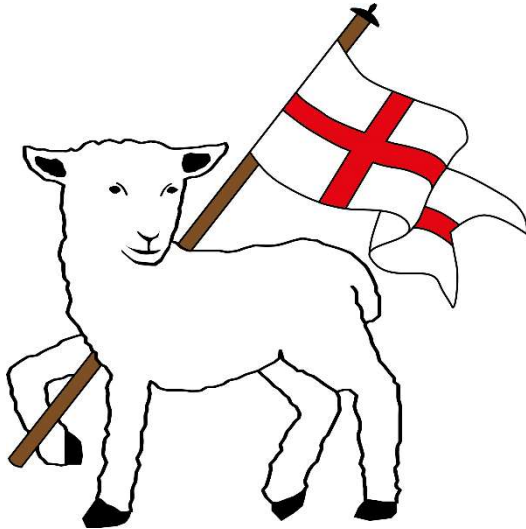


JULY 2026

**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**

90p

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

A MIDSUMMER REFLECTION

Summer always brings sporting events; Epsom and Ascot horseracing, Wimbledon tennis, and locally Henley Regatta to name a few. And this year we have the football World Cup being competed for in the USA, Canada and Mexico - some matches in very hot conditions. This competition stretches around the world in terms of participation and interest, brings people together although of course it doesn't please all of the people all of the time!

The Bible brings us sporting metaphors. St Paul perceives his goal of winning eternal life as something like a marathon. In Philippians 3, 13b & 14 he says, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." Note that he sees his goal as a prize and he puts things before to one side and concentrates on the present, keeping sight of the goal. And we get another seemingly sporting metaphor in Hebrews 12, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,"

In training himself for his 'race' Paul looks to Jesus for inspiration - as can we. But in running 'our race' we can draw encouragement from Paul's life and vast array of writings. As Paul wrote in Philippians, don't let past failures hinder the spiritual journey. Paul suffered hardships and trials. But he saw these as earthly sufferings and relied on God's grace demonstrating endurance and unwavering contentment. Again, the extract from Philippians shows us that Paul displayed spiritual discipline – a patient yearning to finish his race to win the prize of salvation.

Throughout his writings Paul demonstrated the power of prayer. He asks for believers to be strengthened with spiritual power so they can experience the depth of Christ's love. Finally, Paul teaches us that salvation is not won by doing good deeds but is gained as a free gift from God through faith – 'justification by grace.'

As we continue our race, let's be thankful that St Paul is 'on our side.'

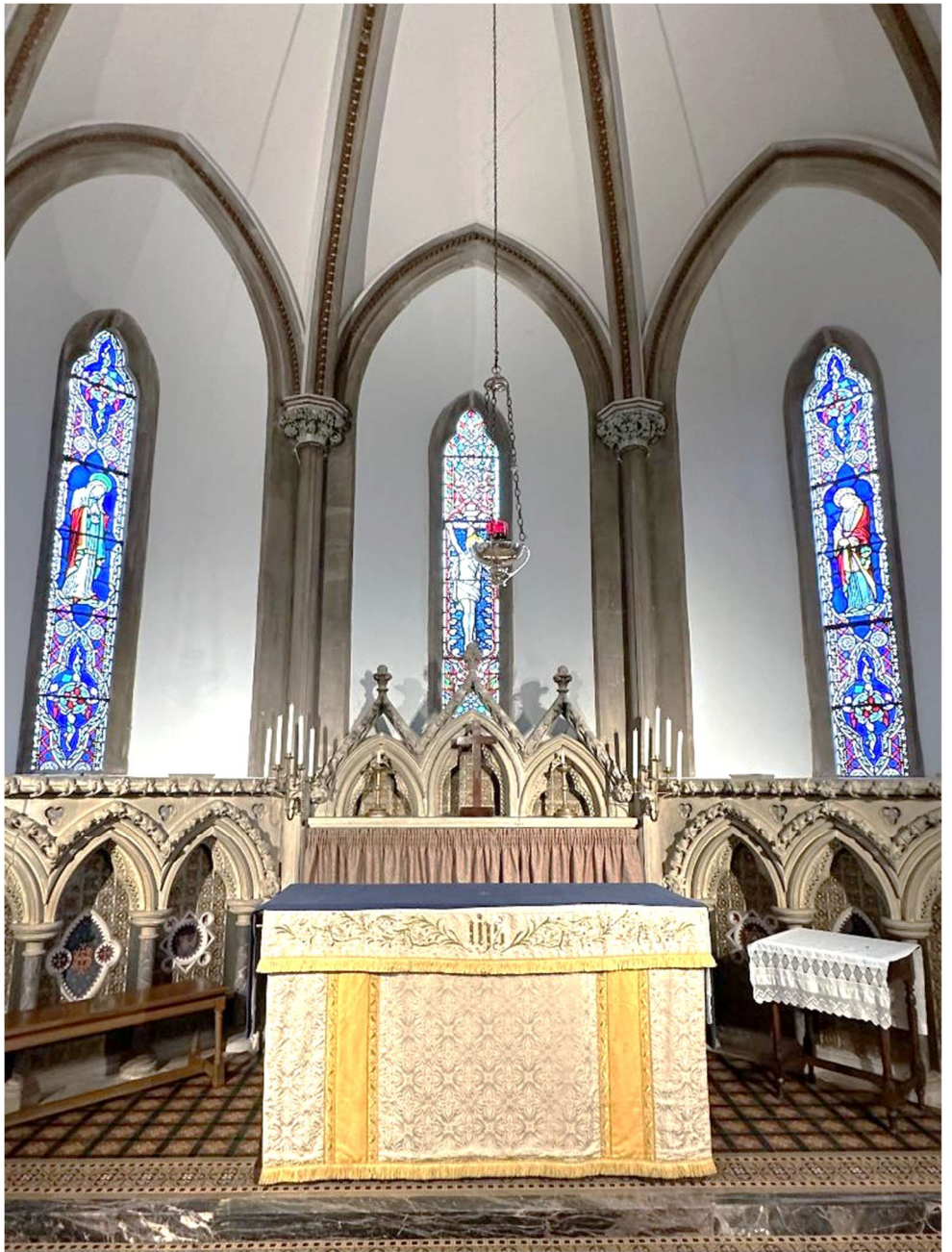
ST JOHN'S CHURCH RE-OPENED FOR WORSHIP ON 31 MAY FOLLOWING THE COMPLETION OF PHASE 1 IMPROVEMENTS

There was much joy when St John's hosted a benefice Eucharist on 31 May celebrating the Feast of the Trinity and the re-opening for worship for the first occasion this year.

