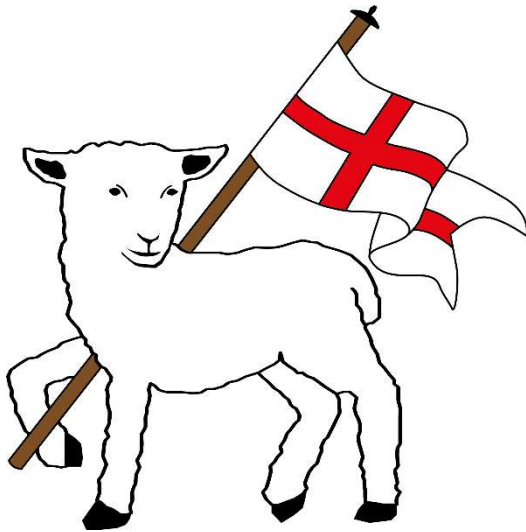


AUGUST 2025

**The Parish of Kidmore End
& Sonning Common**

The Lamb and Flag



The parish magazine of

**St John the Baptist Church, Kidmore End
and
Christ the King Church, Sonning Common**

70p

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James normally takes Mondays off		
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Revd Sarah van der Watt	Telephone Email	07508 898515 revsvdwatt@gmail.com
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The parish website can be found on <https://www.achurchnearyou.com/church/166>

FROM THE RECTORY

Dear Friends – As we move into August, which is for many of us a quieter time of year, I have been thinking more about the value of silence. It's partly, I realise, a matter of personality. To use somewhat simplistic terminology, I am an introvert. I have always valued time on my own, as well as periods of silence. Some other people are extraverts, who are energised by activity and the presence of others - and I mean no value judgement, as if one is better than the other. Whether one is more of an introvert or more of an extravert seems largely a matter of genetics and upbringing.

Nevertheless, I would argue that carving out times of silence and solitude can be valuable for all of us. Many of the qualities and activities commended by the world's spiritual traditions depend on a measure of focus and quiet. How can we discern the right path or make the right decision if we are distracted by noise and activity? And how can we reflect on the past if we don't achieve a measure of temporary freedom from the many current demands and tasks that assail us?

In our Christian tradition there is another key reason for trying to safeguard periods of silence and solitude. For in the teaching of the earliest exponents of Christian spirituality (the Fathers and Mothers of the Church), it is in silence that one encounters God. They presented the 'desert' (both literally and metaphorically) as a place of spiritual encounter. Just as Moses met God in the burning bush, **and Jesus** sought communion with his Father in the wilderness, so can we.

In recent years I have been exploring a meditative spiritual practice called 'Centering Prayer,' which aims to be a way of engaging with what the Christian tradition calls 'contemplative prayer,' a silent resting in the presence of God. Centering Prayer is very simple, and it enables us to get beyond the outer and inner distractions of our lives in order to encounter the God beyond all thought and image, who is Love. You might be interested in reading more about it here: <https://www.contemplativeoutreach.org/centering-prayer-method/>. If this interests you, please let me know. If there are a few of us, we might set up a small group to talk about Centering Prayer and practise it together.

Whether our August is busy or reasonably 'quiet,' may we find ways of embracing silence (however brief) in order to reconnect with what St Paul called 'Christ within us, the hope of glory.'

God bless

James

WHERE TO JOIN A SERVICE IN AUGUST

Date	CTK	SJB	All Saints
3 August			10.30 Benefice Eucharist
10 August		11.15 Benefice Eucharist	
17 August			10.30 Benefice Eucharist
24 August			10.30 Benefice Eucharist
31 August	09.30 Benefice Eucharist		

Please check the weekly bulletins in case any of the planned arrangements are changed.

PUBLICITY CO-ORDINATOR

The PCC has appointed Sue Jones as publicity coordinator for parish events (concerts, flower festivals, plant sales etc.). Her email address is sue@jones13.co.uk. When planning such events, please do contact Sue, so we can make sure that we communicate with as many people in our local communities as we can. Many thanks to Sue for volunteering to take on this important role.

OXFORDSHIRE HISTORIC CHURCHES TRUST – RIDE AND STRIDE – SATURDAY 13 SEPTEMBER

This year's Ride & Stride for Churches event takes place on Saturday 13 September. It is organised by the Oxfordshire Historic Churches Trust (OHCT), an organisation which aims to provide funding to help local communities repair, maintain and improve historic churches. Last year, thanks to the tremendous efforts of those who took part and those who welcomed riders and striders to our churches,

we raised a total of £1320. Half of this amount went to OHCT, and the remaining half to our own church funds.



As both St John's and Christ the King have benefitted from OHCT grants in the past, we are keen to support this year's Ride & Stride, but we need you! Could you offer any help, either by being sponsored to walk or cycle to churches on the day, or by sponsoring someone who is taking part, or by offering an hour or two of your time on the day at either of the churches to welcome visitors and to offer refreshments (you can be sponsored to do this too!)?

