrong verse, or the right hymn and right verse, but all upside down. In any case, the turnover from one verse to the next always takes place some milliseconds after that verse has started. This means that the congregation, having been silenced for lack of words, is then faced with the challenge of singing two lines at double time.

When we decided to move from *Hymns More Ancient* to *Hymns Slightly Less Ancient* some years ago, our Sunday attempts to 'make a joyful noise unto the Lord' threatened to get lost in the noise of battle.

Colonel Wainwright was happy so long as we continued fighting good fights and urging Christian soldiers onwards. Very keen on smiting is the Colonel; under his command, the Midianites wouldn't have stood a chance.

The men wanted the hymns they remembered from school, the ladies wanted those they had sung at their weddings, and no one would consider anything that dropped 'thine's or 'wouldst's.

Then a vicious rumour started that the new hymnbook might even offer hymns written in the last 50 years. At this, timetables were consulted for 'bus services to the next village (and church).

Eventually we reached the perfect solution: we did nothing. Instead, Miss Simpson was charged with buying yards of sticky backed plastic and repairing the current books.

But there was still a crisis to come: her young (and radical) niece decided to add a note in the front of every copy. It suggested that if the page for the hymn you wanted was missing, then you could share with the person sitting next to you. Of course, no one has done that yet; it would be an experience almost as traumatic as being invited to pass the peace.

And so, we struggle on with our *Hymns More Ancient*, whenever we can find the words. Harmony reigns once again.

Your loving uncle, Eustace

Your choice ...One beautiful Sunday morning, a priest announced to his congregation: *'I have here in my hands three sermons...a £100 sermon that lasts five minutes, a £50 sermon that lasts 15 minutes, and a £10 sermon that lasts a full hour. First, we'll take the collection and then I will decide which one I will deliver.'*

Parish Pump

So many questions...'For Pete's sake!' ... Who's Pete when he's at home? And why do we need to add 'when he's at home' when asking a question about a mystery character? While we are at it, does Pete know Bob, the one who's everyone's uncle? Does Bob have any relationship to Nora? Is she someone's giddy aunt, perhaps Gordon Bennett's? Does Gordon have any connection with Tom, Dick, and Harry? Does Harry know Larry and why he's always happy? And who is Alice? For the love of Mike, so many questions!

@SoVeryBritish



SPOTLIGHT ON MARY CHANOT

Mary Chanot works for the local council in an administrative role and is a member of Holy Trinity Church, Northwood. She became a local lay minister in 2014. She is the PCC Secretary and also the Safeguarding Co-ordinator for the parish.



Mary is a southerner. She can't help it. We are teaching her how to pronounce 'bath' and 'scone' properly. She was born in 1960 at The Royal Hampshire County Hospital in Winchester, the third child of four. Her father served on HMS Belfast in the Second World War before working for many years for GCHQ and her mother

worked in a fisheries shop whilst raising their family and managing the finances. In September, 1974 the family moved up to Cheadle in North Staffordshire when her father's work was relocated and it's where she grew up. Mary subsequently moved to Stoke-on-Trent in June, 2001 to be closer to her own job.

Mary's first home was in Ivy House Road. She became a member of the congregation at St. Luke's. Her faith flourished there, nurtured in no small part by the late Rev Keith Haywood and Capt. Tim Rourke who greatly encouraged her. Subsequently, Mary moved to Cardwell Street, Northwood in June 2003.

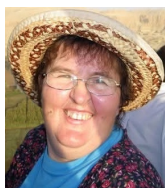
Mary knows what it is like to suffer periods of unemployment (sometimes for long periods of time) and its hardships, both financially and emotionally. One of her favourite passages of scripture, which she holds dear, is from Paul's first letter to the Corinthians, chapter 10, verse 13:

'No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it'

Mary took on the role of PCC Secretary long ago, believing it would be for a short time only. Where have we heard that before?

Another important job Mary performs for the church is in acting as its Safeguarding Co-ordinator. This means maintaining one of the policies the Church of England is most keen to pursue and keeping tabs on relevant DBS clearances and training requirements.

Mary has a phenomenal memory for dates. She could probably tell you how many shopping days there are to Christmas. She loves her holidays and is very much looking forward to her retirement in 2027 when she plans to travel more widely as well as spending more time reading, gardening, and doing jigsaw puzzles ably assisted



by her beloved cat, Marmaduke! Her dream holiday would be a train tour of the Canadian Rockies. For the present, there is a cruise planned for a very significant birthday with a special '5'. In the meantime, she pays regular visits to her sister Alison and family, down in Portsmouth.