Nick Room received well deserved thanks for managing what has been a very successful set of improvements to the interior of the Church. Nick was active with his camera to capture the 'new look' Here are a few to remind us how bright, warm and welcoming the Church now looks. Thank you, Nick!







WHERE TO JOIN A SERVICE IN JULY

Date	CTK	SJB	All Saints
5 July	09.30 Eucharist	18.00 Evensong	09.00 Holy Communion
			10.30 Sung Eucharist
12 July	09.30 Eucharist	11.15 Sung Eucharist	10.30 Sung Eucharist
19 July	09.30 Eucharist	11.15 Sung Eucharist	10.30 Peppard Praise Communion
26 July		11.15 Benefice Sung Eucharist	18.30 Evensong

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

THE ARCHBISHOP OF YORK'S SERMON AT EVENSONG AT CHRIST CHURCH, WESTERLY, RHODE ISLAND USA ON 24 MAY

On the last day of the festival, the great day, while Jesus was standing there, he cried out, 'Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, "Out of the believer's heart shall flow rivers of living water."' John 7. 38 & 39

If I'd been in charge at Pentecost, I would have done it differently! Surely, if the aim of your mission is, as Jesus says to his disciples at his Ascension, to be his 'witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth,' and in order to achieve this mission you will be receiving power from on high, the Holy Spirit who will come upon you (see Acts 1. 8), then the very best and most efficient way of achieving your aim is to get the whole world to speak one language, a kind of holy Esperanto that will then enable everyone to hear the message. But this isn't what God does. In fact, God does the complete opposite: not the world speaking one language, but the Church of Jesus Christ speaking every language; not the reversal of what happened at Babel, but it's baptising.

Divided tongues, as of fire, appear among the disciples... they are filled with the Holy Spirit and begin to speak in other languages as the Spirit gives them ability (see Acts 2. 3), and the crowds who have gathered from all over the world are bewildered and astonished, because each of them hears the disciples speaking in their native tongue (see Acts 2. 6).

This coming of the Holy Spirit, this birthday of the church that we celebrate tomorrow, is of huge significance for the way we understand the new set of relationships we have with one another and with God because of the dying, rising and ascending of Christ and because the Holy Spirit has come. But also for our life and mission – and let us be clear, that in an increasingly divided, polarised, impatient and intolerant world, where the echo chambers of social media and the commodification of truth, drag us into siloes where we become fearful of each other, and fearful of difference, pull up the drawbridge on our neighbour, build bigger walls, post more sentries, we can easily end up not only hating our neighbour, but even wondering whether they are fully human at all. Such is the human malaise across the whole of our world today, more needful than ever to receive afresh the beautiful and bewildering gift of the Spirit.

Why? Because the Holy Spirit only speaks local dialects. The Holy Spirit blesses the God-given diversity of our world, which is itself the thumbprint of the God who Jesus shows us is, within the godhead itself, community and diversity, the wondrous reciprocity of love that we are invited to share in and receive from Father, Son and Holy Spirit.

Look at the world itself. The very diverse and interconnected world God has made. We know that protecting and preserving the biodiversity of species is the only way of saving the planet, and without it everything suffers. And we, the human family, are also made in God-given, and God-blessed diversity – and yet one humanity inhabiting one world.

In every age, it is tempting to define ourselves by our differences. We have always been good at building walls of exclusion, and the story of human history is a bloody story of fear and conquest. But our God is a barrier-busting, walls-coming-tumbling-down, tombstone-rolling God! As Jesus dies on the cross, the veil of the temple is torn in two. When Mary Magdalene goes to the tomb on the first Easter morning, the stone is rolled away.

And at Pentecost, the very barriers between earth and heaven disappear as God's Holy Spirit, the spirit of Jesus who has taken our humanity into the highest heaven and bears for eternity the wounds of his suffering love, is given to us. 'O, that thou wouldest rend the heavens and come down' cried out the prophet Isaiah (Isaiah 64.1). In his dying and rising, in his ascending and in the gift of the Holy Spirit, this prophecy is fulfilled. This Holy Spirit, says Saint Paul, makes us into a new humanity, where the old divisions of gender, class, and nation – and for that matter all the other barriers and exclusions we love to build – are reconfigured. 'If anyone is in Christ,' he writes to the divided and divisive little church in Corinth, 'there is a new creation: everything old has passed away; see, everything has become new' (2 Corinthians 5.17).

It is this astonishing resetting of the compass of human identity in Christ that is the content of the gospel we share, and the great hope for our humanity, especially in our current confused times. But it also tells us something about how we will go about this mission, endlessly translating the never-changing gospel of Jesus Christ into the ever-changing cultures, languages and traditions of the people and communities we encounter. It is also why Paul himself describes the church as a body, where every member has equal value and where the greatest honour is given to the least. It is also the great eschatological vision of scripture where every tribe and every tongue and every nation and every language stands equally before God (see Revelation 7.9). This gospel, which in less troubled times appeared unchallenged, will, I'm afraid, increasingly bring us into painful conflict with those who want the world for themselves and their tribes only. I wish it were different.

But this gospel is also our only hope for lasting peace across the world and between its warring cultures and nations. As farmers on the great prairies of this vast continent have always known, you don't need to build walls to keep your cattle in, not if you have dug a well. In St. John's gospel, Jesus describes the gift of the Holy Spirit not as fire but as living water. The water of life that Jesus brings, flows within us and from us. Similarly, the biblical vision that St John describes at the end of the Bible is of a river coming from the throne of God and from Jesus himself, bringing healing to the nations (see Revelation 22:1-2). This biblical vision is very good news, especially for the poor and excluded, the misunderstood and the neglected. Especially for the thirsty. And for the planet itself.

Dear friends, dear North American friends, dear sisters and brothers of this great nation, what binds us together, and what is the only hope for our world, is that

message and promise of a new humanity which God gives us in Jesus Christ, both tongues of fire to ignite us and living water to quench our thirst. I've sometimes heard preachers tell me that we need more of this Holy Spirit. And, yes, I know what they mean. But I have a different prayer. If we are going to change the world, I think the Holy Spirit needs more of us. Amen.

SEA SUNDAY – 12 JULY 2026

Sea Sunday is the one day in the year when it's appropriate to pause, reflect and give thanks for the approximately 1.89 million men and women who make their living at sea, and the work of the Mission to Seafarers. The seafarers and those who care for them most definitely 'keep the world going.' Over 90% of goods consumed are transported by sea.



Artwork by Francesca Ross for Parish Pump

occupations with risks including piracy, shipwrecks, and abandonment. It can also be a very lonely way of life with seafarers away from family and friends for many months, not always having access to wifi and other forms of communication.

