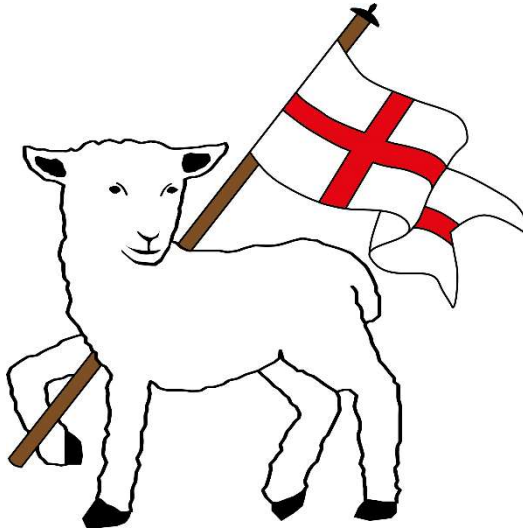


**SEPTEMBER 2025**

**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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The parish website can be found on <https://www.achurchnearyou.com/church/166>

# FROM THE RECTORY

Dear Friends - The big news this month is that one of the three churches in our Benefice, Christ the King, will finally be open again for worship. The works have taken much longer than we hoped - and we have all experienced understandable frustration - but the whole building has been much enhanced, without detracting from its unique character. We now have a new entrance to the church (so that church and hall can be used separately at the same time), a new roof with solar panels, an improved social / coffee area, and much more. Heartfelt thanks are due to Nick Room, churchwarden, whose herculean efforts, attention to detail, and deep commitment to the project have got us over the line.

As a group of churches, a Benefice, we are perhaps not overly comfortable talking about things like 'mission' and 'vision.' After all, we're not a commercial enterprise, and in any case isn't it obvious what the Church is 'for?' To use the language of the Trinity, the Church is here to offer worship to God in the name of the Son and in the power of the Holy Spirit. This is true. We would also want to bring in the language of the sacraments (in particular the Baptism and the Eucharist), preaching and engaging with the Scriptures, praying for the needs of the world, and serving that world (as a mirror image, if you like, of our worship of God).

These are what all churches - all parishes, all benefices, all congregations - are called to do. But in addition, I believe we are called to do so in such a way that fully engages with place and time. In other words, just as Jesus (in the words of St John) came to a specific place, a particular culture, at a particular time ('and the Word was made flesh, and dwelt among us'), so our ministry as a benefice needs to engage with our place (Sonning Common and its surrounding villages), our culture (in all its variety and dynamism), and the issues, concerns, and necessities of our time.

This is why I am particularly excited about the works to Christ the King. As the church in our benefice that sits centrally in a geographical sense, the improvements are a bold reaffirmation that in spite of all the challenges facing the Gospel in our time and place, we are here: here to labour with our fellow Christians in the area, and with all people of good will in our communities, to advance the priorities of love, joy, peace, of reconciliation and the flourishing of humanity and indeed of all creation.

High-sounding ideas, I agree. But ones that we as a Benefice will have to continue to work out in the messiness (and the glory) of ordinary life, with all its demands and rewards, its ups and downs. Together - All Saints, Christ the King, and St John's - we

must continue to discern what this vocation looks like ‘on the ground’ - here, now in our communities.

As we begin to make use of Christ the King once again after a long hiatus, let us give thanks for its past, and look towards the future with confidence and excitement.

God bless

James

WHERE TO JOIN A SERVICE IN SEPTEMBER

Date	CTK	SJB	All Saints
7 September	09.30 Eucharist	18.00 Evensong	10.30 Sung Eucharist
14 September	09.30 Eucharist	11.15 Sung Eucharist	10.30 Sung Eucharist
21 September	09.30 Service of the Word	11.15 Sung Eucharist	09.00 Holy Communion
			10.30 Peppard Praise
28 September	09.30 Eucharist	11.15 Sung Eucharist	10.30 Family Communion
			18.30 Evensong

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

THE ARCHBISHOP OF YORK AND FELLOW BISHOPS RESPOND TO THE GOVERNMENT’S ANNOUNCEMENT OF THE POSSIBILITY OF RECOGNISING THE PALESTIAN STATE

As we continue to pray for everyone caught up in the devastating violence and suffering in Palestine and Israel, we welcome His Majesty’s Government’s statement yesterday calling for a ceasefire in Gaza, pledging to work with international partners on a long-term settlement, and the additional steps being taken to help get aid into Gaza.

We call upon the Israeli Government to commit to an immediate ceasefire and to desist from actions that are leading to starvation in Gaza as well as from policies leading to the progressive annexation of the West Bank.

We condemn unequivocally the Hamas terrorist attacks of 7 October 2023. The hostages should be immediately and safely released without conditions attached to their freedom. We continue to call for an immediate end to this war and for negotiations leading to lasting justice, security and peace.

But the fact remains: a deliberate famine is being inflicted on the people of Gaza. Air drops of aid are dangerous and entirely inadequate substitutes for what is needed: the unimpeded delivery of aid through the UN and other established humanitarian organisations. His Majesty's Government has a legal and moral obligation to use every possible political, economic and diplomatic means at its disposal to end this abomination. This approach is clearly still not being taken – and so the urgent question remains: what more will it take?