It's a great way to visit the many and varied churches local to us, and further afield. Do have a look at the OHCT website (<https://ohct.org.uk/ride-and-stride/>) for more details. If you would like to volunteer in any way, or would like to request a sponsorship form, or any other details, get in touch with Karen (karenbroadbent@hotmail.com). It would be wonderful to match or surpass the amount raised last year!

Finally, by way of information the Trust (OHCT) awards grants to churches around the diocese for projects or repairs and restorations. At its February 2025 Council meeting, the Trust resolved to distribute £172,000 in various amounts to 12 churches. Four churches received £20,000 each. Locally, Holy Trinity Church, Henley on Thames received £1,500 in addition to an earlier emergency grant of £3,000. These awards enabled the Henley Holy Trinity PCC to attend to rainwater goods and the roof.

Karen Broadbent

WHAT IS IN THE LECTIONARY FOR SEPTEMBER?

The Saints' feast days are St Matthew, Apostle and Evangelist on 21 September and St Michael and All Angels on 29 September.

Other feasts and commemorations include, Gregory the Great, Bishop of Rome, Teacher, 604 on 3 September, Birinus, Bishop of Dorchester (Oxon), Apostle of Wessex, 650 on 4 September, the Birth of the Blessed Virgin Mary may be celebrated on 8 September, John, Chrysostom, Bishop of Constantinople, Teacher, 407 on 13 September, Ninian, Bishop of Galloway, Apostle of the Picts c.432 on 16 September, Hildegard, Abbess of Bingen, Visionary, 1179 on 17 September, and Lancelot Andrewes, Bishop of Winchester, Spiritual writer, 1626 on 25 September.

The Book of Common Prayer Lectionary marks Lambert, Bishop of Maastricht, Martyr, 709 on 17 September.

The Accession of King Charles III may be observed on 8 September.

PARISH SHARE AT ARCHDEACONRY LEVEL AT 30 JUNE 2025

Archdeaconry	Amount paid	Outstanding	% Paid
Berkshire	£ 2,926,919	£ 2,988,264	49.5
Buckingham	£ 3,024,520	£ 3,802,334	44.3
Dorchester	£ 3,078,198	£ 3,147,585	49.4
Oxford	£ 764,389	£ 1,040,756	42.3
Totals	£ 9,794,026	£10,978,939	47.1

The summary table above shows how each of the four archdeaconries have contributed to their assigned parish share amounts at 30 June 2025. At this stage last year the aggregate contributions totalled £9,463,767. Henley Deanery has contributed £250,451 which is 36.7% of the assigned amount. By 30 June 2024 Henley Deanery had contributed 33.9% of the 2024 assignment.

ST AUGUSTINE OF HIPPO COMMEMORATED ON 28 AUGUST

After St Paul, who was the most influential Christian writer ever? Arguably, St Augustine of Hippo (354 – 430), whose feast-day is on 28 August. He lived and wrote in a time of social and spiritual chaos. The Roman Empire was collapsing, the world was about to slide into the dark ages, and the Church was under serious threat from both heresies within and paganism without.

What St Augustine wrote at this time helped the Church both to avoid perversions of Christianity, and to stand strong and unafraid amongst the violent tumult of the times. His writings held sway over Christianity for the next 15 centuries or so and still heavily influence us today.

Augustine was born at Tagaste, in modern Algeria. His father was a pagan, but his mother, Monica, was a Christian. After studying rhetoric at Carthage to become a lawyer, Augustine instead became a scholar-philosopher. He abandoned Christianity for Manichaeism and lived with a mistress for 15 years. He moved to Rome and then Milan to teach rhetoric, but slowly grew disenchanted with Manichaeism.

After a long interior conflict, vividly described in his ‘Confessions’, Augustine was converted and baptised a Christian in 386-7. He returned to Africa in 388 and joined some friends in establishing a quasi-monastic life. He was ordained priest in 391, and four years later became coadjutor-bishop of Hippo. From 396 until his death in 430 he ruled the diocese alone.

Augustine had a brilliant mind, an ardent temperament and a gift for mystical insights. Soon his understanding of the Christian Revelation was pouring forth in his many voluminous writings.

So, what did he write? Most famous is ‘The Confessions’, the sermons on the Gospel and Epistle of John, the De Trinitate and the De Civitate Dei. This last, ‘The City of God’, tackles the opposition between Christianity and the ‘world’ and represents the first Christian philosophy of history.

Many other works were undertaken in his efforts to tackle various heresies: Manichaeism, Pelagianism, or Donatism, and led to the development of his thought on Creation, Grace, the Sacraments and the Church.