In 2023, Mission to Seafarers' personnel made 43,235 ship visits, encountering over 300,000 seafarers. On shore, seafarers made 149,819 visits to 121 Mission to Seafarers locations. 130,828 seafarers made use of the Mission's transport services.

The Mission to Seafarers' theme for 2026 is *Harbours of Hope – The Church alongside Seafarers* inspired by Matthew 25. This theme celebrates the local church as a place of welcome, refuge, and hope — a community offering both spiritual and practical safety to those who work at sea. It invites congregations to reflect on how

As we've recorded in previous editions, the Mission to Seafarers has its origins in an Anglican charity, the Bristol Channel Mission, established by the Revd John Ashley in 1836. Seafaring is one of the most dangerous

they can stand alongside seafarers through prayer, hospitality, generosity, and justice.

THE LECTIONARY 2027

The SPCK lectionary has been published. Here is a table of notable dates.

First Sunday of Advent	Sunday 29 November
Christmas Day	Friday 25 December
The Epiphany	Wednesday 6 January (may be observed on Sunday 3 January)
The Baptism of Christ	Sunday 10 January
The Presentation of Christ in the Temple (Candlemas)	Tuesday 2 February (may be observed on Sunday 31 January)
Ash Wednesday	Tuesday 10 February
Mothering Sunday (Fourth Sunday in Lent)	Sunday 7 March
Palm Sunday	Sunday 21 March
Good Friday	Friday 26 March
Easter Day	Sunday 28 March
The Annunciation of our Lord to the Blessed Virgin Mary	Monday 5 April
Ascension Day	Thursday 6 May
The Day of Pentecost	Sunday 16 May
Trinity Sunday	Sunday 23 May
The Nativity of John the Baptist	Thursday 24 June
All Saints' Day	Monday 1 November (All Saints' Sunday may be celebrated on Sunday 31 October)
Remembrance Sunday	Sunday 14 November
Christ the King	Sunday 21 November
First Sunday of Advent	Sunday 28 November

THE BISHOP OF OXFORD'S FAREWELL SERMON ON 31 MAY

Thank you for your fellowship and friendship and support and challenge over these last ten years. To be bishop in this place has been an extraordinary privilege and joy. I've greatly appreciated your kindness and affirmation over this final part of the journey. There are just a few things left to be said, of course.

The first is thank you to God and to you all for the privilege of travelling this journey together.



Photo Oxford Diocese

Some years ago, I offered three Bible readings on Colossians as part of a diocesan clergy conference. The theme of thanksgiving runs through the epistle from beginning to end. The Church is to be an appreciative community. “In our prayers for you we always thank God, the Father of our Lord Jesus Christ”.

There was no space in the conference for a Bible Study on Colossians 4: but today it seems like the most important chapter. Most of Colossians 4 is a list of people’s names, as we heard. Each person has a story. Aristarchus has been in prison. Mark has been restored to ministry. Nympha has a church in her house. Luke is a beloved physician. The church in every age is made up of real people, with personalities and gifts and stories bound together in love.

So, there are particular people I want to thank: most of all Ann and our wonderful family for all their support. It means so much that so many of our family are here today with others watching online. I want to thank my amazing team, past and present: Graham Sykes, Paul Cowan, Marian Green, Sharon Appleton, Simon Cross, Philippa White. It’s been a privilege to work with seven Area Bishops; around 14 Archdeacons and associates every one of them a rare and rattling example of the species; two outstanding diocesan secretaries in Rosemary and Mark; two DBF Chairs and our wonderful team in Church House and at the Registry.

I’ve loved sharing in the life of our parishes and chaplaincies. I’ve appreciated watching the magnificent work of our school’s team and diocesan MATS between them educating 60,000 children every day. Particular thanks to three directors of communication: Sarah, Steven and Jane, and also to Louise Whitehead who leads our safeguarding and the survivor group who work with her. And I give thanks for

this unique Cathedral church and its foundation, which I have grown to love and for Sarah and her exemplary leadership.

Like Paul in Colossians, I could go on and on. But there is a second thing to be said about the challenge and cost of ministry and there is an image in Colossians and in Genesis to offer you: the image of wrestling. Epaphras in Colossians is always wrestling in his prayers on behalf of the Church. Paul uses the special word for doing battle in the arena. He's referencing also the mysterious story in Genesis 32 of Jacob wrestling with God in the place he calls Peniel.

Once upon a time our children's favourite television programme was Gladiators, set in an arena. Gladiators has recently been revived – the modern equivalent of wrestling. It's now one of our grandchildren's favourite programmes. I have some pugil sticks to help symbolise this aspect of ministry as wrestling. I also have foam fingers for the four grandchildren who are here. They might come in useful later if there is any cheering to be done. We also have enough foam fingers left over for the Bishop Gavin, Bishop Mary and Bishop Dave and for the Dean. There are many times in ministry when you feel you are wrestling. That is the way it is meant to be.

Jacob was left alone in Jabbok; a man wrestled with him until daybreak. When the man saw that he did not prevail against Jacob, he struck him on the hip socket and Jacob's hip was put out of joint as he wrestled with him. There has been much wrestling with God in this ministry as in every ministry: witnessing grief and suffering and conflict locally and more widely not least the pandemic. There has been much inner wrestling with my limitations and mistakes. There has been a need to wrestle with issues of theology, of inclusion, of racism, of safeguarding, of climate change, of technology, of Christian mission, of broken relationships even in the midst of all the joys of ministry. Jacob's wrestling leaves its mark even as Jacob himself is given a new name Israel (which means the one who wrestles with God) and leaves its mark even as he is blessed: The sun rose upon him as he passed Peniel, limping because of his hip.

The actor Martin Sheen plays Josiah Bartlett in the West Wing (my favourite television programme). Martin Sheen tells a story of a man who arrives at the gates of heaven and asks to be let in; and St Peter says: "Of course: show us your scars." The man said: "I have no scars". St Peter says: "What a pity. Was there nothing worth fighting for".

It was a joy this morning to conduct my final baptism and confirmation in the University Church. I signed the candidates for baptism with the sign of the cross and, as at every baptism, the whole congregation joined in this call to wrestle: *Fight valiantly as a disciple of Christ against sin, the world and the devil and remain faithful to Christ to the end of your life.* There are many things worth fighting for in the world, and in the Church, and in the life of this diocese. My encouragement to you all is to take up the call of your baptism: to wrestle and to contend for a more Christ-like Church in a more just and peaceful world. I have found the calling to be costly, as you will know and find, but a source of blessing. Through his wrestling Jacob sees the very face of God. Jacob's scars become part of his legacy and his character. The sun rose upon Jacob as he passed Penueel, limping because of his hip. Every single beatitude in Matthew 5 is about wrestling. Each one is a promise, full of hope not yet realised. Together they paint a picture of a tension at the heart of our own character, our church and our world. We are not yet poor in Spirit, or meek, or hungry, or thirsty for justice enough. But the Beatitudes invite us to wrestle. They set the horizon for the Church we are called to be: contemplative, compassionate and courageous for the sake of God's world.