Meanwhile the prospect of the United Kingdom recognising Palestinian statehood is welcome, overdue, and cannot come soon enough. As settlement expansion continues in the West Bank, the UK must recognise Palestine while there is still land on which a state could be recognised. The UK has a particular historical and moral duty to recognise the State of Palestine, and it is therefore disappointing that this recognition has been made conditional. The right of the Palestinian people to self-determination is not a bargaining chip, and there can be no conditions placed on it. We urge the Government to move ahead with recognition of Palestine regardless of the facts on the ground.

In the name of Jesus Christ, we continue in prayer each day for our Palestinian Anglican sisters and brothers and for all the Christian communities, as well as for all Palestinians, Israelis and peoples of the region. May God bring an end to these terrible injustices and guide our feet into the way of peace.

**The Archbishop of York, Stephen Cottrell**

**The Bishop of Southwark, Christopher Chessun (House of Lords Lead Bishop for the Middle East)**

**The Bishop of Gloucester, Rachel Treweek**

**The Bishop of Chelmsford, Guli Francis-Dehqani**

**The Bishop of Norwich, Graham Usher**

## WHAT IS IN THE LECTIONARY FOR OCTOBER?

The Saints' feast days are Luke the Evangelist on 18 October and Simon and Jude, Apostles on 28 October.

Other feasts and commemorations include, Anthony Ashley Cooper, Earl of Shaftesbury, Social Reformer, 1885 on 1 October, George Bell, Bishop of Chichester, Ecumenist, Peacemaker, 1958 on 3 October, Francis of Assisi, Friar, Founder of the Friars Minor, 1226 on 4 October, William Tyndale, Translator of the Scriptures, Reformation Martyr, 1536 on 6 October, Edward the Confessor, King of England, 1066 on 13 October, Ignatius, Bishop of Antioch, Martyr, c107 on 17 October, Martin Luther, Reformer, 1546 on 31 October.

In the Common Worship Lectionary Sunday 26 October is the Last Sunday after Trinity.

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



A final reminder of this important event on Saturday 13 September. Besides riding or striding, you can help by greeting visitors to the parish churches all of which can be sponsored. Please contact Karen Broadbent ([karenbroadbent@hotmail.com](mailto:karenbroadbent@hotmail.com)) for more details and you can find out more about the event and OHCT on their website. (<https://ohct.org.uk/ride-and-stride/>). Above all, please sponsor someone who is taking part in the event.

## WHERE DID THE HYMN *YE HOLY ANGELS BRIGHT* COME FROM?

On 29 September, the Church celebrates the feast of St Michael and All Angels. This is an important day for our Christian neighbours at St Michael's RC Church.

Please take a moment to pray for them and their continuing Christian witness to the local community.

So, what about this hymn addressed to ‘holy angels bright?’ We have to take ourselves back to 1681 and reflect on the life of Richard Baxter who first assembled the lyrics for this hymn. Richard Baxter (1615 – 1691) was born in Shropshire and, despite a relatively poor upbringing, studied theology and, on the basis of fine preaching, became a minister in Kidderminster from 1638 – 1660. He was a non-conformist, and he hoped that there would be a place for moderate dissenters like him in the reformed Church of England. Unfortunately, he met with objections on both sides. He had turned down the offer of the bishopric of Hereford as he would have had to set aside his non-conformist beliefs and theology. From 1660 onwards he found himself in frequent legal troubles including an appearance before Sir George Jeffreys in 1685 by which time he was in poor health. He had moved to Acton near London in 1662. Strangely enough, his later years in which his health worsened was one of his most prolific periods for written works. He died in London in 1691 and his funeral was attended by many churchmen and dissenters.

The hymn started as a 16-verse poem entitled *A Psalm of Praise to the tune of Psalm 148*. It was included in Richard Baxter’s *The Poor Man’s Book of 1672*. Thereafter several people made changes to the lyrics, the most significant being the addition of a third verse not written by Baxter but by John Hampden Gurney (1802- 1862). The hymn is set to the tune *Darwell’s 148th* in the parish hymn book. It’s first appearance in *Hymns Ancient and Modern* was in the 1889 Supplement. In Scotland there is a preference for another tune, *Croft’s 136th*. John Darwell (1731 – 1789) composed a tune for every metrical psalm. Lyrics and Darwell’s tune produce a very ‘bouncy’, easily sung composition which rejoices in the Communion of Saints.

Allen Harris

## **AND WHO ARE THE ANGELS?**

What is an angel? Easy, people think: a shining figure with glorious wings, who appears from time to time to do some mighty work for God, or bring a very special message from him.

That’s right in one sense (apart from the wings, which owe more to stained glass windows than the Bible). But the fact that not all ‘angels’ in the Bible are ‘glorious’ or ‘shining’ should make us hesitate to categorise them in this spectacular way. After all, the three apparently ordinary men who visited Abraham and Sarah to tell

them that she would have a son even though she was long past child-bearing age had none of those outward embellishments. Nevertheless, Abraham recognised them as divine messengers.