Augustine’s massive influence on Christianity has mainly been for the good. Few others have written with such depth on love, on the Holy Trinity and the Psalms. (The preamble to the marriage service in the Book of Common Prayer is closely based on Augustine.) But his views on Predestination and some of his views on sex (that it is the channel for the transmission of Original Sin) have since been mainly ignored by the Church.

As bishop, Augustine fearlessly upheld order as the Roman Empire disintegrated around him. By the time of his death, the Vandals were at the very gates of Hippo.

DEPICTION OF ST AUGUSTINE OF HIPPO AT ALL SAINTS' CHURCH



One of the windows in the north aisle at All Saints' provides a depiction of St Augustine of Hippo. The window is a memorial to Nicholas John Cottle whose untimely death occurred in 1990.

Nicholas was a licensed reader in the parish who had a particular interest in the place of children and families in worship. He also served as a parish councillor and a chaplain to Reading Prison.

The wording around the inner section of the window says, **Study to show yourself approved unto God.**

WHERE DID THE HYMN, YE SERVANTS OF THE LORD, COME FROM?

The lyrics were written by Philip Doddridge (1702 – 1751) and it was first published in *Hymns founded on various texts in the Holy Scriptures* in 1755.

The inspiration for the lyrics comes from Luke, Chapter 12, verse 35 onwards:-

35 Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Although the parish hymnal suggests the hymn for Trinity 8 (as the gospel reading follows Luke), it can also be appropriately sung in Advent.

Philip Doddridge was educated at a private school in St Albans from age 13 – the same year in which he lost his father. During this period, he became acquainted with Dr Samuel Clark the minister at the local Congregational Church. Despite joining the Church of England, he eventually decided to pursue ministry, but in the Congregational Church. He became a pastor in Hinckley, and then ministered at Kibworth until 1729. Thereafter he became minister at Castle Hill Church, Northampton. Here he persuaded a medical doctor, an avowed atheist, to convert to Christianity and they became great friends. So much so that the two founded a hospital that gradually accommodated 400 beds. Doddridge's friend, Dr Stonehouse, attended him when he became ill with consumption. The doctor advised overseas travel and Doddridge set sail for Lisbon with his wife. A few days after landing there he died peacefully. The hymn is one of over 400 written by Doddridge and published after his death.

The tune set to the lyrics in *Hymns Ancient and Modern* 1861, and which has stood the test of time, is *Narenza* derived from a 16th century German Catholic tune and adapted by William Henry Havergal (1793 – 1870).

THE RT REVD BARRY HILL, BISHOP OF WHITBY, REFLECTS ON ORDINARY TIME ON THE FIRST SUNDAY AFTER TRINITY

The video of this reflection may be found on the Diocese of York website.



The Rt Revd Barry Hill

Today is the first Sunday after Trinity Sunday, and it's the first of many Sundays through the summer, and indeed, for half of the whole year plus one Sunday, normally, where we wear green, if you wear liturgical colours in your church. It is the colour of ordinariness, and this is so-called 'ordinary time'.

We may think - if only we had a mountaintop experience of God, if we'd encountered Jesus as the disciples had. Today's gospel reading is a complex and disturbing and

inspiring reading about a man from whom Jesus cast out demons into pigs that jump off a cliff. I've got three minutes. There is no way I'm going to be answering all the questions this may raise. My point is, we often think that if we had an experience like that of those first disciples, then all would be well, and we would follow Jesus faithfully wherever we go and we would have no more questions. And yet, what ordinary time reminds us, and the reason I'm filming this from a messy kitchen where, even though I'm a neat freak, (we haven't done the washing up from meetings earlier) and dinner, frankly, is a bit late and I'm giving it a bit of a stir, although it's a bit performative because to be honest, my wife cut it all up earlier. I'm just filming it here for the sake of the sermon.

My point is that ordinary time, the greenness of the year, the half of the year we use green, is about finding Jesus, not on the mountain tops, but about finding Jesus in the ordinary, about developing a theology of the household that is as strong as our theology of the temple. We may think if we've had those mountaintop experiences, all will be well. And yet, the same disciples that saw the most astonishing mountaintop experience in our reading today are the same ones, and some of whom

deny Christ. Peter, literally on a mountaintop, meets Elijah and Moses and Jesus, and yet is almost in the next page of our scriptures, the one to deny even knowing Christ.

It is about finding God in the ordinary things of life, finding Jesus in the washing up, in the washing, in the shopping, our bank accounts are perhaps the most theological documents after the scriptures that most of us have in our houses. Finding God in the ordinary on the Monday to the Saturday which this greenness of the Church's year into which we now enter invites us.

So may God bless you in the chaos, in the mess, in the Monday morning and the Thursday afternoon and the Friday evening every bit as much as the Sunday mornings from which we are sent into the week ahead. Amen.

NEARLY £30 MILLION DISTRIBUTED TO FOUR DIOCESES TO SUPPORT PARISHES TO SHARE THE CHRISTIAN FAITH

These awards target work to support parish revitalisations, new congregations, parish growth and mission to children and young people.