Thanks be to God for all we are and all we have become as God's people in this place. Thanks be to God for all that is yet to be as our journey and our wrestlings continue. The sun rose upon Jacob as he passed Penueel, limping because of his hip. Amen.

THE JUNE LAMB AND FLAG

We were not able to use the file transfer routine from computer to the office printer to print the June edition copies. Instead, we had to photocopy the artwork from pre-printed pages. As a result, the appearance of the content suffered, especially the photos, for which we apologise. Normal service should resume with the production of this edition.

THE CHURCHYARD GARDENERS' HYMN

The St John's Churchyard Tidy team put tidying aside for a while to enjoy a summer-time dinner with spouses/partners. After dessert, Frances treated the assembled teamsters with a hand-penned hymn. We're pleased to record this hymn. Here it is. You will recognise the music setting as *Ellacombe* used to accompany the hymn, *The Day of resurrection*,

The Churchyard Gardeners' Hymn

Our churchyard gardeners' winning team
Most definitely the best;
At strimming, mowing, pruning trees
We clearly pass the test.
We've joined the Eco-friendly plan
To foster wildlife there
Where insects, bugs and lots of worms
Cause F. to lose her hair!

We fill the bins each Wednesday morn,
They weigh a blooming ton!
But everyone can clearly see
What great work we have done.
How hard it's been these last few months
To water every tub
When all the church has been closed down
'No Entry'! ... There's the rub!

So thank you all for what you give,
Your time, your work, your skill.
Each year the graveyard's look improves,
Spring flowers fill the bill!
Though rainfall drove us out today,
Great progress still was made ...
Those endless weeds outside the walls
Would challenge any blade!

Words: Frances Brewitt-Taylor

Music: *Ellacombe* – Source: Gesangbuch der Herzogl, Hofkapelle, Württemberg, 1784

Ed – we are very grateful to the St John's Churchyard Tidy team for helping to keep the churchyard in very good order throughout the year. And we thank them for sharing their hymn with us, and reminding us that, not only do they enjoy their tasks, but they have plenty of fun.

WHAT ARE THE ARCHBISHOP OF CANTERBURY'S PRIMARY RESPONSIBILITIES?

It's three months since the Archbishop of Canterbury was installed at Canterbury Cathedral so it might be worthwhile reflecting on the Archbishop's primary responsibilities. There are commentaries on the Church of England website. Here, in no particular order of importance, is a brief overview

The first area of responsibility is Archbishop Sarah's role in public life. She represents faith in the nation's public life. In practice, this means proclaiming the gospel, highlighting issues of justice and compassion, providing moral leadership, and engaging in conversations that shape society. Faith in public life is not about partisanship but about conscience. The Archbishop's public role exists to ensure that questions of ethics, human dignity, hope and matters of faith remain at the centre of public decision-making. Through speeches, interviews, podcasts and written reflections, Archbishop Sarah explores how shared values can unite people of all beliefs around the common good. In areas of welfare, health, environment and community these actions provide opportunities to spread empathy and integrity to the discourses.

A second area of responsibility is the Archbishop's role in the Anglican Communion. The Communion is a complex organisation of 47 member Churches spread across 165 countries with approximately 90 million worshippers. Roughly two thirds of the worshippers are located in countries in sub-Saharan Africa. The Archbishop acts as a spiritual and symbolic leader whilst not having any direct or jurisdictional authority over member Churches. Various agencies bring the Churches together, the Anglican Consultative Council, the Primates Meeting and the Lambeth Conference. Archbishop Sarah can conduct visits, partnerships and regular meetings with Anglican leaders, commissions and networks. The objective is to share wisdom, respond to crises and pursue growth as worldwide Church. Through this role, Archbishop Sarah is able to see first hand some of the world's challenges, climate change, conflict, poverty and inequality. She can help the Church develop a common perspective and response to these issues.

Closer to home, a third area of responsibility is the Canterbury Diocese in which Archbishop Sarah acts as the diocesan bishop. The Diocese has over 300 churches, many church schools and a network of communities. Inevitably worshippers expect to see their bishop on regular occasions, especially at Christmas, Easter and ordination ceremonies. Like any other diocese, life in the Canterbury Diocese

informs discussions and initiatives around renewal, social justice and hope. Archbishop Sarah is supported by the Bishop of Dover and Bishop in Canterbury, the Rt Revd Rose Hudson-Wilkin.



Leading a debate in the House of Lords on the human effects of artificial intelligence. Photo credit Parliament TV.

A fourth area of responsibility is the work of the Lords Spiritual in the House of Lords. The Archbishop of Canterbury is one of 26 Lords Spiritual. The Bishops strive to bring ethical reflection, pastoral experience and Christian perspectives into the legislative process. Besides hosting an annual debate Archbishop Sarah, along with other Lords Spiritual, will contribute to debates on moral, social and humanitarian issues. Most recently, Archbishop Sarah introduced a debate on artificial

intelligence, and she spoke against the proposed assisted dying legislation whilst urging better palliative care. The Archbishop has to take care to avoid taking a politically partisan position by, instead, promoting and providing moral leadership.

Nearly there, the next area of activity is patronages and partnerships. Each Archbishop supports organisations whose work promotes Christian values and public good. Archbishop Sarah is patron or president of a wide range of organisations in areas such as healthcare to mental health, promoting peace and global development. The Archbishop's patronages and her visits to the organisations help encouragement, visibility and moral support to people doing vital work.

The final area is the Lambeth Partnership. This brings together prayerful and financial support for the personal ministry of the Archbishop of Canterbury. Rooted at Lambeth Palace, the Partnership exists to strengthen the Archbishop's work in the Church of England, across the Anglican Communion and in public life. It enables strategic initiatives, builds capacity around key priorities, and sustains

projects that serve the Church’s witness in the world. As the ministry of each Archbishop develops, so too does the focus of the Partnership. What follows reflects work that has been supported in recent years, alongside initiatives that continue today.

The Lambeth Partnership has supported the Archbishop’s reconciliation ministry, equipping the Anglican Communion and the wider Church to serve as a global peace-building body. It has also supported initiatives focused on the renewal of prayer and the religious life within the Church. This included the Community of St Anselm at Lambeth Palace, which welcomed members from around the world for a year of prayer, study and service to the poor. Through rhythms of daily prayer and shared life, it sought to nurture a deeper commitment to Christ at the heart of the Church’s leadership. Another initiative supported by the Partnership is *Thy Kingdom Come* – the international movement that brings Churches and individuals together between Ascension Day and Pentecost in activities and prayer to foster the growth of the Kingdom.