The Bible is full of angels, from the early chapters of Genesis to the last chapter of Revelation, and they often had a key role in crucial events. It seems, from just two instances, that Michael was their leader, an 'archangel'. In many stained-glass windows, he is seen with a sword, because in a vision in Revelation he led the angelic host who fought and defeated Satan and his army.

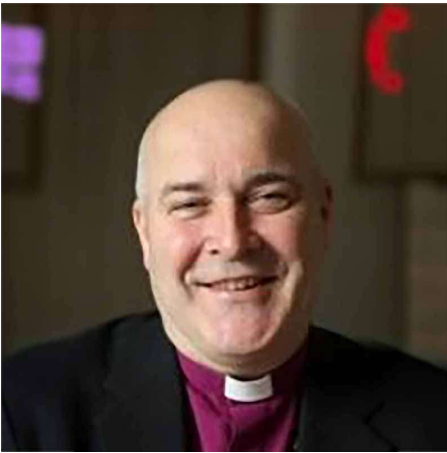
In the Gospels, an angel of the Lord appeared to Zechariah in the Temple, to tell him that his elderly wife was to have a son, the forerunner of the Messiah, John the Baptist. An angel – Gabriel – appeared to Mary to tell her that she would be the mother of the Messiah, the Son of God. An angel appeared 'in a dream' to Joseph, the village carpenter in Nazareth, to tell him to go ahead and marry his fiancée, Mary, and later – also in a dream – warned him not to go back to Bethlehem. A 'young man', whom we take to have been an angel, was sitting in the empty tomb on Easter morning, waiting to tell the startled women that Jesus wasn't there – He had risen (Mark 16:5).

Without going into every biblical reference to angels, those should be sufficient to show that the word covers an enormous diversity of experience. So, the Letter to the Hebrews speaks of those who practice hospitality as sometimes 'entertaining angels unawares'. Sometimes people recognised angels for who they were, and sometimes they didn't. Angels, quite simply, are God's agents or emissaries, messengers and ministers of His will. Sometimes they are human; sometimes they seem to be spiritual beings. Perhaps we could even say that anyone, in any situation, who is at that moment God's 'messenger' to us, or serves us graciously, is an 'angel'.

## **THE ARCHBISHOP OF YORK REFLECTS ON LUKE 12. 13 - 21 FOR THE SEVENTH SUNDAY AFTER TRINITY**

"Be on your guard against all kinds of greed," says Jesus, "for one's life does not consist in the abundance of possessions." That's from today's gospel, Luke chapter 12, verse 14. When I think of the way we Christians tie ourselves up in knots over different bits of biblical interpretation, where there are legitimate and varied spectrum of viewpoints to be found, I am flabbergasted that Jesus's very plain





teaching about the snares, temptations, and dangers of money and possessions is so easily overlooked.

The parable he tells us here rams home the point; we may have all the goods, and all the material benefits that life has to offer, stored up in healthy bank balances, bricks and mortar, and all kinds of possessions, and may feel secure knowing that we can live the good life for many years to come.

But it may be today, this very night, that our life here on Earth may be over. And then, what good will these things do us? So it is, says Jesus, with those who store up treasure for themselves, but are not rich towards God. We become people who are possessed by our possessions, unable to loosen our grip on what we deem to be ours, overtaken by greed.

If we read on a bit in Luke's gospel, we find Jesus telling us in the next verses to consider the ravens, who neither sow nor reap, who do not have storehouses or barns, and yet God feeds them. Or, famously, the lilies of the field, which neither toil nor spin, yet Solomon, a man indeed who had many, many possessions, who in all his glory was not clothed like one of these.

It is very hard in our world today to live this way. We are taught and trained very early on to want things. Our whole economic system is based on it. We are a consumer and a market economy and therefore we need to want things and purchase things, store up things and then want more. It isn't just our souls that are imperilled by finding satisfaction in possessing things, but the whole planet, for our way of inhabiting the world is killing it. The biodiversity of the planet is threatened by our greed. There aren't so many birds in the air for us to consider. There aren't so many lilies in the field. We need to live differently. We need to find sustainable ways of living in the Earth. And this is the work of individuals as well as governments. We all can learn to want less, to build smaller barns, to discover more ancient virtues, to make do and mend, to look at the world around us and learn from it, both its beauty and its diversity. And also, what happens when one bit, in this case - us, gets out of control.

As you may know, I've been travelling around the Province of York this year, teaching about the Lord's Prayer. The line I keep coming back to, and the one that I find the most challenging, is 'Give us today our daily bread.'

Lord, teach me what enough looks like. Tear down the barns I keep building. Loosen my grip on my possessions. Help me to tread lightly on the Earth. Remind me that it may be tonight that my life is demanded of me. Amen.

## KIDMORE END WELL

*The first part of this article appeared in the Summer issue of the Kidmore End newsletter.*

This unique, Listed historic artefact at the top of Tokers Green Lane is in a sorry state. Action was taken in April to support the Well itself and shroud the whole item with wooden hoarding.



