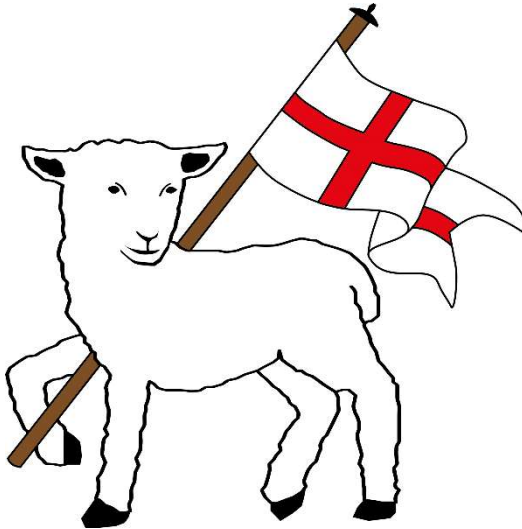


SEPTEMBER 2026

**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>

FROM THE RECTORY

Dear Friends

Towards the end of September each of the three churches in our benefice will be celebrating Harvest Thanksgiving. The theme, as always, is thanks for the grace-filled generosity that God shows to all people and indeed to the whole creation.

This year, I would like us, as three churches in two parishes and a single benefice, to reflect on the actions that are inspired by the generosity of God. Specifically, I believe it is vital that we think about the way that God calls us to exercise our Christian discipleship in matters of financial giving to the Church.

Individual parishes receive no funding from the Diocese or the Church of England. Each is required to pay a sum that is levied by the Diocese on each Deanery (sub-division of the Diocese). If we default on this sum, it puts the future of ministry provision (i.e. one full-time Rector and one 'House for Duty' Associate Priest) at significant risk.

I know that money can be an awkward topic for us in our culture. Not least because of the many calls upon our resources at a time of inflation and rising costs.

But I also believe that regular giving to the Church, according to our means and ability, is a concrete exercise in the imitation of God. As God is generous, so are we generous: with our gifts, our time, our effort, and – yes – our money, too.

There is much more to be said, and many more conversations to be had. In the meantime, as we prepare to celebrate Harvest Thanksgiving, I am praying for a renewed openness for myself and for everyone in our congregations and parishes, that together we may reflect deeply and act positively: that we may give generously of what God has given to us.

God bless

James

WHERE TO JOIN A SERVICE IN SEPTEMBER

Date	CTK	SJB	All Saints
6 September	09.30 Eucharist	18.00 Evensong	09.00 Holy Communion BCP said
			10.30 Sung Eucharist
13 September	09.30 Eucharist	11.15 Sung Eucharist	10.30 Sung Eucharist
20 September	09.30 Eucharist	11.15 Sung Eucharist	10.30 Peppard Praise Communion
27 September Harvest Thanksgiving services	09.30 Harvest Thanksgiving Eucharist	11.15 Harvest Thanksgiving Service	10.30 Harvest Family Communion
			18.30 Evensong

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

RIDE AND STRIDE: SATURDAY 12 SEPTEMBER 2026



A final call for this year's event. If you would like to get involved, either as a rider or strider or as a church welcomer, please ask Karen Broadbent for a sponsorship form, or you can access the OHCT website and register online at <https://ohct.org.uk/ride-and-stride/take-part>. On the website you will find a list of participating churches so that you can plan your route. Some of those who have taken part in the past have managed to visit several churches in a short amount of time, for example by going to Wallingford or Oxford where several churches are located within reasonable walking or cycling distance

WHAT'S IN THE LECTIONARY IN OCTOBER?

The principal feasts are Luke the Evangelist, on 18 October, and Simon and Jude, Apostles on 28 October. Among the lesser feasts and commemorations are: Anthony Ashley Cooper, Earl of Shaftesbury, Social Reformer, 1885 on 1 October; William Tyndale, Translator of the Scriptures, Reformation Martyr, 1536 on 6 October; Paulinus, Bishop of York, Missionary, 644 on 10 October; Wilfrid of Ripon, 709, Elizabeth Fry, Prison Reformer, 1845, and Edith Cavell, Nurse 1915 on 12 October; Edward the Confessor, King of England, 1066 on 13 October; Nicholas Ridley, Bishop of London and Hugh Latimer, Bishop of Worcester, Reformation Martyrs, 1555 on 16 October; Ignatius, Bishop of Antioch. Martyr, 107, on 17 October; Alfred the Great, King of the West Saxons, Scholar, 899 on 26 October; and Martin Luther, Reformer 1546 on 31 October.

NEW PILGRIMAGE ROUTES ACROSS THE NORTH OF ENGLAND INVITE PEOPLE TO WALK, WONDER AND DISCOVER



New pilgrimage routes across the North of England are encouraging people of all backgrounds to step into journeys of reflection, discovery and hope.

