

CONNECT

The Magazine of the Trunch Group of Parishes

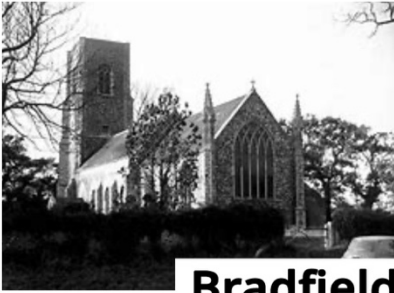


Autumn Days

-

*for Reflection
and
Remembrance*

*Our issue this month includes features on Bible Sunday
and on Remembrance, together with all our regular
features, including our church services and events.*



Bradfield



Gimingham



Knapton



Mundesley



Paston



Swafeld



Trunch



Café Church

SALLY'S LETTER

Hello Everyone,

Well the sun might still be shining more than usual for this time of year, but we are definitely moving fast through autumn towards winter. The trees are beginning to shed their leaves and the grass has slowed its growth.

We notice the changing seasons in our church year too. Having given thanks for creation, animals and the harvest, we turn our attention to remembrance and thanksgiving for family and friends who have died and for those who gave their lives in times of war for our freedom.

The season is rightly a solemn one. The upheaval and horror of bereavement and war is beyond words and the time for silence, symbol and reflection is essential. At our best this is what our churches can offer. We all need space to be able to grieve, individually and collectively. Also to take stock of where we are now and how we have been shaped by what has gone before. To look with open minds and hearts on our past and to determine to make Godly use of the gift of our time and freedom. And this includes keeping what we have inherited alive in our memories. But we should perhaps try to avoid being tempted to put on rose tinted spectacles about our past as we do so. Mistakes and atrocities occur in wars and can also happen in families. The best tribute to those who have gone before is not to keep the less glorious memories buried, but to learn from them. As for the future, well the past also teaches us that amazing things can happen when we work with God to bring about the kingdom for ourselves and others.

Jesus said: *'I have come that they might have life, and have it abundantly'* (John 10:10). However we understand Jesus' birth, ministry, death and resurrection, it is the beginning and end of all sacrifice given that new life might emerge. Our response? Remember the past and give thanks; face and grow through lessons learned, even those involving darkness, death and fear, and step deeper and deeper into that which is of light, life and love; for our own sake, for our world now, and for those who follow us.

All blessings,
Sally

EDITORIAL

Earlier this month, on 4 October, we celebrated the 800th anniversary of St Francis of Assisi. It made a fine climax to Creationtide, for it was a joyous day, with lively worship, including two delightful pet services. It was entirely appropriate to remember Francis and his life because all we know about him speaks to us of the glory of God's creation. Francis still takes us to the heart of what it means to be human. He challenges us to see nature as a magnificent book in which God speaks to us and gives us a glimpse of his infinite beauty and goodness. He is an inspiration for us all to follow in relation to our responsibilities for our fragile planet.

But the wider message of Creationtide should not be shelved as hours of daylight shorten and we head towards the winter months. We need to maintain our desire for good policies which protect our local environment here in Norfolk, and our wider concern for the world – the continuing questions of global warming and climate change.

There is incontrovertible evidence that God's creation is under threat – more so than at any time in human history. Agricultural zones are shifting across the world – bringing drought, especially to Africa, and raising the risk of wildfires everywhere. We are seeing changing animal habitats, extinctions of plants and animals, melting ice sheets. The world is experiencing an accelerating risk of permanent, irreversible, global change.

It is now seven years since the late Pope Francis invited the chief executives of the world's major oil companies to the Vatican. He reminded them that our ecological crisis threatened the very

future of humanity and our common home. He told them that a radical energy transition was needed to save planet Earth. He said, 'While civilisation requires energy...energy use must not destroy civilisation.' I would like to think that this message remains in the minds of the multinational companies, but the events of the last seven years make me doubt it. It is not just energy companies that have ignored the imperative, it is many of the world's richest and most powerful governments. The power of decision making on global energy strategy lies with them and with the governments of oil-producing nations (OPEC). But how can we stop global catastrophe when the mantra is, 'Drill, baby drill'?