Inside the box there are beams holding up the structure, which could have just toppled over if urgent work to prevent this was not undertaken. The hoarding does not encroach on the highway, but clearly it is important to be aware of the reduced sightlines at the junction.

A meeting between the Heritage consultant, OCC Highways and I was held at the site on Thursday 5 June, and a full survey has now been commissioned by the Parish

Council to determine what needs to be done, and the potential timescale, to return the Well to a satisfactory appearance that is also completely safe. It will take time, and require significant funding, particularly as some of the issues with the Well itself cannot be assessed until the Well is lifted off the chamber and a full inspection of the groundworks is undertaken. In the interim, there are moves afoot to make the site appear a little more attractive, without compromising the road space. However, there will come a time when part of the road will need to be closed off, although, given the 'Y shape' of the top of Tokers Green Lane, it is hoped the impact on traffic

will be minimal. Further information will be released to the village community as this project progresses, but fundraising (or crowdfunding) is certainly going to be required because the Parish Council is unlikely to be able to cover the costs.

The latest position is that an estimate is being prepared by Chiltern Woodcraft which follows their very authoritative report on condition that is available on the Kidmore End Parish Council website and reproduced in full on the side of the hoarding.

*I am indebted to Alastair McAslan for the next piece, which is a fascinating read. This also appeared in the Kidmore End Newsletter Summer 2025, but is reproduced again because of its significance to the church community and readers of the Lamb and Flag living outside the civil parish catchment*

**Nick Room - Churchwarden and Kidmore End Parish Councillor**

The Chiltern Hills are an outcrop of the Chalk Group, a fine white limestone that was deposited in the Cretaceous Period, approximately 145 to 66 million years ago. A key feature of chalk is that it is very porous: rainwater that falls on the hills quickly soaks into the rock, so there are very few ponds, streams or rivers. The Chiltern area is known for its many deep wells, often dating back centuries and serving as a crucial source of water for villages and communities.

In the 17th Century, the settlement – known today as the village of Kidmore End – consisted of a few notable houses such as Cromwell Cottage, Post Cottage, Pond House, Well House, Butlers Farmhouse, Cross Farmhouse and Vines Farmhouse. There would have been other cottages for families who worked on the land and in the woods – in small and simple thatched buildings that no longer exist. In the 18th Century the settlement was extended to include Curtis, Coldnorton and Kidmore End farms, and the New Inn public house. During this period, the larger properties would have had their own deep wells, and the residents of cottages would have collected water from ponds and deserted clay pits

The situation changed in the mid-19th Century. The famous Maharajah Well in Stoke Row was opened in 1864. Soon after, a decision was taken to dig four public wells in the Parish of Kidmore End, including one at the very centre of our village.

Our well, which was 254 ft deep and 4 ft in diameter, was opened in 1868. Initially, the well was under the charge of the Vicar and Churchwardens, but in 1895 it was

taken over by the Parish Council. Wire chains were used for drawing the water with a large bucket at each end, one going down as the other was brought up. They were worked by hand, and each operation took about five minutes.

In 1906, the South Oxfordshire Water Company connected the village to a recently built reservoir at Woodcote, nearly five miles away, with water drawn from the River Thames.



During its 157 years, our well has been routinely renovated to ensure it is safe and remains as an important example of our early village buildings and structures. It is often decorated with flowers, most recently to mark the late Queen Elizabeth's Platinum Jubilee in 2022 and the Coronation of King Charles III in 2023.

When complete, the planned renovation will ensure our well continues to provide the community with an important physical reminder of our village's heritage.

## **ST BIRINUS, APOSTLE OF WESSEX – FEAST DAY 4 SEPTEMBER**

*The origins and development of Christianity in England is an interesting history. The arrival of Birinus, the Pope's missionary in 634, was an important development in Wessex. What follows is a brief account of Birinus and his achievements.*

He was a French Benedictine monk who in 634 was made a bishop at Genoa and sent by Pope Honorius 1 to extend the evangelisation of England. (Augustine had arrived in Canterbury about 35 years before.)

Birinus landed at Hamwic, near Southampton. His original plan was to evangelise Wessex and then penetrate up into the Midlands, where no preacher had ever yet reached. But Birinus soon found the West Saxons so pagan that he decided to concentrate just on them.

Birinus had little to help him become the apostle to Wessex. So, he simply used what he did have: his own two feet and his voice. He wandered around preaching at every opportunity, trusting in God to help him. And He did: Birinus became known and respected, and soon a big breakthrough occurred: for political reasons the King of Wessex, Cynegils, wanted to convert to Christianity, and he asked Birinus to help him.

So Birinus instructed and baptised King Cynegils, who was then able to marry the Christian king of Northumbria's daughter, Cyneburg, and in due course Birinus baptised their family as well.

In return, Cynegils gave Birinus the town of Dorchester (upon Thames) to be his diocesan see. It was a perfect location: a Romano-British town right on a road and a river in the midst of a populated area.