The **Diocese of Birmingham** has been awarded £17.8 million by the Strategic Mission and Ministry Investment Board (SMMIB, or Board) towards the first phase of a programme to share the Christian message, supporting all parishes to grow, with a focus on outer estates, rural areas and areas of deprivation.

The Diocese aims to increase the number of young active Christians, to revitalise Christian communities and to support parishes with mission and deepening the faith of their congregations. The funding will enable the nurturing of new and existing leaders for mission and ministry in communities across the diocese.

An initial 47 parishes across the Diocese have already been identified as priorities for investment in mission and support to grow and to deepen the faith of their congregations. The programme will also fund two new 'flourish' churches for school communities.

The **Diocese of Liverpool** has been awarded £6.2 million for the first three years to support mission plans for every church. This includes investing in youth ministry,

supporting growth through resource churches and new worshipping communities and streamlining administrative burdens, releasing clergy and lay leaders to focus on leadership and mission.

Interim Bishop of Liverpool, Ruth Worsley, said: “Last week I confirmed 27 children and young people in Wigan who want to take their own next steps in following Christ. This grant gives us the opportunity to build on some of the fabulous mission and ministry being done all around the diocese in growing the faith of the youngest and ensuring their voice is heard throughout the church and diocese.”

The Diocese of Chichester has been awarded £1.9 million towards the first phase of a decade-long programme of revitalising parishes, mission and ministry to children and young people and leadership development programmes focused on mission. It has been invited to submit further proposals subject to approval for the next stage of the work, including “apostolic partnerships” – church planting and parish revitalisations - and children and youth workers.

The Bishop of Chichester, Martin Warner, said: “This is really welcome news and we look forward to seeking approval for the remaining funding for our strategy.”

Finally, **the Diocese of Salisbury** has been awarded £1.6 million for the first phase of work towards establishing a network of 13 ‘mission hub’ churches in rural, market towns and urban communities. The hubs will partner with other churches in mission and revitalisation work. The SMMIB has invited the Diocese to submit further plans for consideration in support of this programme.

GENERAL SYNOD JULY SESSIONS – PAROCHIAL FEES

Within parishes parochial fees is a topic with which most parishioners may not be too familiar unless they have paid fees in the past. Incumbents and PCC treasurers of necessity are involved with fees week in – week out.

With apologies to anyone who knows parochial fees inside out, the Archbishops’ Council sets a table of fees each year which apply in general to what may be termed ‘life events.’ So, there are fees prescribed for marriages, funerals, burials, memorials in churchyards and some miscellaneous tasks such as searches in historic registers. The fee table is quite complex in respect of funerals and burials. Most, but not all fees, are apportioned between the Diocese and the PCC. And where services are

taken by retired clergy or self-supporting ministers (with permission to officiate) they may claim two thirds of the fee apportioned to the Diocese.

The General Synod tabled an information paper (GS Misc 1420 – Update on Parochial Fees) and arranged a fringe meeting at last month's sessions to assess to what extent the current fees and the fee table are 'fit for purpose' and to identify if there is consensus within General Synod for change and the nature of that change.

Across the Dioceses and the wider Church of England there is a range of views on parochial fees. At either extreme there are some who would like to see the fees abolished and some who want to maintain the status quo. Those who favour abolition presumably hold the view that fees are a deterrent to outreach ministry and, in some cases believe that more income would be generated from donations in lieu of fees. There is another view that dioceses and parishes might be given discretion to opt out of statutory fees to pursue their own policies.

Not surprisingly the issue bristles with complexities. If a parish opts out which is geographically close to a parish which applies fees the 'postcode lottery' inconsistencies will become very apparent locally. Also, the fees are formally set by Parliament and they might not consent to change. At the moment, parochial fee income is quite significant – possibly £70m per annum. Loss of the portion due to the Dioceses would impact the reward to ministers with permission to officiate and could impact parish share arrangements. So, there is a view that the current regime should continue and a natural desire not to introduce new arrangements which might be accompanied by added administrative burdens on incumbents, PCC's and their treasurers. The fringe meeting to review parochial fees was set for Monday 14 July at the General Synod. We await official feedback on the meeting outcomes.

PYRAMID ORCHID



This is a first sighting of a Pyramid Orchid in St John's churchyard.

It shows that our aim to get a balance between encouraging wildlife and native plants whilst keeping other areas tidy is showing promise. This is the essence of an ecologically maintained environment. Currently the Ox Eye daisies and wild

grasses have been left to flower and then set seed. Once this has happened, they will be cut back to allow the area to regenerate.

We are very proud of our orchid and look forward to seeing more of these as they become an established feature each year. There is also a great variety of wildlife to be seen according to the seasons. Look out for these as you pass through our very lovely churchyard.