The annual United Nations Climate Change Conference (COP31) takes place in Turkey between 9 and 20 November. It is the only decision-making forum on climate change that brings together almost every country on Earth. Year after year, the world's most vulnerable nations, especially Pacific island states and countries



with low, densely populated coastlines such as Bangladesh, have argued with increasing desperation for action rather than lip service from the richer, polluting nations. Christians – and members of other faiths – will be praying that this year it will be different. Please add your own personal prayers to help save our lovely, but endangered, planet.

POET'S CORNER

***Peter Brice** shares reflections from Mundesley Churchyard. These words enthralled those listening intently at **Sunday @The Hub** on 4 October. There are several poetic and spiritual allusions to notice. For example, the words in the penultimate paragraph come from the Benedictus, the song of Zechariah (see Luke 1:78-79).*

TIME AND ETERNITY

'I don't think we shall be doing that again,' she said, after seventy years together.

From the clifftop
the calm sea glistens in the sunlight.
A white ship sails north on the far horizon.
Waves gently lap the shore,
lull my senses,
let my mind muse.

An Ice Age glacier
formed the cliff on which I stand.
Ten millennia ago,
before the ice-melt filled the North Sea,
I could have walked across Doggerland.
When Jesus taught in Palestine,
our sea's edge lay some miles further out.
The sea has been greedy,
is greedy still:
in some tomorrow –
decades or a century hence –
it will undermine the cliff,

and our medieval church will fall into the sea,
as have others on this retreating coast.

In the quiet of the afternoon
the past becomes present.
Inevitably this familiar now
will become a future we cannot know.
We enjoy the grace of borrowed time,
though our energies fade,
though the world changes
in ways we can no longer grasp.
Our time will soon be past time.

Will our season of mellow thankfulness
then enter a cloud of unknowing?
Is eternity this timeless moment of stillness
on the clifftop?
Is this glimpse of Godlight enough for now?

In the tender compassion of our God
the dawn from on high will break upon us,
to shine on all who live in darkness,
under the shadow of death,
and to guide our feet into the way of peace.

In the beginning love... *In the end love...*
In the beginning God...
In the end God...

Peter Brice

4 October 2026, the feast day of St Francis of Assisi in the new Season of Creationtide.

I have borrowed Luke 1.78-79 from the Revised English Bible for the penultimate stanza, though I have altered one word.

You may hear echoes of T S Eliot, John Keats, C S Lewis, and the anonymous medieval

mystic who wrote The Cloud of Unknowing.

MUSINGS OF A CHURCH WARDEN

By Mundesley Church Warden, Bob White

Please forgive me if I swear
It's because I really care,
Sweet papers on the floor,
Hymn books behind the vestry door.
Normally all would be fine,
Whose been at the communion wine?
My job is easy, or so I'm told,
Maybe just maybe, I am too old.
I try to keep the vicar happy,
If I don't she might get crappy,
Amazing a little smile and a prayer,
Helps to show how much you care.
It's not making sure the wafers are in place,
Because if not, I am in disgrace.
Smiling through the sermon... and stifling a yawn,
Surely we all know when Christ was born,
Why, oh, why do they take so long?
Perhaps it will be better at Evensong
Then maybe not, who's to say
Let's hope they had a better day.
The service is over, the day ends,
Time to relax with family and friends,
But can you? - The phone rings,
What has been forgotten?
Not many things,
Nothing that can't wait till another day,
No one's here to have their say.
I just sit back and go to sleep,
My days nightmares I can keep.
Its sometimes strange, even odd.
A normal day, serving God.



Bob White

WHY DO WE CELEBRATE BIBLE SUNDAY?

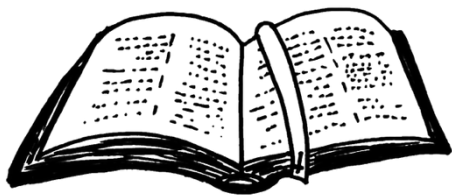
It is nearly five hundred years since the Church of England was established by Henry VIII. The story has been told in many TV dramas and books. Henry caused a split with the Roman Catholic Church mainly because he wanted to divorce his first wife, Katharine of Aragon, and to marry Anne Boleyn. The Pope refused permission, so Henry ignored his authority and founded the Church of England, while taking other drastic steps such as destroying and selling off the monasteries. We call this the Reformation, and religious change like this was happening all over Europe. In England, under the influence of Archbishop Thomas Cranmer, and especially after the death of Henry VII, the English Church became truly 'Protestant'.