During his 15 years as Bishop of Dorchester, Birinus baptised many people and promoted the establishment of churches all over the area, with the king's blessing. Before he died in 650, Birinus dedicated a church at Winchester. It was a glimpse of the future: for Winchester's growing importance made it inevitable that in time it would also become the ecclesiastical centre of the kingdom.

*Footnote – there is a Roman Catholic Church dedicated to St Birinus in Dorchester built in 1849 on land donated by John Davey whose ancestors were prominent Roman Catholics in the area over many decades. How the church came to be built is recorded in detail on the church's website. Worthy of note is the website comment that relationships between the ministers at Dorchester Abbey and the priests at the Church of St Birinus have always been warm and cordial.*

## CHRIST THE KING GARDENING PARTY

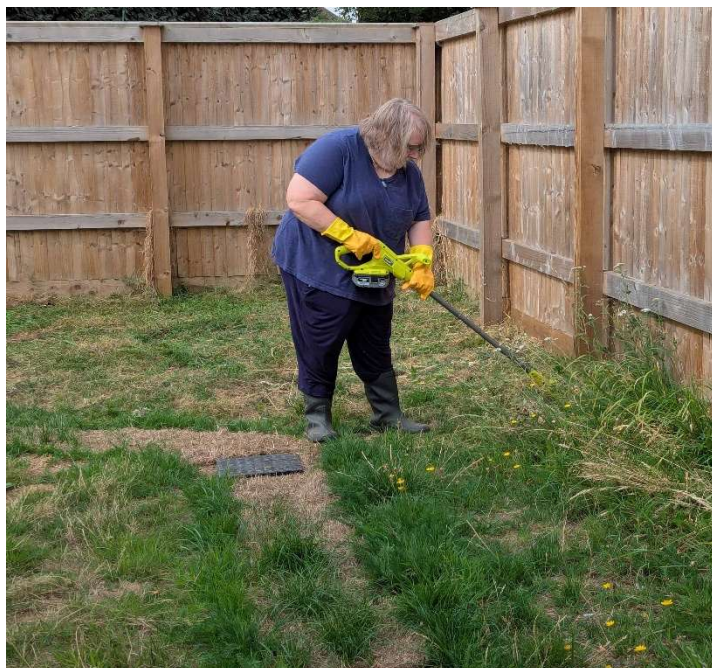
The old adage, “Many hands make light work” was so true on Wednesday 13 August at Christ the King churchyard when 11 members of the parish came together to have a blitz on the churchyard. The whole area was showing signs of enforced neglect, due to the closure for the building works, and there was a preponderance of brambles, weeds, overhanging branches and very long grass in all parts of the garden. Some days before, Nick, Sian and Jill had paid a visit to the churchyard to draw up a schedule of jobs which needed doing. Needless to say, this list was quite long!

So, the gardeners arrived, mostly at 8am, to avoid the extreme heat of the middle of the day, with cars loaded with all manner of garden tools and implements. We all quickly found jobs to be done and, in no time at all, the CTK bins were full of garden waste. Fortunately, some people had space available in their bins at home and took large quantities home with them. At one point, I think we had four strimmers in action!

An extra treat was that Sian had baked two delicious cakes for us all to share with our coffee and teas which was organised by Sue. The SJB Gardening Group members appreciated having proper chairs to sit on, china cups from which to drink and homemade cake to eat – a luxury compared to our usual mode of sitting on the church bench at SJB and drinking coffee from our flasks! Revd. Sarah found time to pop in to see us and cheer us on.









There was such a happy atmosphere as we worked alongside each other and a strong feeling of the community pulling together to achieve an aim. We all felt, as we looked around before we left, that you could certainly see a difference after our efforts. Altogether, a very satisfying morning's work.

Photos and article courtesy of Shirley Horne

## **BENEFACTICE SERVICE AT CHRIST THE KING ON 31 AUGUST AND NORMAL SERVICES RESUME IN SEPTEMBER**

James, Sarah, the PCC and I are delighted to announce the rescheduling services at Christ the King from 09.30 on 31 August, and thereafter at 09.30 on every Sunday.

It has been a long time since January when the church was closed for extensive works, and we have lived through several challenges during the renovation. To a very large extent, we are extremely pleased with the result. It's now time to make use of the building that, despite an upgrade, still has the 'feel' of Christ the King about it. I hope you like what you see.

Diaries being what they are, the first informal drop in to celebrate the work is planned for 20 September. Please see the invitation below.

**Nick Room - Churchwarden**



# INVITATION TO THE REOPENING OF CHRIST THE KING

Whilst we are scheduling services in the church in September, you are warmly invited to a cup of tea and a chat at Christ the King on Saturday 20 September when doors will be open for a ‘drop in’. Please see the invitation set out below.

Let us know if you are coming!