WHERE TO JOIN A SERVICE IN AUGUST

Date	CTK	SJB	All Saints
2 August			10.30 Benefice Sung Eucharist 13.00 Baptism
9 August	09.30 Benefice Eucharist		
16 August			10.30 Benefice Sung Eucharist
23 August		11.15 Benefice Sung Eucharist	
30 August	09.30 Benefice Eucharist		

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

A BUSY AND EXCITING SUMMER TERM AT SCHOOL

As we approach the end of another busy and successful term, we are delighted to share a celebration of the many experiences, achievements and opportunities that have taken place across our school community. It has been a term filled with energy, enthusiasm and pride, with children across all year groups continuing to shine both in and beyond the classroom.

Sport has once again played an important role in school life this term, with pupils taking part in a range of competitions and events. We were especially proud of our Year 3/4 tennis team, who achieved a fantastic tournament victory. The children demonstrated excellent sportsmanship, determination and teamwork throughout, representing the school with pride and bringing home a well-deserved win. (and a trophy).



Alongside sporting achievements, children have been enjoying a rich variety of curriculum-linked experiences, namely our inaugural ‘Kidmore End Arts Week’. The week showcased our school’s creativity, in art, drama, May pole dancing and sculpture. We celebrated the week with a celebration to parents and governors, with our school choir performing beautifully.

Our Year 1 pupils recently visited the Earth Trust, where they spent a wonderful day exploring British wildlife. They engaged enthusiastically with hands-on learning, discovering different habitats, identifying plants and animals, and deepening their understanding of the natural world. The visit sparked curiosity and excitement and provided a memorable opportunity to bring their classroom learning to life in an outdoor setting. Year 2 are eagerly preparing for their upcoming visit to Windsor Castle; excitement is

already building, and we are confident that the trip will be a highlight of their year, offering a powerful and memorable connection to their class learning.

One of the standout experiences of the term has been Year 5's participation in the school's first-ever two-night camping residential at Hill End Outdoor Education Centre in Oxfordshire. Staying in bell tents, the children embraced a wide range of outdoor learning opportunities designed to build confidence, independence and teamwork. Throughout their stay, they took part in activities that encouraged resilience and collaboration, learning to support one another and step outside their comfort zones. The residential also presented its challenges, with periods of extreme rainfall testing everyone's determination. However, the children responded with maturity and positivity, showing remarkable perseverance and a strong sense of teamwork throughout. Staff were extremely proud of how they adapted to the conditions and made the most of every opportunity, demonstrating resilience and a "can-do" attitude that will serve them well in the future.

Across the school, children have also been working incredibly hard on their end-of-year assessments and statutory tests. These include the Year 1 phonics screening check, the Year 4 multiplication tables check and the Key Stage 2 SATs in Year 6. We are very proud of all our pupils for the effort, focus and resilience they have shown during this period. Their achievements reflect not only their hard work, but also the dedication of staff and the invaluable support provided by families at home. It is wonderful to see the progress children are making across all year groups.

Even as we now move towards the end of what has been a truly fabulous year, there is still much to which to look forward. Excitement is building for our upcoming Sports Day, which is always a highlight of the school calendar, bringing together children, staff and families in a celebration of teamwork and healthy competition. We are also eagerly anticipating our Year 5/6 production, which this year will be an upbeat mystery, set in the 1920s. The children are working hard to bring the era to life through performance, music and costume, and we are very much looking forward to sharing their hard work with the wider school community.

In addition, preparations are well underway by our wonderful PTA (KESA) for our summer fair, which promises to be a wonderful opportunity for families and the local parish community to come together and celebrate the end of the academic year. Events such as these are a vital part of school life, helping to strengthen connections between school, home and the wider community.

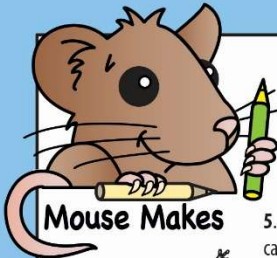
We are also enjoying making the most of our beautiful school grounds as the sunshine continues. It has been a pleasure to see children learning, playing and spending time outdoors, making full use of the space and enjoying the seasonal weather as part of their daily school experience.



We would also encourage families to follow our school social media accounts, where we regularly share updates, photographs and videos celebrating the children's achievements and daily school life. These platforms provide a wonderful window into the many exciting things happening across the school and help us to share in the pride of our pupils' successes together. We look forward to sharing further celebrations and successes as we bring the year to a close, and to welcoming everyone to the many exciting events still to come.

Claire Spankie

CENTRE SPOT FOR YOUNGSTERS



Mouse Makes

1. What bird makes its nest on high?
Job 39:27



2. What ate the seeds along the path?
Matthew 13:4



3. The hair of which animal was used to make curtains?
Exodus 36:14

5. What plague came out of the River Nile?
Exodus 8:6

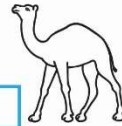


4. What insect can we learn from?
Proverbs 6:6

7. Which animal was Jesus compared to?
John 1:29



6. What animal would go through the eye of a needle easier than a rich person?
Luke 18:25



8. What bird did Noah release from the ark first?
Genesis 8:7



9 across. In what creature's mouth was a coin found?
Matthew 17:27



9 down. What lives in holes?
Matthew 8:20



12. Which bird did the Holy Spirit appear as?
Luke 3:22

15. What insects did John eat in the wilderness?
Matthew 3:4



13. Which animal did Jesus ride on?
Matthew 21:7



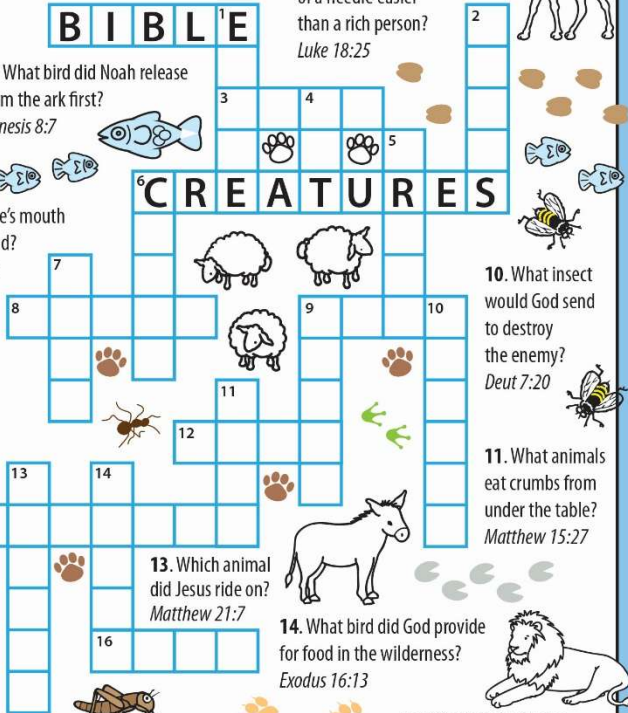
14. What bird did God provide for food in the wilderness?
Exodus 16:13

16. Which animal is the "mightiest among beasts"?
Proverbs 30:30



B I B L E

C R E A T U R E S



Bible Bite

A short story from the Bible

It can be read in the Bible in
1 Samuel 24

God chose Saul to be the King of Israel, but Saul chose to disobey Him. God said that the next king would not be Saul's son.