Before the Reformation, our village churches were even more magnificent than they are now. They were ornately 'Catholic' – bright with images of God and his saints in carvings, paintings and possibly coloured glass, all produced by the finest craftsmanship the congregations could afford, drawing the village faithful to penitence and prayer. The buildings would be full of good smells – candle smoke, occasional incense, with herbs such as rosemary covering the floor. Everywhere there was a richness and extravagance that, for virtually all the people, could not be found anywhere else. The congregation needed to experience the scent, the colour – the tangibility – of heaven. It contrasted with their smelly and largely brutal life on the late English medieval manor. But they were also given – through the judgement scenes painted

on the walls – warnings of the perils of sin and the likelihood of hell!

It may have been home from home, a lovely place to come to and to pray, but the churches lacked one thing: there was no Bible, or at least no Bible in English.

Everything changed at the Reformation. Protestant reformers rejected the worship of graven images and the use of icons. They viewed the devotion of saints and images with suspicion and hatred. The shrines and places of pilgrimage were demolished and looted. Rood screens were stripped of



their paint and carvings; stone altars were replaced by plain wooden tables; candles and incense vanished. Wall paintings were white-washed, and most disappeared for ever. (We are very lucky to retain

examples at Paston and at Bradfield). Nearly every object or image which might inspire devotion or superstition was smashed or removed – if it could be reached. At Trunch and at Swafeld the screens survived, with much of their paint, although at Trunch the faces of the apostles were scratched out. Trunch also still has its painted medieval font canopy. Our group of parishes has more surviving ancient features than most other benefices. *And we have the Bible in English.*

If the physical state of the church changed in the mid-1500s, so did the worship. The congregation not only heard the Bible narratives, but they also had the English Prayer Book,

which was first published in 1549. The later 1662 version became the core diet for Christian worship and is still used today. The villagers still had their beautiful churches, but they were put to different uses. The chancel at Trunch, instead of being restricted to the local priest, became the village schoolroom. You may have seen the ink wells and the initials the schoolchildren carved in the stalls.

But the big change was the access to the Bible, the word of God, and the Christian teaching which came from the scriptures – especially the Gospels. As literacy developed, families would have acquired more familiarity with the stories of Jesus. Many could read for themselves; they no longer relied on wall-paintings, or medieval mystery plays. The form of religion changed dramatically – to the disappointment of some – but the great advantage was that we gained the richness and the blessing of scripture.

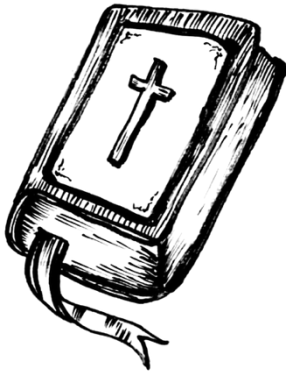
Why is the Bible so important in Christian life?

The Bible is still our fundamental guide to Christianity. But why do Christians use a textbook that is nearly 2000 years old – or up to 3000 years if you look at the Old Testament? We are using an ancient textbook as a guide to modern life. Nonetheless, it works, because it is first and foremost a *witness* – *it testifies*. It testifies to an ancient people; to a specific person, Jesus; and to modern people.

In John's Gospel, Jesus boldly claimed that the scriptures – that is, the Hebrew Bible we now call the Old Testament – witnessed to him. *'You search the scriptures because [you think it will be the key to] eternal life. [But the scriptures] testify on my behalf.* (John 5:39). That was an incredible claim,

but it is valid. Christians have always recognised that elements of the Old Testament point to a future saviour; the prophecy – especially in Isaiah and the Psalms – points to a *suffering* Messiah, a servant of the people, one who would give his life for others. We believe those ancient scriptures point to Jesus and his message. It is one of the pillars of our faith.