The Clergy, PCC and Parishioners  
are delighted to invite you to the reopening of  
Christ the King Church and Hall  
Sedgewell Road, RG4 9TA

Drop in  
on Saturday, 20th September 2025  
3pm - 5pm



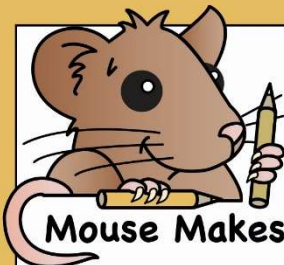
For numbers, please  
RSVP  
[rks.benefice@gmail.com](mailto:rks.benefice@gmail.com) by 16th September

## PARISH SHARE AT ARCHDEACONRY LEVEL AT 31 JULY 2025

Archdeaconry	Amount paid	Outstanding	% Paid
Berkshire	£ 3,341,261	£ 2,573,922	56.5
Buckingham	£ 3,456,484	£ 3,370,370	50.6
Dorchester	£ 3,447,370	£ 2,778,413	55.4
Oxford	£ 908,425	£ 896,720	50.3
Totals	£11,153,540	£ 9,619,425	53.7

The summary table above shows how each of the four archdeaconries have contributed to their assigned parish share amounts at 31 July 2025. At this stage last year the aggregate contributions totalled £10,939,802. Henley Deanery has contributed £299,432 which is 43.9% of the assigned amount. By 31 July 2024 Henley Deanery had contributed 42.5% of the 2024 assignment.

CENTRE SPOT FOR YOUNGSTERS



# Mouse Makes

"May the people **praise** you **God**...  
The **land yields** its harvest, God,  
our God **blesses** us."  
- from Psalm 67:5-6

"Let us fear and respect the Lord our God.  
He gives **autumn** and **spring** rains  
at the right time. He makes sure that we  
have the harvest at just the right **time**."  
- from Jeremiah 5:24

"**Honour** the  
**Lord** with your  
wealth and the  
first part of  
your **harvest**."  
- Proverbs 3:9



"God... gives you **rain** from  
heaven and good harvests  
at the right times. He gives  
you plenty of **food** and  
fills your hearts with **joy**."  
- from Acts 14:16-17

"So the one who **plants** is not  
important, and the one who **waters**  
is not important. Only **GOD** is  
important because He is the one  
who makes things **grow**."  
- 1 Corinthians 3:7

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

Find the words in **bold** type in the bible quotes in the  
wordsearch then look for the words below too!

PLOUGH • FIELD • SOIL • SCATTER • SOW • SEEDS • SUN  
REAP • PICK • CROPS • GRAIN • CORN • BARN • BREAD • THANKSGIVING



# The tale of the RICH FOOL



JESUS OFTEN TOLD  
STORIES WITH  
HIDDEN MEANINGS



ONE STORY WAS ABOUT A MAN  
WHO HAD LOTS OF LAND WHICH  
GREW WONDERFUL WHEAT.

I HAVEN'T ANYWHERE TO  
KEEP ALL THIS FOOD

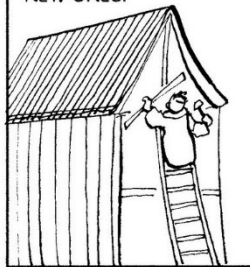


I KKNOW! I'LL PULL DOWN  
MY BARN AND BUILD  
BIGGER ONES



THE MAN DEMOLISHED HIS  
OLD BARN....

...AND BEGAN TO BUILD  
NEW ONES.



SOON I'LL BE THE RICHEST  
MAN IN THE TOWN!



I'M SO LUCKY - I CAN  
EAT, DRINK AND BE  
MERRY!



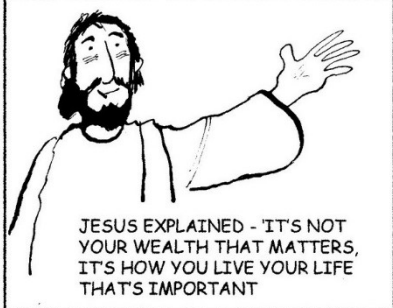
BUT THAT VERY NIGHT,  
THE MAN DIED!



WHAT GOOD WERE HIS  
RICHES NOW?



JESUS EXPLAINED - IT'S NOT  
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## **WORCESTER HAS ITS 114TH BISHOP AND IT'S...**



*Bishop Hugh Nelson*

.....The Rt Revd Hugh Nelson, who since 2020 has been the Bishop of St Germans in the Diocese of Truro. In his new role at Worcester, Hugh will continue to act as Bishop to the Armed Forces providing spiritual and pastoral leadership to Anglican Chaplains serving the three main military forces. From 2023, Hugh provided interim leadership to the Truro Diocese when Philip Mounstephen moved to

Winchester so he already has experience of leading a diocese.

Ordained in 2008, Hugh served his curacy in six rural parishes in East Kent before serving for eight years as the parish priest of Goudhurst with Kilndown, two village churches in the Diocese of Canterbury. Before ordination, Hugh spent 13 years living and leading the community of L'Arche London, part of an international network of ecumenical Christian communities where people with and without learning disabilities share life together.