Saul didn't know that God had chosen David to be the next king.



David was very successful as a fighter and very popular.



Saul became jealous and angry.

David had to go on the run and hide.



When he wasn't fighting the Philistines, Saul tried to catch David.

One day, Saul and his army were in En-Gedi. Saul needed to pee, so he went into a sheep fold built next to a cave...

David and his men were hiding at the back of the cave!



God has given you a chance to kill him!

David crept over and cut a piece off Saul's robe.



Saul didn't notice.

Then David felt bad.



He is God's chosen king. Having the chance to do something doesn't make it right.

David waited until Saul was far enough away then he shouted to him.



Your majesty, I could have killed you today, but I knew it was wrong. I want to prove to you I'm not trying to harm you.



David, you are better than me. I would have killed you but you were kind.



Now I know you will be the next king, but please look after my family.



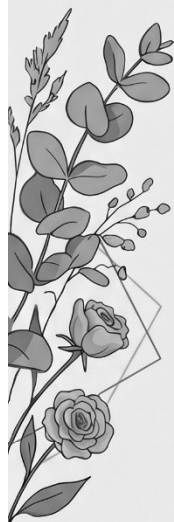
David promised, and Saul and his army went home.



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July 11th 1-5pm



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- Bric a brac sale
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- Cake stall
- Ice creams
- Children's tombola
- Raffle
- Table top sales
- Spot the queen bee
- Children's games



FREE ADMISSION

WHERE DID THE HYMN, O THOU WHO CAMEST FROM ABOVE COME FROM?

For the first time in 113 editions, I have received a request to feature a particular hymn – and here it is - *O thou who camest from above* by Charles Wesley (1707 – 1788). The lyrics first appeared in Charles Wesley’s 1762 *Short Hymns on Select Passages of the Holy Scriptures* in two stanzas of eight lines. Thereafter, the hymn became very popular with Methodists, and it was not until 1904 that the hymn was included in that year’s version of *Hymns Ancient and Modern*. As an aside, the music editor of this version was Bertram Luard-Selby (1853 – 1918), an English composer and cathedral organist. Luard-Selby set about revising several of the tunes which attracted complaints, so much so, that the publishers reverted to the 1889 version (in which the music had been edited by Charles Steggall) with a new publication in 1906 referred to as the ‘Complete edition.’ By 1922 a ‘Standard edition’ was published largely based on Steggall’s version, but including some of Luard-Selby’s arrangements. The music settings were arranged by Sydney Nicholson. In 1927, Sydney Nicholson, then Organist at Westminster Abbey, (a post he stood down) to establish the School for Church Music which, in 1946 by command of King George VI, became the Royal School of Church Music

Back to the hymn; Wesley displays a wide range of references of Scriptural texts in his lyrics, for example, – the Holy Ghost – “O thou who camest from above”, and “the fire celestial to impart” drawing on the Pentecost imagery in Luke’s Gospel. Wesley prays that the fire of God’s love would burn continually supporting thoughts, words and actions in the believer. The hymn emphasises spiritual transformation. He also dips into the Book of Common Prayer with the words “Stir up” drawn from the Collect for the Sunday next before Advent. For some, the word ‘inextinguishable’, posed problems for singing and attempts were made to revise the lyrics but without success.

In the 1904 version of *Hymns Ancient and Modern* the lyrics were set as four stanzas of four lines. The hymn also found a place in the 1906 *English Hymnal*.

The hymn is often sung now, not just at Pentecost, but at initiation services and has proved very popular in the Church of England. What carries the hymn so well is the tune *Hereford* composed by Samuel Sebastian Wesley (1810 – 1876). S S Wesley was born in London (a grandson of Charles Wesley). He sang in the Chapel Royal and learnt composition and organ from his father Samuel. He graduated from Oxford University with a doctorate in music. He held organist posts at the cathedrals

of Hereford, Exeter, Winchester and Gloucester and a seven-year post at Leeds Parish Church between 1842 and 1849. His tune, *Hereford*, was composed in 1872. Samuel Sebastian Wesley is highly regarded for his contribution to Anglican music. Many of his anthems are well-known and widely sung, including pieces like *Thou wilt keep him in perfect peace, Blessed be the God and Father, Ascribe unto the Lord, Wash me thoroughly, Lead me, Lord* – the final section of *Praise the Lord, O my soul*), and *Cast me not away*. Perhaps his most memorable anthem is “*The Wilderness.....and the solitary place.*” which lasts 14 minutes or so. Wesley composed this piece in 1832 It is regarded as a landmark Victorian-era anthem celebrated for its bold harmonic language, dramatic quasi-operatic structure and highly intricate, independent organ accompaniment.

Besides his hymn tune, *Hereford*, another well-known tune is *Aurelia*, used as a setting for the hymn, *The Church's One Foundation*.

Allen Harris

SAMUEL SEBASTIAN WESLEY (1810 – 1876)

Samuel Sebastian Wesley died in post at Gloucester on 19 April 1876. Gloucester was his final appointment after he had rendered service at Hereford, Exeter, Leeds and Winchester. On the centenary of his death, I attended Evensong at Gloucester Cathedral, after which the cathedral choir processed to the house in The Close where Wesley had died in order to pay their tribute. More recently, during a Three Choirs Festival at Gloucester, I heard a talk on Wesley by Simon Lindley, a successor to Wesley as Organist of Leeds Parish Church (now Leeds Minster) from 1975 to 2016. Lindley was also heavily involved when Leeds marked the bicentenary of Wesley's birth.

Keith Atkinson

16 JULY – WHAT DID THAT ST OSMOND DO FOR US?

St Osmond became Bishop of Salisbury in 1078 and at that time the See covered a large area including what we now recognise as Dorset, Wiltshire and Berkshire. Osmond's headquarters was on a hill top at Old Sarum.