Jill Pound

THE TRANSFIGURATION – 6 AUGUST

Lester Amann of the Parish Pump gives us his perspective on what he acknowledges is an unusual story.

It's an unusual story. One day, Jesus is with three disciples on a high mountain in Galilee, when His appearance dramatically changes. Also, Moses and Elijah suddenly appear, and from a cloud comes the voice of God. What is this all about?

This event was witnessed by James, Peter, and John. They were close friends of Jesus. In the future, they were to become prominent leaders in the Early Church. They needed to see something special that would help them remember Jesus in the difficult years ahead. They had a glimpse of Christ in His divine glory. His face shone like the sun and His clothes turned white as light.

While this was an extraordinary sight for the disciples, it served to encourage Jesus who once had glory and majesty in Heaven. One day He would have it again. But firstly, He had to fulfil His mission: to suffer on the cross and die.

Why were Moses and Elijah standing with Jesus? Moses was the giver of the Law and Elijah represented all the prophets. They had pointed people to the promised Messiah. Jesus was about to complete God's plan of salvation.

God's voice was heard to remind Peter there was no need to build shelters. They were not going to stay on the mountain. God spoke to get the disciples to fix their attention on Jesus. The wonder of the Transfiguration was a short interlude before Jesus had to return to His work and subsequent death on the cross.

This story is a reminder that our times of spiritual blessing have to be followed by down-to-earth commitments and responsibilities. In the same way that Jesus gave

His friends a glimpse of His awesome glory, to help them face challenging and traumatic times ahead, our special times in His presence are provided to encourage us and equip us for the trials we may have to face.

Our journey through life may sometimes rise to the peaks but we can't stay on a 'high' all the time – no matter how much we want it! We have to descend to face everyday challenges if we are to fulfil our calling in Christ. From *our* mountain-top experiences we all need to find a balance between times alone with God and serving Him in the company of others.

THE COLLECT FOR THE FEAST OF THE TRANSFIGURATION

As this Collect will generally only be heard when the Feast of the Transfiguration falls on a Sunday, it's worth repeating it here.

Father in heaven,
whose Son Jesus Christ was wonderfully transfigured
before chosen witnesses upon the holy mountain,
and spoke of the exodus he would accomplish at Jerusalem:
give us strength so to hear his voice and bear our cross
that in the world to come we may see him as he is;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

ST BARTHOLOMEW THE APOSTLE – 24 AUGUST

Although Bartholomew was one of the twelve disciples references to him in the Gospels and the Acts of the Apostles are rather limited. The name Bartholomew is derived from Aramaic as Son of Tomai and he is believed to have been born in Cana in the first century and may have been martyred in Armenia around AD 69 – 71.

Tradition has it that after the Ascension Bartholomew went on missionary trips to India and eventually Armenia. He seems to have made an impact in Armenia as it became the first state to adopt Christianity in 301. Along with his companion, Jude, they became patron saints of the Armenian Apostolic Church.

TWENTY NEW DEACONS ORDAINED AT CHRIST CHURCH CATHEDRAL

On Saturday 5 July two services were held, led by the Bishop of Buckingham and the Bishop of Reading respectively in which a total of 20 deacons from across the Diocese were ordained. Some are joining ordained ministry early in their lives, whilst others are retired. Apart from those who will remain as a distinctive deacon, they will be ordained priest next year.

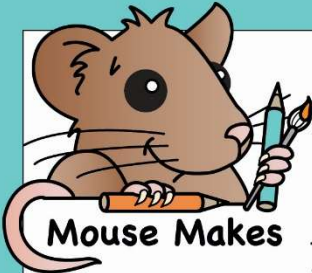
During his sermon, Bishop Steven said his prayer for the deacons would be to have bigger hearts, something which is spoken about in the ordination service itself.

He added: “To love is absolutely the heart and centre of what it means to be a Christian and at the heart of what it means to be a deacon or priest or bishop. All too often we lose that focus in all the complexities of our work and all there is to do. I think as a church at this present time we need to see again more clearly that the primary calling of the ordained is to love.”

THE RT REVD ANTHONY RUSSELL RIP

Bishop Anthony died on 9 July aged 82 after a long illness. He was Bishop of Dorchester from 1988 – 2000, and then Bishop of Ely until his retirement in 2010. As Bishop of Dorchester, he was closely involved in the nomination and appointment of Graham Foulis Brown as Vicar of Kidmore End in 1990 and presided over Graham’s installation. His funeral service is due to take place on 14 August at All Saints’ Church, Cuddesdon.

CENTRE SPOT FOR YOUNGSTERS

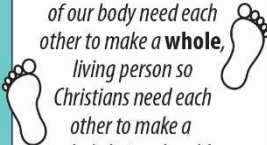


" Just as a **body**, though **one**, has **many** parts, but all its many **parts** form one body, so it is with **Christ**. For we were all baptised by one **Spirit** so as to form one body... Even so, the body is not made up of one part but of many...