Needless to say Hugh is looking forward to moving to Worcester, “It is an enormous privilege to be appointed as the next Bishop of Worcester. I am so looking forward to joining you in Worcestershire and Dudley on your journey as Kingdom People; getting to know the different communities across the Diocese and finding out what God is up to in its villages, towns and cities. The Diocese of Worcester is full of so much that is good and holy, with plans to double the number of young disciples, to create 100 new worshipping communities, to renew churches right across the area, and to underpin all this by resourcing clergy and lay leaders. And all that building on the faithful, generous service of people in churches of every size and tradition, from Dudley to Bredon, and from Malvern to Redditch.”

## **HARVEST THANKSGIVING**

Harvest Thanksgiving will be celebrated at St John's on Sunday 28 September. As this magazine was completed arrangements were still in progress. So please look out for more information in the pew sheets, parish website and weekly bulletins.

## **THE DIOCESE DISTRIBUTES MORE DEVELOPMENT GRANTS**

Set up in 2019, the Development Fund seeks to distribute grants totalling £1m each year to parochial communities across the Diocese to support growth plans. The awards announced last month feature a mix of tier 1 (up to £2,500), and tier 2 (over £2,500 or employing staff). Since its inception, the Fund has supported 269 projects involving £4.9m in grants.

**St Lawrence Church in Hungerford** has received a grant to employ a full-time children and youth minister.

Other grants distributed are

**Walton Holy Trinity**, to support our work to grow engagement with young people by employing a U18s lead

**St Andrew's, Sonning**, to purchase equipment for use at a youth summer camp in order to support young people's attendance at the event and help them grow in faith.

**St Mary's, Cholsey**, to purchase resources for children and youth events and to create a Psalm 23 garden which would be a space of contemplation, prayer and care for the environment.

**Reading Deanery**, to resource a youth day and allow more young people the opportunity to engage with faith and build stronger connections with their local church.

**Shrivenham and Ashbury**, to buy equipment for a new youth club in Shrivenham in order to provide of a much-needed safe space for youth and the opportunity to role-model faith and encourage more people to know Jesus.

**St Mary's, Aylesbury**, to employ a part-time Pioneer Youth Minister to run cross-parish youth expressions in Aylesbury.

**Cross and Stable, Milton Keynes**, to develop multi-generational worship at our Family Breakfast Club and increase the numbers of young people and families attending the church.

**St Leonard's, Grendon Underwood**, to purchase chairs to accommodate bigger congregations and enable further outreach activities.

**Holy Ascension, Littleworth**, to carry out a feasibility study for reordering the church in order to lead to greater usage, new familiarity and care for the church's mission as well as for the building.

## **CARDINAL JOHN HENRY NEWMAN TO BE A DOCTOR OF THE UNIVERSAL CHURCH**

Last month's magazine included a reflection on St John Henry Newman. On 31 July the Vatican's Holy See Press Office reported that during an audience granted to Cardinal Marcello Semeraro, Prefect of the Dicastery for the Causes of Saints, Pope Leo XIV has "confirmed the affirmative opinion of the Plenary Session of Cardinals and Bishops, Members of the Dicastery for the Causes of Saints, regarding the title of Doctor of the Universal Church, which will soon be conferred on Saint John Henry Newman."

The title Doctor of the Church is given by the Catholic Church to saints considered to have made important contributions through their researches, writings and studies. It is extremely rare and prestigious – there are just 37 other Doctors of the Church.

## **GOD IN THE SCIENCES – BIG QUESTIONS, BIG PERSPECTIVES**

*This article comes from Dr Ruth Bancewicz of the Faraday Institute for Science and Religion at Cambridge University. Ruth writes on the positive relationship between Science and Christian Faith.*



*Dr Ruth Bancewicz © The Faraday Institute*

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. The discussions about science and religion that I enjoy most happen when people share what really matters to them. What do you find beautiful? Which scientific discoveries changed the course of your life? How do you see yourself in relation to the cosmos?

*This article has been reproduced, with permission, from  
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## **MP DANNY KRUGER’S SPEECH IN PARLIAMENT ON THE EVE OF THE SUMMER RECESS**

What does the MP for Devizes in Wiltshire have in common with the Anglo-Saxon king Athelstan? It became clear this summer, during an extraordinary speech Danny Kruger MP gave to an all but empty House of Commons on the eve of the summer recess.

First, some background: this month (4th Sept) marks the 1100th anniversary of the coronation of Anglo-Saxon King Athelstan, in 925AD. As grandson of King Alfred the Great, Athelstan became the first King of all England.

And his coronation revealed his decision that England should be a Christian kingdom, living under a version of the Law of Moses. So, like Alfred before him, Athelstan took oaths reminiscent of the ‘blessings and curses’ of Exodus 21 and 22, and promised to bring his young kingdom into the blessing of the Christian God, by means of obedience to His commands.

Danny Kruger reminded Parliament of this sacred oath made by the first king of all England this summer. The MP's call for the restoration of our national Christian heritage has since been viewed more than three million times, and has been called a 'roadmap' for a Christian counter-revolution. For Kruger called for the country to remember Athelstan's ancient Covenant.

He said: "Uniquely among the nations of the world, this nation – England, from which the United Kingdom grew – was founded and created consciously on the basis of the Bible and the story of the Hebrew people. In that sense, England is the oldest Christian country and the prototype of nations across the West."