Osmond turned out to be an articulate cathedral administrator and it was he who established the cathedral chapter roles of dean, precentor, chancellor and treasurer. He set the model of the cathedral being the ‘mother’ church of the parishes and other places of worship within the diocese. Besides the cathedral administrative roles he also created 32 canons as advisors to the bishop and supporters in the

missionary tasks in the area. Many other cathedrals followed his ideas and eventually they became widespread throughout the Church of England.

After being made bishop of Salisbury he spent 14 years getting his cathedral built and consecrated it on 5 April 1092. However, 5 days later the roof of his cathedral was destroyed in a violent thunderstorm.

His flair for administrative work enabled him to make a significant contribution to the preparation and completion of the Domesday Survey and he was present in 1086 when the Domesday Book was presented to King William.

Ed – I didn't know that – did you?

PARISH SHARE AT 31 MAY 2026

Archdeaconry	Amount paid	Outstanding	% Paid
Berkshire	£ 2,336,992	£ 3,772,498	38.3
Buckingham	£ 2,422,894	£ 4,641,925	34.3
Dorchester	£ 2,429,283	£ 3,963,198	38.0
Oxford	£ 646,894	£ 1,230,457	34.5
Totals	£ 7,836,063	£13,608,078	36.5

The 2026 Parish Share contributions continue to accumulate. The table above shows how much each of the four archdeaconries have contributed as at 31 May 2026. At this point in 2025 the aggregate contributions were £7,709,279. Henley Deanery has contributed £196,995 which is 28.4% of the allocation. In 2025, at this point, the percentage contribution was 27.7%.

WHAT'S IN THE LECTIONARY THIS MONTH AND NEXT MONTH.

On 3 July, Thomas the Apostle may be celebrated although the Feast may be celebrated on 21 December as would be the case in the Book of Common Prayer. Further on in the month there are the Feasts of St Mary Magdalene on 22 July and James the Apostle on 25 July. Other lesser feasts and commemorations include, Thomas More, Scholar, and John Fisher, Bishop of Rochester, Reformation Martyrs, 1535 on 6 July, Benedict of Nursia, Abbot of Monte Cassino, Father of Western Monasticism, c 550 on 11 July, John Keble, Priest, Tractarian, Poet, 1866 on 14 July, Swithun, Bishop of Winchester c. 862 on 15 July, Osmond, Bishop of

Salisbury, 1099 on 16 July, and Mary, Martha, and Lazarus, Companions of our Lord on 29 July.

August brings the Transfiguration on 6 August, the Blessed Virgin Mary on 15 August (unless celebrated on 8 September) and St Bartholomew the Apostle on 24 August. Other lesser feasts and commemorations include, Oswald, King of Northumbria, Martyr, 642 on 5 August, John Henry Newman, Priest, Tractarian, 1890 on 11 August, Florence Nightingale, Nurse, Social Reformer, 1910 on 13 August, Maximilian Kolbe, Friar, Martyr 1941 on 14 August, William and Catherine Booth, Founders of the Salvation Army, 1912 and 1890, on 20 August, Augustine, Bishop of Hippo, Teacher, 430 on 28 August, The Beheading of John the Baptist, on 29 August, and Aidan, Bishop of Lindisfarne, Missionary, 651 on 31 August.

DATES FOR DIARIES

Date	Event	Where?
Sunday 1 November	Patronal Festival Benefice Eucharist at 10.30	All Saints'
Saturday 21 November	Wine and Song (tbc)	Kidmore End School
Sunday 22 November	Patronal Festival Benefice Eucharist at 09.30	CTK
Saturday 28 November	Benefice 'Quiet Morning' 09.30 – 13.00	CTK
Tuesday 22 December	Parish Carol Service at 19.30	SJB

There may be another carol service at Christ the King during Advent.

POPE LEO XIV'S ENCYCLICAL – MAGNIFICA HUMANITAS (SAFEGUARDING THE HUMAN PERSON IN THE TIME OF ARTIFICIAL INTELLIGENCE)

Last month's edition included a note about the Roman Catholic Church's 'just war' theory. The Pope had issued a blunt warning to world leaders, (without mentioning a particular nation) that God cannot be invoked to support armed conflict. He said, "God does not listen to the prayers of those who wage war." The Trump Administration sought to defend their action in the Middle East as a 'just war.'

In issuing his timely Encyclical towards the end of May, among other things, the Pope said that the ‘just war’ theory needs to be updated to take account of the effects of artificial intelligence in contemporary warfare. AI is being used to direct warfare actions with frightening speed and is believed to be leading to rising civilian casualties.

The *Economist* magazine recently carried a short article pointing out that an estimated 750,000 persons have been killed in conflicts between 2021 and 2024 and the true number is higher if one includes the effects of warfare, such as starvation and disease. Combat casualties have been the highest since the ‘cold war era.

The article also noted three ways in which warfare has changed. Firstly, ground troops are much more vulnerable as they can be easily spotted by satellite and sensory technology and drones can kill them. In turn this makes land advances less feasible. Secondly, artificial intelligence enables armies to locate and strike targets with greater speed and precision inevitably affecting innocent civilians. And thirdly, those waging wars are increasingly setting aside previously accepted laws of warfare.

The Pope contends that that humanity now possesses “far more effective and capable tools for promoting human life and resolving conflicts, such as dialogue, diplomacy and forgiveness.” The Pope also introduced additional criteria which he said should be considered before warfare, including ensuring a clear chain of responsibility when automated technologies are used in combat, establishing a “moral timeframe for making judgments” in an era when artificial intelligence can accelerate military decisions, and accountability for safeguarding civilians.

GET TOGETHER SUNDAY – HISTORY AND HYMNS AT ST MICHAEL’S CHURCH – 12 JULY AT 16.30

An hour-long celebration of our faith and fellowship with a short history of each church, a prayer for us all, and a hymn chosen by that church followed by a delicious Afternoon Tea. All very welcome. There will be a sheet for writing your favourite hymns on at the back of each church until 15 June from which one hymn will be chosen for the Get Together. We're looking forward to it; hope you can come.

OXFORDSHIRE HISTORIC CHURCHES TRUST – RIDE AND STRIDE – SATURDAY 12 SEPTEMBER 2026



This annual event presents an opportunity to cycle or walk on your own planned route from one church to another in Oxfordshire. You can also act as a welcoming host at either church in the parish. In any of these participations you can raise funds for OHCT and a church of your choice through sponsorship. The OHCT website provides useful information including suggested routes for walking or cycling. In 2024, Ride and Stride participants raised over £89,000 which was £4,000 more than 2023. More information will follow about how you can participate in this year's event.