...Now you are the body of Christ, and **each** one of you is part of it." from 1 Corinthians 12:12-27



Just as the different parts of our body need each other to make a **whole**, living person so Christians need each other to make a whole living church!

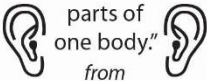


K N E E S
J O W H O L E
T E E T H H Q J V
E A F H E A D O E
Y C F M A N Y I R
H E B O D Y N Y
C E Y E S D E F
H T K C P M D I
R U Q U I O I N
I N F T R U F G
S I M O I T F E
T O G E T H E R
O N O S E A R S
N G D B Q I E N
G I W O U A N F
V U F A P A R T S M
K E T L R L M V Y D
B W S L E G S Q E B

Look in the Bible verses for the words written in **bold** then look for these words too!
GOD • TOGETHER • EQUAL • ALL • EVERY
HEAD • EYES • EARS • MOUTH • TONGUE
TEETH • NOSE • ARMS • HANDS • FINGERS
LEGS • KNEES • FEET • TOES • GIFTS



"Though we are many, we are one body in **union** with Christ, and we are **joined** to each other as **different** parts of one body." from Romans 12:1-7

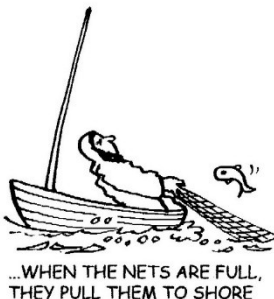


The parable of the Fish and the Nets

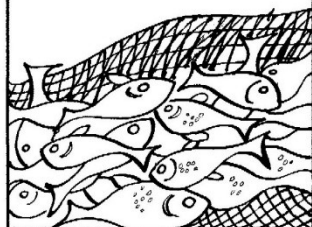
JESUS OFTEN TOLD
STORIES WITH
HIDDEN MEANINGS



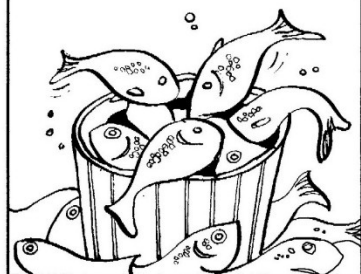
WHEN PEOPLE GO FISHING
THEY THROW THEIR NETS
INTO THE LAKE...



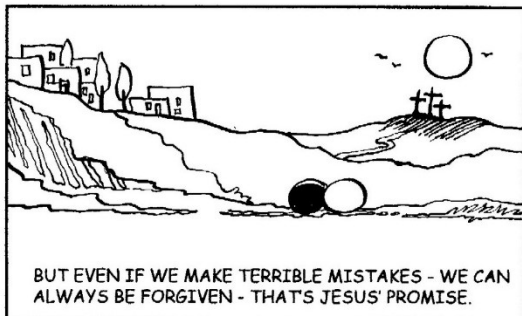
ONCE ON SHORE THE FISH
HAVE TO BE SORTED OUT.



THE GOOD FISH GO INTO BUCKETS



JESUS EXPLAINED THAT WE TOO WILL
BE SORTED LIKE THE FISH. WE CAN
CHOOSE TO DO GOOD OR BAD THINGS
WITH OUR LIVES.



ODE TO THE SJB GARDENING GROUP

It's Wednesday, it's raining,
Oh why can't God see,
It stops us from pruning
That overgrown tree?

We need the ground dry, Lord,
For Sue Jones to mow.
Though our bins are all full,
Standing out in a row.

Nigel and Brian have fought with the hedges,
While Shirley, Jill and I tackled weeds on the edges.
Picking up branches take half of the year –
No wonder we're needing that coffee and beer!

We've raked and we've strimmed
Till the graves are all trimmed.
No-mow May was too much ...!
Though we're all Eco-church.

We all enjoy the biscuits and treats,
Just as much as the tall, leggy, wild Marguerites.
So keep Wednesdays dry, Lord,
Your servants command
There's so much to do
In St. John's, Kidmore End.

© Frances Brewitt-Taylor – June 2025

GENERAL SYNOD CALLS ON THE GOVERNMENT TO FUND PALLIATIVE CARE INSTEAD OF UNWORKABLE AND UNSAFE ASSISTED SUICIDE LAW

General Synod has called on the Government to improve funding for “desperately needed” palliative care rather than putting vulnerable people at risk through “unworkable and unsafe” legislation to introduce assisted suicide. Members of the Synod backed a call by the Bishop of London for the Government to increase

funding for palliative care and palliative care research to enable people to live their lives in full until they die.

The debate heard speeches opposing a change in the law and backing increased funding for palliative care from a range of different Synod members including clergy who work in hospice care, NHS consultant surgeons, GPs and a psychiatrist.