Ariyah rests in her mother's arms at her baptism at St. Mark's on 26 July



Scapegoat – see page 15

There are 8 differences in the pictures below
(apparently... the editor can find only 7)
Can you spot the differences?



NEW EVERY MORNING

Sam Rushton, Chief Executive (Diocesan Secretary),
for the Diocese of Lichfield

Living back in Lichfield for the first time since leaving for university some time in the last century is a slightly bizarre experience. I am currently living fifty yards down the road from where I went to primary school and cross paths, while cycling to work, with pupils on the way to my old secondary. Sometimes I feel tempted to put the old red crimplene blazer back on and follow them in through the gates...

Although we think of September as the time when we 'go back' to school or to work after the holidays, the reality of course is that we can never go back. Life only moves in one direction. Even if we find ourselves in a place which feels like somewhere we've been before, we have changed – we've grown older, hopefully wiser, hopefully not too much less able to engage physically with the challenges of living. The people around us are different, some new friends and family, some are missing. The web of love and relationship from within which we engage with the world is different. The world changes but sometimes it's we who change more.

The same is also true with how we interact with our faith: how we read the Bible, how we engage with worship, how we pray, how we think about God. Many would say that becoming a parent, for example, changes their understanding of the Father's love radically. Everything changes because we change. That is nothing to be anxious about. God is always revealing new things to us about who he is and how much and in what ways he loves us.

'The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness.'

These words in the book of Lamentations in the Bible encourage us to see God as a faithful and never-ending source of love and mercy but that love and that mercy is new every morning, with a new opportunity today to see my life afresh, through God's eyes.

(see 'Prayer for September', page 18 – Ed.)

GENERAL SYNOD REPORT

In July General Synod members gathered in York for their five-day summer group of sessions. Some of the highlights are listed below:

After the formal opening and welcome, the Archbishop of York, Stephen Cottrell, gave the presidential address, calling for a return to the ‘deep waters’ of faith — rooted in Jesus Christ, rich in tradition, and bold in hope. With regard to ***Living in Love and Faith***, the Archbishop said: *‘We seem no nearer a settlement which will hold us together’* but he suggested that a unity of ‘common baptism’ and ‘common hope’ meant that *‘we do not let go of each other. How many other organisations would go this far with such disagreement?’*

Synod heard an address from Brigadier Jaish Mahan, Deputy Commander of the Army’s 1st UK Division about the global situation and recounting his own experiences as a Christian in the military. He closed by urging the Church both to continue to pray for the ***Armed Forces*** and to consider how it might support the nation, including in the event of a large scale conflict. The following day, consideration was given to legislation simplifying the licensing of Armed Forces chaplains, making it easier for them to serve with their units around the country.

There was a detailed presentation and questions on the Church of England’s recently announced ***£1.6billion three-year national spending plan***. Members approved the financial package, which includes proposals to improve clergy pensions and support diocesan finances.

Approval was given to the final stages of the ***National Church Governance Measure*** in reforming how the Church is governed nationally.

As part of a presentation on the ***Church Growth and Revitalisation*** report, a video highlighted the research and showcased examples of growth in parishes across the Church of England, hearing young people sharing stories from their respective contexts.

Members gave final approval to a comprehensive ***redress scheme for survivors of Church-related abuse.***

The ***Archbishop in Jerusalem***, Hosam Naoum, called for a permanent ceasefire to end the war.

Synod voted to remove any requirements relating to ***'Issues in Human Sexuality' from the vocations process.***

In the last debate of July's Synod, members discussed the ***Terminally Ill Adults (End of Life) Bill.*** The debate was triggered by Bishop Sarah Mullally, the Bishop of London. Bishop Sarah's motion asked Synod to reaffirm the *'immeasurable and irreducible value'* of every person and to request the Government to improve palliative care funding. The motion was passed, with 238 votes in favour, 7 against, and 7 abstaining.



SUMMER SERENADE

At Christ Church
Cobridge
FRIDAY 19 SEPTEMBER
Starts 7.30 p.m.

A great evening of entertainment
Light refreshments available
Raffle

Tickets £8.00

Available from Les Davis
Tel: 01782 281371

William Holman Hunt's 'Scapegoat'

Rev. Michael Burgess

14th September in the Jewish calendar is Yom Kippur, the Day of Atonement. It is a time of fasting and prayer, and its observance is regulated by Leviticus 16. The Old Testament ritual involved cleansing the priesthood and the people when a scapegoat bearing the sins of the faithful was sent into the wilderness. Much of that ritual has lapsed, but the heart of Yom Kippur is prayer that the relationship of love and service between God and His people would be renewed and restored. The goat that was sent by relays into the desert had a scarlet cord – a reminder that *'though our sins be scarlet, yet they shall be as white as snow.'*

It is the subject of William Holman Hunt's famous painting that is in the Lady Lever Art Gallery at Port Sunlight. (see the painting on page x). The village was founded by Lord Leverhulme in 1889 for the workers in his soap factory. Work on 'The Scapegoat' began in 1854 and was completed two years later. Holman Hunt went to the Dead Sea to paint the goat in situ, following the Pre-Raphaelite principles of art embodying exact detail and accuracy in its subject matter.