CHURCH OF ENGLAND APOLOGISES FOR ROLE IN POST-WAR HISTORICAL ADOPTION PRACTICES

The Church of England has apologised for its role in historical adoption practices, particularly in mother and baby homes. Mothers and adoptees who came into contact with these homes have described the profound and lasting impact of these experiences. Published alongside new research into these homes, the apology recognises the impact on people affected and sets out the Church's commitment to listening, learning and responding with honesty and compassion.

Giving the Church of England's apology, the Archbishop of Canterbury said, "We are profoundly sorry for the pain, trauma and stigma experienced - and still carried - by many people because of historical adoption practices in homes affiliated to the Church of England. We have heard first-hand the accounts of mothers who were separated from their babies in circumstances where they had very few meaningful choices. We know that many women and girls were at times made to carry out menial and manual work as a form of 'correction'.

"We also recognise where prejudice - including on the grounds of race and disability - shaped and defined experiences and outcomes. We are listening to the voices of people affected. They have told us about the pain, shame and indignity experienced

both then and now. Today, we say to each of you: the shame you were made to feel was wrong. You have nothing to be ashamed of. Rather, we are deeply ashamed that this happened to people in the care of Christian communities.

“All of this took place in a society that often valued secrecy and respectability over compassion and care. The Church of England was part of that society and helped to sustain those attitudes. While homes were encouraged to keep mothers and babies together, this often did not happen. For many mothers, children, fathers and wider families affected by these practices, the impact has been lifelong. These practices are in the past and must never happen again. We will not condone or repeat them. Our commitment now is to listen, to lament and to learn – to acknowledge this history and respond with openness, reflection and learning, and to ensure that this leads to change.

“We pay tribute to the people who have shared their stories and brought these personal and painful experiences to light. Their courage has helped to deepen our understanding of this history and the harm caused, and to ensure that first-hand accounts are heard.

“We want to acknowledge the important and often unseen work of organisations and charities who for many years have supported mothers, adoptees and families affected by adoption, and whose knowledge and care are invaluable. We pray for all people who carry these experiences, and for the grace to be a Church where everyone is treated with the love and dignity that comes from being made in God’s image.”

TIME TICKING BY IN JULY

250 years ago, on 4 July 1776 that the US Declaration of Independence was adopted by the Second Continental Congress.

250 years ago, from 12 July 1776 to 4th October 1780, that the British explorer Captain James Cook made his third and final voyage. He travelled to New Zealand and Hawaii, where he was killed in a violent exchange with the local people.

175 years ago, on 3 July 1851 that Charles Bannerman, British-born Australian cricketer, was born. He scored the first-ever run in Test cricket and scored the first century in Test cricket.

Also 175 years ago, on 10 July 1851 that Louis Daguerre, French photographer and artist who invented the daguerreotype photography process was born. Regarded as one of the fathers of photography.

Also 175 years ago, on 24 July 1851 that the Window Tax was abolished in England and Wales. The tax was introduced in 1696 and was based on the number of windows in a house. It led to many windows being bricked up. It was replaced by a tax on inhabited buildings.

125 years ago, on 9 July 1901 that Dame Barbara Cartland, romantic novelist, was born. She wrote 723 novels, including 23 in a single year, and sold more than one billion copies of her books.

90 years ago, on 24 July 1936 that the speaking clock telephone service was launched in the UK.

60 years ago, on 30 July 1966 that the 1966 FIFA World Cup final took place. England beat Germany 4 – 2. English player Geoff Hurst became the first (and only) player to score a hat-trick in a World Cup final.

50 years ago, on 4 July 1976 that Operation Entebbe took place. Israeli commandos staged a counter-terrorist hostage-rescue mission at Entebbe Airport in Uganda, following the hijacking of an Air France plane on 27th June.

Also 50 years ago, on 20 July 1976 that NASA's Viking 1 lander successfully landed on Mars, and sent back the first photographs from the surface of Mars.

Also 50 years ago, on 29 July 1976 that the pier-head of Southend Pier in Essex was destroyed by fire. It is the world's longest pier. It re-opened in 1986, but then a tanker crashed into it, creating a 70-foot gap. It reopened again in 1989, but two further fires, in 1999 and 2005, caused significant damaged. It reopened in July 2012.

Also 40 years ago, on 28 July 1986 that British estate agent Suzy Lamplugh failed to return from an appointment in London, sparking the biggest missing person investigation since Lord Lucan. She has never been found.

30 years ago, on 1 July 1996 that candidates taking the British driving test also had to pass a written exam for the first time.

30 years ago, on 5 July 1996 that Dolly the sheep was born. She was the first cloned mammal at the Roslin Institute in Edinburgh. Died in 2003.

20 years ago, on 1st July 2006 that Fred Trueman, cricket player and broadcaster died. Seen as one of the greatest bowlers in cricketing history.

Also 20 years ago, on 15th July 2006 that Twitter, the online micro-blogging service, was launched.

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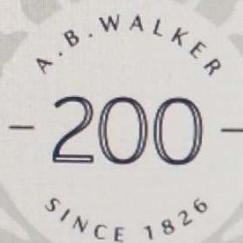
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Magazine articles	Please send to Allen Harris - the deadline is 22nd monthly or a little before if the magazine is full.	AHa3588066@aol.com
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Kidmore End & Sonning Common Parochial Church Council is a registered charity. The Charity Commission registration number is 1209778.

SERVICES AND PRINCIPAL SERVICE LECTIONARY

Date	St John's	Lessons	Christ the King
5 July – Fifth Sunday after Trinity	18.00 Evensong	Romans 7.15 – 25a Matthew 11. 16 – 19 & 25 - end	09.30 Eucharist
		2 Samuel 2.1 – 11, & 3.1 Luke 18.31 – 19.10	
12 July – Sixth Sunday after Trinity	11.15 Sung Eucharist	Romans 8.1 – 11 Matthew 13. 1 – 9 & 18 - 23	09.30 Eucharist
19 July – Seventh Sunday after Trinity	11.15 Sung Eucharist	Romans 8. 12 - 25 Matthew 13. 24 – 30 & 36 - 43	09.30 Eucharist
26 July – Eighth Sunday after Trinity	11.15 Benefice Sung Eucharist with baptism	Romans 8. 26 – end Matthew 13. 31 – 33 & 44 - 52	

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'

5 July - 09.00 Holy Communion BCP said, 10.30 Sung Eucharist

12 July - 10.30 Sung Eucharist

19 July - 10.30 Peppard Praise Communion Service

26 July – 13.00 Baptism, 18.30 Evensong