The New Testament writers continued the theme, especially the Gospel writers. They testify to the ministry and achievements of Jesus of Nazareth. And they testify to a new



definition of God's chosen people – the Christian communities. The Acts of the Apostles describes the way the Christian message spread across the Mediterranean world; and, as we know, eventually Christianity went global. So, the Bible testified to an ancient people; it testified to Jesus; it continues to testify – about Jesus, for a modern people – modern Christians.

Of course it must be read carefully. We often need to place the Bible's teaching into the context of modern life. Nonetheless, the principles hold fast; Christian ethics emerge from the scriptures, and they are still up to date. We can indeed use our ancient textbook to gain modern wisdom.

Bible Sunday is celebrated this year on 25 October. So let us give thanks for the way scripture shows us the true way of life.

NOVEMBER DAYS

November is a month for memories, and for recognising that we belong to a community of saints and loved ones – a company that transcends death.

All Saints' Day (1 November) is a celebration of the lives of men and women who have been exceptional servants of God. We may not worship them nowadays, as was the custom in medieval days, but we can still admire their example and learn from them how the grace of God can encourage his followers to remarkable deeds of courage and love. The Commemoration of the Faithful Departed (known as All Souls' Day) on 2 November celebrates the saints in a more local and intimate way. We quietly remember with thanksgiving the people we have known, especially loved ones from our own families – perhaps those who gave us life, or brought us, through their kindness and good example, into faith in Jesus Christ.

Remembrance Sunday (8 November) is a day to reflect on the issues of war and peace. It is always marked with solemn services on the Sunday closest to 11 November, the date of the armistice of World War I. It is quite remarkable that – well over a hundred years later – the memory of that terrible conflict remains so vivid in our consciousness. The rows of war graves in northern France and Belgium remind us of the many thousands of young people who gave their lives; and each town and village has its own memorial, usually within or just outside the local church, naming those who fell in World War I and World War II. Remembrance Sunday is also a time

to reflect on the continuing tragedy of contemporary wars, especially in the Middle East and Ukraine.

The annual cycle of the Church's year ends on 22 November, when we hold the Feast of Christ the King – marking the universal sovereignty of Jesus Christ. It is a fitting day of celebration when we use the famous prayer:

'Stir up, O Lord, the wills of your faithful people; that they, plenteously bringing forth the fruit of good works, may by you be plenteously rewarded; through Jesus Christ our Lord.'

We should think about this prayer as we approach the wonderful, mysterious season of Advent, which begins on Sunday 29 November. It is *not* just a reminder to make our Christmas puddings!



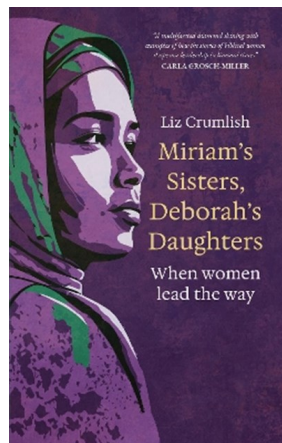
BOOK REVIEW

by Amy Shepherd

Miriam's Sisters, Deborah's Daughters

Liz Crumlish, Canterbury Press, £14.99

This easy-to-read book provides a perspective into the matriarchs within the Bible. Each chapter is short and focused, reimagining the stories of women that all too often are abandoned as footnotes, and concludes with a thought-provoking poem. I hope to quote from this book in both preaching and Bible studies. Liz Crumlish's creative and encouraging retelling of the famous (and not so famous) stories and testimonies of women provides a fresh perspective of their role in God's calling. Her ability to suggest character to unnamed matriarchs creates a space that engages motivation and a longing for equality. I especially enjoyed the focus of encouragement to aim for Christ-like behaviour as opposed to biblical. The use of humour and compassion is soaked into the text, forming an accessible yet deeper look into lives often neglected. The book has a focus on leadership and how we can use and be inspired by these women whilst also remaining realistic for our modern age. A fantastic read for anyone navigating leadership, or seeking to gain fresh perspective on neglected narratives within the Bible.