Holman Hunt described the scene as a *'beautifully arranged horrible wilderness.'* In the distance are the hills of Edom against the sky, and in the foreground the solitary goat with the scarlet cord over its head. It is a bleak landscape, and on the frame surrounding the picture are the words from Leviticus: *'The goat shall bear on itself all their iniquities to a barren region, and the goat shall be set free in the wilderness.'*

At the time critics were not sure what to make of the painting. We look at the painting with the eyes of faith and realise that the scapegoat was sent over the river Kidron into the wilderness, the very same river our Lord and His disciples crossed to the Garden of Gethsemane which heralded the passion of Jesus. We can see this sad creature, isolated and alone, bearing the sins of God's ancient people, and think of Isaiah's words: *'He was despised and rejected by others.'* A scapegoat in the Old Testament bearing the sins of the people: the Lamb of God in the new covenant who takes away the sin of the world.

Parish Pump

Big Perspective, Big Questions

Dr. Ruth Bancewicz

It was three years ago this Summer that the first operational images from the James Webb Space Telescope astonished and delighted astronomers, as well as the rest of us. Those of us who have grown up in an age when 'astronaut' is a career option (albeit a pretty specialist one) might struggle to identify with the wonder of these events, and the true scale of the challenge. Human beings developed the technology to send first a probe, then living people, out of Earth's atmosphere, and cross the 252,000-mile gap to the moon. It was in 1959 that the Luna 3 probe managed to send back grainy images of the far side of the Moon, and in 1969 Apollo 11 managed to actually land on it, take off again, and arrive back in one piece. It's the safe arrival home that gets me – like hitting the bullseye twice in a row.

For some space-travellers, seeing Earth from a distance is a life-changing experience; a shift in thinking dubbed '*the overview effect*'. The observer feels a sense of awe at seeing the whole planet as a single entity rather than a fragmented collection of countries, and at getting a sense of the fragility of the whole system. It brings people out of themselves – something psychologists call a 'self-transcendent experience'.

Some people claim to have a 'nothing but science' approach to life that trusts only in things for which we can produce very concrete, measurable, evidence. Is it perhaps ironic, then, that this overview of the whole globe – which is made possible by science – can trigger such a deep sense of meaning? Science can bring us to the big questions of meaning and purpose, but it doesn't answer them. It's important to recognise that science, wonderful though it is, has limits. Beyond those boundaries we step into other ways of knowing, such as philosophy or theology. At the interface between science and theology we can have some fascinating conversations.

Parish Pump

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from <https://www.licc.org.uk/ourresources/connectingwithculture/>*

News In Brief

Was the children's Summer holiday too long?

A survey has found that more than half of all parents found the Summer break too long, and a 'challenge' to cope with. The national charity *Parentkind* also asked teachers what they would most like. A majority would support a reduction of the Summer holiday. Parents would prefer four weeks, teachers five weeks. A full report will be published this month under the charity's National Parent Survey.

Learner drivers must wait months for driving test

Learner drivers may have to wait months this Autumn to get a driving test. The average waiting time across all test centres has recently increased to 22 weeks, up from 14 weeks back in February 2024, according to the Driver and Vehicle Standards Agency (DVSA).

Dog walkers warned of deadly risk

Hot and dry weather this year has sparked a rise in toxic blue-green algal blooms which have affected lakes and rivers across the UK. Blue-green algal blooms are triggered when colonies of bacteria use warmth and sunlight to reproduce rapidly. The colourful scum they produce can make people very ill and can kill dogs. The Dogs Trust says: 'We're urging all dog owners to avoid letting their dogs swim in or drink from lakes or rivers that look green, scummy, have surface foam or have warning signs nearby.' The condition can be fatal as the toxins attack the liver and neurological system, and there is no antidote.

200 years of public railroads

The world's first public railway, the Stockton and Darlington Railway, opened 200 years ago, on 27th September 1825. It was inspired and supported by a prominent Quaker, Edward Pease, and backed financially by many Quakers nationally. The technical expertise behind it all came from George Stephenson, an extraordinary, self-taught engineer. His *Locomotion No 1*, built for the Stockton and Darlington line, was the first steam locomotive to carry passengers on a public rail line. He worked with his 18-year-old son Robert, who is known for creating the more famous *Rocket* four years later.