He went on to say that the impact of "one thousand years" of the Christian common law tradition – is the demand "that power should arrange itself for the benefit of all the people under it, and specifically for the poorest and weakest. In the absence of the Christian God", he said, "we do not have pluralism and tolerance, with everyone being nice to each other in a godless world". Instead, we have "catastrophes of social breakdown, social injustice, loneliness and emptiness on a chronic scale."

Kruger stresses that "in abandoning one religion we simply create a space for others to move into." He identifies Britain today as being "a combination of ancient paganism, Christian heresies and the cult of modernism".

Kruger has written on the idea of spiritual warfare as reflected in the dynamics of law-making in Westminster in his book, *Covenant: The New Politics of Home, Neighbourhood and Nation*. He writes, "The culture war...is a religious conflict about the right gods to worship. As such, it is more than a series of skirmishes for the tokens of identity, for flags and statues and the history curriculum. It is a battle for the strongholds of society itself." In his speech in the House of Commons that day, he developed this theme of 'strongholds'. He attacked the votes of MPs to decriminalise abortion and legalise assisted suicide. He said they had authorised "the killing of unborn children, of nine-month-old babies" and to "allow the killing of the elderly and disabled," describing these votes as "a great sin." He went on: "The fact is that the strong gods are back, and we have to choose which god to worship. I suggest we worship the God who came in the weakest form, Jesus Christ. This God is a jealous god—it is Him or nothing—and we have to own our Christian story or repudiate it."



Kruger believes strongly that secularist religion “must be banished from public life – from schools and universities, and from businesses and public services.” Instead, he has called for a “restoration” and “a revival of the faith.” He warned: “a wind is blowing, a storm is coming and when it hits, we are going to learn if our house is built on rock or on sand.”

*Footnote – Danny Kruger is the son of the television celebrity Prue Leith. They have opposing views on assisted dying. Prue favours the legislation whereas Danny does not.*

## **WHICH MILK IS BEST?**

Plant-based milk drinks, including soya milk, oat milk and almond milk, have soared in popularity in recent years. But how do these compare with cow’s milk? A recent report from the nutritional experts who advise the government says that vegan milk is not ‘nutritionally equivalent’ to cow’s milk.

The Scientific Advisory Committee on Nutrition (SACN) and the Committee on Toxicity of Chemicals in Food, Consumer Products and the Environment has also warned that the vegan alternatives to cow’s milk often have a higher amount of sugar. The report suggests that nutritional concerns might be “lessened” if people instead go for the unsweetened soya, oat and almond milk drinks, and if those drinks were to be fortified with vitamin A, riboflavin, vitamin B12, calcium and iodine at similar levels to those found in cow’s milk, and also with vitamin D.

## **TIME MOVES ON**

200 years ago on 27 Sept 1825 the world’s first public railway opened. It was the Stockton and Darlington Railway.

150 years ago on 3 Sept 1875 Ferdinand Porsche was born. He was an Austrian born German engineer who, among other things, designed the Volkswagen Beetle, and founded the Porsche sports car company.

100 years ago, on 7 Sept 1925 that Laura Ashley was born. The Welsh designer and businesswoman was known for her traditional printed fabrics, soft furnishing and women’s clothing. Co-founder (along with her husband) of the Laura Ashley textile company and chain of shops. (She died in 1985 when she fell downstairs, aged 60.).

70 years ago, on 4 Sept 1955 that Kenneth Kendall became the first newsreader to appear on screen in the UK, reading the BBC Television News.

Also 70 years ago, 26 Sept 1955 that *Bird’s Eye* frozen fish fingers went on sale in the UK.

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# SERVICES AND PRINCIPAL SERVICE LECTIONARY

Date	St John's	Lessons	Christ the King
7 September – Twelfth Sunday after Trinity	18.00 Evensong	Philemon 1 – 21 Luke 14. 25 - 33	09.30 Eucharist
		Isaiah 43. 14 – 44. 5 John 5. 30 - end	
14 September – Holy Cross Day (Thirteenth Sunday after Trinity)	11.15 Sung Eucharist	Philippians 2. 6 – 11 John 3. 13 - 17	09.30 Eucharist
21 September – St Matthew (Fourteenth Sunday after Trinity)	11.15 Sung Eucharist	2 Corinthians 4. 1 – 6 Matthew 9. 9 - 13	09.30 Service of the Word
28 September – Fifteenth Sunday after Trinity – Harvest Thanksgiving	11.15 Harvest Eucharist	Philippians 4. 4 – 9 John 6. 25 - 35	09.30 Eucharist for Harvest Thanksgiving

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

The lessons are those recommended in the Common Worship Lectionary for the Sunday principal service, and in the case of the Evensong service, the lessons are those recommended in Common Worship Second service (Evening Prayer). Lessons may be varied for special services or at the discretion of the Minister.

Services at All Saints

7 September – 10.30 Sung Eucharist

14 September – 10.30 Sung Eucharist

21 September – 09.00 Holy Communion, 10.30 Peppard Praise

28 September – 10.30 Family Communion, 18.30 Evensong