Bishop Sarah Mullally, who is a former Chief Nursing Officer for England, said she is “deeply concerned” by the Terminally Ill Adults (End of Life) Bill, which would legalise assisted suicide, being brought by Kim Leadbeater Bill MP.

And she called on General Synod members to pray and to “engage” with peers in the House of Lords as the Bill goes to the House of Lords. She told the Synod the Bill was “unsafe and unworkable” and would put vulnerable groups at risk, including terminally ill people who cannot access the end-of-life care they need. “Successive governments have failed to reduce inequalities in health,” she said. “These inequalities mean that some people will have up to 20 fewer good years in health than others and certain groups face persistently worse health outcomes than others. These inequalities are also pronounced at the end of life, with only one in four people who need end-of-life care being able to access it, and there continues to widespread misunderstanding and distrust of palliative care. It is into this context that the Terminally Ill Adults Bill is being proposed.”

“So, with only a third of all hospice care being funded by the NHS, the proposals are accompanied by a government commitment to fund in full an assisted suicide service should the bill be passed. Rather than funding assisted dying, the Government should be funding palliative care and palliative care research to enable people to live their lives to the full until they die.”

Bishop Sarah said the Government’s own equality impact assessment recognised that people may choose an “assisted” death either because they cannot access the care that they need, or because they may feel pressure to end their lives due to the cost of the care. The assessment also warns of the adverse impacts that the Bill could

have on groups such as disabled people, women, and those who are vulnerable to coercion, she added.

"We don't only put others at risk by making this change, but our view of what constitutes a valuable life will be altered as a society," she said. "Scripture tells us that every person is made in the image of God and holds an immeasurable value and worth. This value does not diminish with physical ailment, or loss of faculty, even if a condition is terminal."

The motion approved by Synod was: *That this Synod, in light of recent debates on the Terminally Ill Adults (End of Life) Bill, reaffirm that every person is of immeasurable and irreducible value, and request His Majesty's Government work to improve funding and access to desperately needed palliative care services instead of enacting a law that puts the most vulnerable at risk.*

The voting was 238 in favour, 7 against, and 7 recorded abstentions.

ST EDMUNDSBURY AND IPSWICH DIOCESE HAS A NEW BISHOP AND IT'S.....



.....the Rt Revd Dr Joanne Grenfell who succeeds the Rt Revd Martin Seeley. Joanne has been Bishop of Stepney since 2019; she is also the Church of England's lead bishop for safeguarding. Commenting on her new appointment Joanne said, "I am honoured to be called to this role; this is a beautiful diocese, with truly lovely people, and a grounded Suffolk sense of service and humility. I had the privilege of preaching at the Aldeburgh Festival a couple of weeks ago, and I know I have so much to learn and understand about Suffolk. What I'm already discovering is how warm and welcoming people are. I'm excited about getting to

know Suffolk and its people better."

She added, "God has shown us how the Church can grow across different traditions and contexts. I'm keen to join in with what you are already doing here with *Growing in God*, *Lightwave*, and *Inspiring Ipswich*, and to work out together what God is calling us to do next."

Joanne has carried out ministry roles in Sheffield, Liverpool, Portsmouth and Stepney. She is married with three children. Prior to ordination she was a Lecturer in English at Oriel College, Oxford where she completed a DPhil in English Literature. She also has a MA from the University of British Columbia, and a first degree from Oxford. Her ordination studies were undertaken in Westcott House, Cambridge.

CARDINAL JOHN HENRY NEWMAN – ‘HE GAVE US EYES TO SEE THEM.’

In the 1830s a group of academics came together to promote a new identity for the Church of England. To them the church was not just a department of state for the government to control, but part of the one, holy, catholic and apostolic church.



Among that group in what became known as the Oxford Movement was John Henry Newman. In 1816, when he was 15, he had a profound religious conversion. Six years later he was elected a Fellow of Oriel College and after ordination became the Vicar of St Mary's, Oxford. When he was touring Italy and southern Europe in 1833, he wrote a poem, which became a popular hymn, 'Lead, kindly Light.' Newman was anxious to return home to do God's work for his church, and in this poem he prayed that he would be ready to follow that light of God, come what may.

But Newman realised that the more he defended the Church of England, the more he found himself drawn to become a Roman Catholic. He wrote about that struggle of conscience and mind in his 'Apologia.' In 1845 he was received into the Roman Catholic Church, and in 1879 was honoured as a cardinal. He died on 11 August 1890.

In 1875 a visitor meeting Newman described him as 'very kindly, with a sort of grave simplicity which coming from so old a man, has in it something inexpressibly touching...He looks very aged, with an air of melancholy, as of one who has passed through terrible struggles, yet of serenity, as of one who has found peace.' There is a portrait of Newman in Manchester Art Gallery by W T Roden which captures

something of the sadness and resignation that struggle had caused him, forcing him to leave friends and colleagues in the Church of England.