September Prayer

Daphne Kitching

Heavenly Father, September is the month of new starts for so many. New starts can be exciting, but they can also be daunting. We don't always know what to expect and sometimes we feel as if we are on our own in a strange new place, or situation. Help us to know that, as your people, we are never alone. You promised, through Jesus, to be with us always and You gave us Your Holy Spirit to empower us. Every day is a new start – a new gift from You. As we unwrap the gift of each new day, this September, encourage us to receive it confidently and expectantly. Help us to know that we can do all things, through Christ Jesus, who strengthens us. In Jesus' name, Amen.

Septembers Past

200 years ago – opening of the first public railway – see page 17

100 years ago - birth of Laura Ashley and Peter Sellers

80 years ago – William Joyce (Lord Haw-Haw) was sentenced to death for treason; Iva Toguri (Tokyo Rose), also a WWII radio propaganda broadcaster, was arrested in Yokohama

75 years ago - Giuseppe (Nino) Farina became the first Formula One World Champion

70 years ago – Britain annexed Rockall in the North Atlantic to prevent the Soviet Union from placing surveillance equipment there; independent television (ITV) was launched; Bird's Eye frozen fish fingers went on sale in UK

CAKE QUIZ ANSWERS

- | | | | |
|---------------|---------------|-------------------|---------------------|
| 1. Angel | 6. Eccles | 11. Lemon Drizzle | 16. Rock |
| 2. Battenburg | 7. Fruit Loaf | 12. Madeira | 17. Simnel |
| 3. Butterfly | 8. Genoa | 13. Marble | 18. Swiss Roll |
| 4. Carrot | 9. Jam Tart | 14. Parkin | 19. Victoria Sponge |
| 5. Date | 10. Layer | 15. Pavlova | 20. Wedding Cake |
- and Walnut

BACK PEW – Let's hear it for the Bees

I find myself thinking more and more about bumblebees lately. Despite our warm weather, I haven't seen many bees around. Bees are important, vital as pollinators of flowers and crops and ultimately essential for human survival. As we approach Autumn, bees face huge risks. Dwindling resources and the onset of colder months can lead to starvation for honeybee colonies; they may suffer from mites, robber bees from other colonies and now, worryingly, from a new threat of invasion from Asian hornets. Species are extinct or declining.

You know Autumn is on the horizon when children wear 'back to school' clothes that look ever so slightly too large and, of course, Christmas starts to appear in advertisements.

These signs are preceded by pre-season football madness. Clubs spend eye-watering amounts on transfers, collectively larger than the budgets of many of the world's countries. They rob each other of star players and coaches whilst arguing about 'fair play'. Brentford F.C. has the nickname of 'The Bees'. Their colony of players has been raided and their manager has wobble-danced across London to a larger hive.

Amongst the followers of lower league clubs, an early pantomime is played out; your friend tells you that the wife of a cousin of a mate of his has heard a whisper about a major potential signing arriving at the training ground who is not yet past his sell-by date. At the opening game, the crowd bellows their *'we'll support you evermore'* chant as the new-look team runs out. Players wave, kiss the logos on their shirts and stand holding their arms up to the sky, presumably for inspiration. At that moment, their team is level pegging with every other team in the same league. Hope springs eternal. Yet, just as the Palm Sunday crowd turns into that of Good Friday, roars of approbation may turn as Autumn progresses to cries baying for the manager's blood.

For support of bees that matter, go to the Bumblebee Conservation Trust where a season ticket costs less than the price of a single football game. Let's hear it for the bees; in nature's game, they need all the support we can give. Fair play to them, they benefit us all.

CONTACTS



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SERVICES

Holy Communion on Sundays:	09.30	Christ Church, Cobridge
	11.00	Holy Trinity Church, Northwood
BCP Evensong	16.00	Holy Trinity (once per month, see pew sheet)
Midweek:		
Tuesdays	10.00	St. Matthew's, Birches Head
Wednesdays	11.00	St. Luke's, Wellington
Thursdays:		
Service of The Word	10.00	Christ Church, Cobridge

Whilst the Rectorship is 'in vacancy', services will be co-ordinated by members of the laity in conjunction with available clergy.

***For general enquiries, banns, baptisms and weddings, the contact is
Winnie Wilshaw 07731829785
winnie_184@msn.com***

***For funerals, contact a funeral director in the first instance, then
Kathleen Durber
01782 219147
Dekadurber@yahoo.com***

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