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CHURCH SERVICES IN OCTOBER AND NOVEMBER 2026

*Our traditional Sunday services begin at 9.30am, except at Trunch
which is at 10am*

Sunday 18TH October 2026 – St Luke’s Day (Healing)

09:30, Holy Communion, St Peter & St Pauls, Knapton, NR28 0AD

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

Wednesday 21st October 2026

10:00, Mundesley Community Hub, NR11 8BE

Sunday 25th October 2026 – Bible Sunday

09:30, Holy Communion, St Margarets, Paston, NR28 9TA

10am Morning Prayer, St Botolph’s, Trunch, NR28 0PZ

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

Wednesday 28th October 2026

10:00, Mundesley Community Hub, NR11 8BE

Thursday 29th October 2026

10:00, Morning Prayer, St Nicholas’ Church, Swafield, NR28 0PE

Sunday 1st November 2026 – All Saints’ Day

09:30am, Holy Communion, All Saints, Mundesley, NR11 8BE

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

12:00, Silent Prayer, St Giles, Bradfield, NR28 0NX

15:00 **All Souls Service**, All Saints, Mundesley, NR11 8BE

CHURCH SERVICES IN NOVEMBER 2026

Wednesday 4th November 2026

10:00, Mundesley Community Hub, NR11 8BE

Remembrance Sunday Sunday 8th November 2026

10.00 **Said Communion**, St Botolph's, Trunch,
NR28 0PZ

10.45am **Royal British Legion Act of Remembrance**,
St Botolph's, Trunch, NR28 0PZ

12.00 **Bomb Memorial Service** - Mundesley
Promenade



Sunday 8th November 2026

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

14:00, **'Spirituality and Art'**, All Saints, Mundesley, NR11 8BE

Wednesday 11th November 2026

10:00, Mundesley Community Hub, NR11 8BE

11:00 **Remembrance Service**, All Saints, Mundesley



CHURCH SERVICES IN NOVEMBER 2026

Sunday 15th November 2026

09:30, Holy Communion, SS. Peter & Paul, Knapton, NR28 0AD

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

Wednesday 18th November 2026

10:00, Mundesley Community Hub, NR11 8BE

Sunday 22nd November 2026 – Feast of Christ the King

09:30, Holy Communion, St Margarets, Paston, NR28 9TA

10am Morning Prayer, St Botolph's, Trunch, NR28 0PZ

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

Wednesday 25th November 2026

10:00, Mundesley Community Hub, NR11 8BE

Sunday 29th November 2026 – Advent Sunday

09:30, Holy Communion, All Saints, Gimingham, NR11 8HF

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

15:00 Advent Carol Service, All Saints' Church, Mundesley

ALL WELCOME!



ST NICKS ARTS CENTRE



FORTHCOMING EVENTS INCLUDE:

Metropolitan Opera live:

Thursday 22 October 7.00 pm - **Verdi's Macbeth**

Royal Opera House live:

Thursday 12 November 7.00 pm - **Bizet's Carmen**

Talk: A History of English Garden Design by Duncan Cargill:

Thursday 19 November 7.00 pm

National Theatre live:

Thursday 3rd December 7:00pm – **Golden Boy by Clifford Odets**

Trunch Candlelit Concert (St Botolph's) 5 December 7:30pm

For further details and tickets: www.st-nicks.co.uk or 01692 402624

WHAT'S ON AT MUNDESLEY COMMUNITY HUB

All events at Mundesley Community Hub are open to all, free of charge (apart from Lunch Club which is £5pp) with contributions greatly appreciated.

MONDAY

Mundesley Together 9:30 – 11:30 **NEW!**

an inclusive support group for everyone; parents/caregivers, babies, toddlers, home educating, elderly, lonely, struggling, unwell, recovering... we are here for you

TUESDAY

The Warm Hub 15:00 – 17:30

You are warmly invited to join us at the Mundesley Community Hub to share a two-course meal, enjoy the heating and use the space for whatever you would like. Be that card games, a catch up with friends (or meet new ones!), reading a book, pop along and see what Mundesley Warm Hub can do for you.