In the National Portrait Gallery in London there is a wonderful collection of paintings and photographs of Newman. The portraits of Newman range throughout his life culminating in a painting by his cousin, Emmeline Deane, of March 1889. It is a sensitive portrayal that invites the viewer to look beyond the scarlet robes and ring of the cardinal to the face of a pilgrim whose search for the light to guide and illuminate had taken him on what was a long and difficult path. There is a dignity and a gentleness there, but also strength and resolution.

When Newman died in the following year, his pall was embroidered with his motto, ‘Cor ad cor loquitur’: ‘Heart speaks to heart’. The heart of God speaking to the human heart to bring guidance and light. Newman followed that voice and light throughout his life. It was a journey that led him from the shadows and images of this world into the radiance of God’s eternal light. That thought was inscribed on his memorial tablet – a reminder that we are all called to journey like John Henry Newman, seeking the light to guide and following that light in faith and perseverance.

Parish Pump – God in the Arts. Image John Henry Newman by John Everett Millais, Public Domain, Wikimedia commons.

OLIVE OIL IS GOOD FOR US

Olive oil is surprisingly good for you. It has been found to be able to ward off chronic disease and to boost your brain health. So, when those ancient Greeks praised it as an aid to staying young and healthy, it seems they were right.

While the Mediterranean diet can include up to four tablespoons of olive oil per day, a recent study at Harvard University has found that even just half a tablespoon of olive oil per day helps protect your heart and brain from disease. It may even slash your risk of Parkinson’s or Alzheimer’s by 29 per cent, and cancer by 17 per cent.

Olive oil is packed with monounsaturated fats, and even has anti-inflammatory properties, which have been compared to Ibuprofen. The best way to eat it? Add it as a dressing to your salads. Frying with it can degrade some of its properties.

BEING BORED CAN BE GOOD

This will cheer you up this summer when your children or grandchildren mope around the house saying that they are bored: apparently a bit of boredom is good for them. So says a senior educationalist, Julia Robinson, who has encouraged parents NOT to force their children into too many activities. Instead, they should be allowed to become bored, so that they can have time to be reflective and calm. Too many pursuits such as music lessons, sport and online learning could result in a generation of manic, anxiety-ridden adults, she warns. Writing in *Attain*, the IAPS magazine, she has pointed out that happiness does not come from a “regime of unrealistic multitasking, running oneself ragged with an exhausting programme of endless...activities.”

TIME MOVES ON.....

90 years ago on 21 August 1935 that John Hartley, British tennis player, died. He was the only clergyman ever to win Wimbledon, and in fact he was world number 1 player in both 1879 and 1880 – winning Wimbledon both years.

75 years ago on 15 August 1950, Princess Anne, the Princess Royal was born.

65 years ago on 6 August 1960 that the Twist became a national sensation in the US, and triggered one of the biggest dance crazes, when singer Chubby Checker performed the song on the show *American Bandstand*.

50 years ago, on 20 August 1975 that NASA launched its Viking 1 space probe on a mission to Mars. It became the first spacecraft to land successfully on Mars, and to complete its mission.

30 years ago, on 24 August 1995 that Microsoft released both Windows 95 operating systems and also Microsoft Office 95.

10 years ago on 1 August 2015 Cilla Black the pop singer and TV presenter died.

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Magazine articles	Please send to Allen Harris - the deadline is 22nd monthly or a little before if the magazine is full.	AHa3588066@aol.com
Magazine delivery	To arrange delivery of this magazine to your home	Please contact Nick Room

* As the date for the return of Christ the King to the Parish has not yet been agreed, hirings are still on hold. An announcement will be made in due course, after CTK has been reopened.

PARISH DIRECTORY

The Directory is omitted from this online accessible version of the parish magazine. This is to comply with General Data Protection Regulations.

Kidmore End & Sonning Common Parochial Church Council is a registered charity. The Charity Commission registration number is 120977.

SERVICES AND PRINCIPAL SERVICE LECTIONARY

Date	St John's	Lessons	Christ the King
3 August – Seventh Sunday after Trinity		Service at All Saints at 10.30 Colossians 3. 1 – 11 Luke 12. 13 - 21	
10 August – Eighth Sunday after Trinity	11.15 Benefice Eucharist	Hebrews 11. 1 – 3, & 8 - 16 Luke 12. 32 - 40	
17 August – Ninth Sunday after Trinity		Service at All Saints' at 10.30 Hebrews 11.29 – 12.2 Luke 12. 49 - 56	
24 August – St Bartholomew the Apostle		Service at All Saints at 10.30 Acts 5. 12 – 16 Luke 22. 24 - 30	
31 August – Eleventh Sunday after Trinity		Hebrews 13. 1 – 8 & 15 – 16 Luke 14.1 & 7 - 14	09.30 Benefice Eucharist

Please check the weekly bulletin in case there is a need for any of the above arrangements to be varied at short notice.