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Sunday 4th Oct Trinity 18 Proper 22

10.00am Family Communion

3.30pm Family Fun and Food

Mon 5th Oct

10am Mothers Union

Tues 6th Oct

10.00am Tots & Toddlers

4-8.30pm Guiding groups

Weds 7th Oct

10am Service of the word Catherine

11.30am St Benedict's Cafe

Thursday 8th Oct

9.00am Barclays Volunteer day

12 noon Welcome spaces

6.30pm Bell plate group

Friday 9th Oct

9 pm Compline on StBensfacebook

Sat 10th Oct

8.30 am Morning Prayer

Sunday 11th Oct Trinity 19 Proper 23

10.30am Joint service at Abbey Centre

4pm St Bens@4

St Benedict's Church
NORTHAMPTON
Newsletter 4th October 2026**Trinity 18**

St Benedict'sfacebook

Web: <https://www.achurchnearyou.com/church/16563/>Enquiries tel. 07564 605275 email: admin@stbens.uk what3Words: *then.lived.waters*

A warm welcome to our services at St Benedict's , especially if this is your first time with us. Please do join us, if you can, for coffee or tea and biscuits following the main Sunday Morning service .

**18th Oct 2026 Luke the Evangelist****Sides people** Juliette Dunkley, Jacqueline Hughes**Readers:** Enamarie Olasope, Jacqueline Hughes**Intercessions:** Liz Hodges**Offertory*** Keith Dunkley, Dawn Bolt**Counting** Alison Marlow, Chris Hunt**Coffee :** Dawn Bolt, Marion Angus**Junior church:** -**Cleaning:-** -

If you are on the rota to read or lead intercessions and cannot do them, please arrange a swop with someone else on the rota and let Richard Warr (07732638245) know- if a week before, or the church warden Marion if it's a last minute change.

4th Oct 2026 18th Sunday after Trinity

Annette Bashford, Jill Enstone

Liz Hodges, Bill Christie

Catherine Galvin

Keith & Juliette Dunkley

Marion Angus Geoffrey Brown

Catherine Galvin, Dawn Bolt

Connie +1

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FUTURE DATES FOR
Your diary
Sun 11th Oct 10.30am SNPC service ACBC**Mon 12th Oct** 10am Eco group meeting**Weds 14th Oct** 6.30pm PCC meeting**Mon 18th Oct** Mothers Union mtg speaker :
The Lewis Foundation**Sat 7th Nov** 6pm songs of praise for
Remembrance**Tues Nov 17th** Theological society -Issues
in Environmental theology. Rev M Hodson**Sun 29th Nov** 6.30pm advent service St
Francis & Therese**Sat 5th Dec** 11am-3pm Christmas Tree
Festival**Sun 6th Dec** 2.30pm Community Carol service
+ refreshments by Rotary- All welcome
6pm-8pm Christmas Tree Glow**Sun 13th Dec** Nine lessons and Carols Service**Mon 14th Dec** 6pm Carol singing at Tesco**Tues 19th Jan** 7.30pm SNPC mtg**Tues 9th Feb** 6pm Shrove Tuesday Pancakes
and Film**Sun 7th Mar Mothering Sunday**

8.30am breakfast 11.15 MU cake sale

Sun 14th Mar 11.30 APCM**No one is above the law**

The parable in today's Gospel could be summarised by saying that "No one is above the law." Institutions such as the Government, the judiciary, the police, the army, the monarchy, and the Church are subject to the law, as is every individual. But, at the same time, every institution and individual also comes under its protection. It is a fine principle. But in practice it is honoured in both breach and observance; for, when it comes to the law, we are all hypocrites, to some extent - to exceed a speed limit, even by a fraction, for a moment, is to commit a crime. Taking a paper tube of sugar from a coffee shop is theft, provided that you have no intention of returning it.

What has all this to say to our Gospel? It is hard for us to appreciate just how precarious life was in biblical times. The rule of law was not applicable equally to all. Wealth and influence made a difference to access to justice then (as they still do today). Back in Bible days, for all but the most serious threats, there was only the power of neighbourliness, and the fear of shame or shunning.

These lawless tenants had no legal right to the land. But who was there to stop them stealing it, if respect for (and fear of) the law did not? The landowner sends slave after slave and, finally, his son. But the tenants are now wholly invested in their own criminality. They do not stop to calculate the ultimate end of their sinning, much less the moral quality of it. They are driven by a sense of immediate advantage and an appetite for control. The message of the parable is stark: in the long term, those who flout the rule of law will pay for doing so, like those tenants. Those who inflict harm, even death, on others, because of finding sheer pleasure in dominating, must eventually be made to answer for their sins — not because God is a giant policeman totting up our penalty points, but because lawlessness is a form of denial of the gospel principle of neighbourliness. Those with money, power, and no conscience may think that anarchy is freedom. But gospel freedom means paying our debts, honouring our obligations, and influencing by example as well as precept. *Cally Hammond*