Questions of faith 18:00 – 19:30

an informal discussion group for any questions about religion, faith or spirituality led by Dr Rev Sally Myers - *"There's no such thing as a silly question!"*

WEDNESDAY

Holy communion 10:00 – 11:00

A seated Holy Communion service (without hymns) held in Mundesley Community Hub (opposite the Parish Church). Every Wednesday morning at 10am. Everyone is very welcome, and the service is followed by coffee & other refreshments

Memory Lane Café 13:30 – 16:00

Memory Lane Café is a friendly, safe environment for people with dementia, their carers and anyone who would like to come along for a chat over tea, coffee and refreshments. We have music,

activities and entertainment for all to enjoy. Memory Lane dementia Café is free for all to attend. For further information or if you would like to volunteer with us, please contact: MemoryLaneCafeMundesley@gmail.com

THURSDAY

NEW! Hub Beanie Club 15:00 – 17:30

Come along to our Hub Beanie Club to meet new friends and share beans on toast together. Games and free play available too.

Thursday Lunch Club 12:00 – 14:00

Come and join us at our Lunch club, all are welcome to partake in a 2-course meal, every third Thursday of the month. We open at 12 and lunch will be served at 12:30. We ask for a suggested donation of £5 a head.

FRIDAY

Friday Community Cafe and Larder 9:00 – 12:00

The community larder is open to all, helping to reduce food waste in our local community. Anyone can add to the larder from their allotment/vegetable patch and anyone can take away food regardless of their circumstances. We offer wholesome food as well as good company. All welcome – pop in and be part of the community!

SUNDAY

Sunday @ the Hub 11:00 – 12:00

an informal way to explore church and worship in a creative style.

Please come along with the whole family (all ages welcome) at 11am for a service. There will be refreshments before, during and after. See you there!

Mundesley Community Hub, NR11 8BE

ALL WELCOME!

OUR PASTORAL TEAM OF AUTHORISED PASTORAL ASSISTANTS



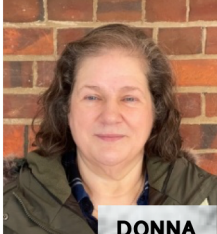
BOB



JANE



DOREEN



DONNA



AMY

HOW ARE YOU, TODAY?

If you, or someone you know, may benefit from a listening ear, please do let us know and we would be happy to spend some time with you.

IF YOU'D LIKE TO TALK, WE ARE HERE TO LISTEN

Authorised Pastoral Assistants (APAs) are trained and authorised to engage in pastoral ministry on behalf of the local church, working as part of a team of clergy and laity. All Authorised Pastoral Assistants focus on pastoral care, but an individual's ministry varies according to their gifts and skills, and the local situation. In all cases, the ministry calls for a loving and compassionate heart, and a willingness to listen and support those in need.

*Please contact our pastoral team at:
pastoralteam@trunchgroup.org*

INEQE SAFEGUARDING SURVEY



As part of the audit process, the team from INEQE Safeguarding Group would like to engage with a wide spectrum of individuals from

diocese, parishes and cathedral communities through online surveys. These surveys will act as a mechanism through which individuals can comment on matters relevant to the audit's focus. **The survey can be taken anonymously.**

The survey's close on **11 November** *but this date will sneak up faster than we think!* - Your feedback really matters!

You can find the survey here:

ineqe.com/churchofengland/norwich/

or use the QR code:



*A huge thank you from the
Trunch Group Ministry team
for taking part.*

*If you have any
issues/questions, please do
talk to Rev Sally*

SOME PARISH CONTACTS

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rectortrunchgroup@gmail.com

Canon John Carr 01263 720788

carr.ide@btinternet.com

Revd Jenny Lodge 01263 649020

(working days; Tue, Wed, Fri, Sun)

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allisonjackson0756@hotmail.com

Editors of Connect: Amy and Keith Shepherd

(amy@trunchgroup.org)

and Dr Peter Clough (clough868@btinternet.com)



*Don't miss the next issue of
Connect which will be our Advent-
Christmas issue. It will be
available in the week of 22-28
November, just before Advent
Sunday.*