The routes – including the Kent Estuary Pilgrim Way, Spurn Point Way, Fountains Way, St Paulinus Way and St Bega's Way amongst others – connect churches, historic sites, coastlines, countryside and communities. Together they offer opportunities to

explore the North at walking pace, and to rediscover the long tradition of pilgrimage as a way of seeing the world differently

Photo credit - Office of the Archbishop of York

The Archbishop of York, Stephen Cottrell, said: “Pilgrimage teaches us to slow down, to notice the world around us, and to become more attentive to God and to one another. These new pilgrimage routes across the North invite people to discover afresh the beauty, history and spirituality of this extraordinary part of the country. Whether you walk in faith, curiosity or simply in search of peace and reflection, pilgrimage has the power to change us.” Each route offers its own invitation into landscape and story. More details on the routes can be found on the Archbishop of York’s website.

ARCHBISHOP SARAH MADE A 10 DAY VISIT TO GHANA AND CAMEROON FROM 26 JULY

The Archbishop of Canterbury began a 10-day visit to the Church of the Province of West Africa on Sunday 26 July, her first pastoral visit to Africa since being installed as Archbishop of Canterbury in March this year.

The visit was at the invitation of the Primate of West Africa and Bishop of Asante-Mampong, the Most Revd Dr Cyril Kobina Ben-Smith. Archbishop Sarah Mullally visited the Church of Ghana and the Diocese of Cameroon, which are both part of the Church of the Province of West Africa.



Archbishop Sarah at St Joseph the Worker Church, Accra with an all- female led ministry. Photo credit Nana Osei, Lambeth Palace

Throughout the pastoral visit, Archbishop Sarah worshipped and prayed with Anglican congregations, learning about their joys and challenges, and seeing the vital role they play in their communities and societies. Additionally, she paid a courtesy call on the President of Ghana, His Excellency John Dramani Mahama.

The Archbishop visited five different local Anglican churches in Accra to give words of blessing and encouragement to the congregations. Archbishop Sarah broke ground at the site for the new hostel that is part of the Church of Ghana's Heritage Anglican Culture Village and Resorts initiative. Praying for the project, Archbishop Sarah said: "Almighty God, we ask that you may bless this soil, that as the foundations go deep, our foundations may go deeper into you. And that you may prosper this land, that your word may go forward and that your justice and mercy may be seen. In the name of the Father, and of the Son and of the Holy Spirit, Amen."



Photo credit Nana Osei Lambeth Palace

On 31 July, Archbishop Sarah moved onto Cameroon. She was met at Nsimalen Airport Yaounde by the Minister for Territorial Administration, the Anglican Bishop of Cameroon, the Rt Revd Dibo Thomas-Babynton Elango, and members of the Mothers Union. Her visit included the cities of Yaounde, Douala, Limbe, and

Buea. She preached at a welcome service at Bishops court, Douala, and visited the city's Anglican cathedral and a local parish.



Photo credit Kini Wolfgang/Lambeth Palace

Moving onto Yoaunde, she met the Prime Minister and clergy of other denominations. Archbishop Sarah attended the farewell Eucharist at St John's Church, Yoaunde, and paid a courtesy call on the President.

On arrival in the Cameroon, Archbishop Sarah said, "It is a joy to be visiting Cameroon. I come as a pastor and shepherd to be alongside the Anglican faithful, and to assure them they are not forgotten. I bring with me the prayers of our global Anglican family. I look forward to being alongside our beloved brothers and sisters in the Diocese of Cameroon - to accompany them, encourage them, and hear about their lives in this land.

"In a time of terrible conflicts around the world, and suffering here in Cameroon, I come with the message of the Gospel. This is always a message of peace. It is always about the infinite value of every person made in God's image. And it is always about the hope we have in Christ - who rose from the dead to bring us new

life. I invite Anglicans around the world to pray for the Church here and for the people of Cameroon. May these coming days be a blessing and encouragement to us all - and renew our commitment to be bearers of the good news we have in Jesus Christ.”

The Archbishop of Canterbury called for peace in Cameroon on the final day of her historic visit to the country. Preaching at a farewell service in Yaoundé, Archbishop Sarah Mullally said the people of Cameroon “have suffered for far too long” and called for “genuine and inclusive dialogue” that leads to peace.

The Archbishop visited the South West Region on 1 August and said: “Peace requires genuine and inclusive dialogue – it needs to have everyone around the table. That requires courage, it requires strength, and it requires commitment at every level of society, but particularly those in authority.

“As Shepherd and Pastor, I urge you to follow in this way of Christ, who is the bringer of peace.” Archbishop Sarah is the first Archbishop of Canterbury to visit Cameroon.



Archbishop Sarah arrives for her farewell Eucharist. Photo credit Kini Wolfgang/Lambeth Palace

Speaking of her joy at visiting the Diocese of Cameroon, the Archbishop said she had been “profoundly moved” to witness its ministry. The diocese, which began as

a missionary diocese, continues to grow its numbers. There are currently approximately 15,000 Anglicans in the country.

“Where you have seen your people suffering, caught up in continued conflict, displaced and fearful, you have been faithful to Jesus’ call. Your people are hard-pressed, ministry is challenging and communities are often hard to reach – and yet, the Anglican Church in Cameroon is growing! Praise God! Alleluia!”

Preaching on the Gospel story of Jesus walking on the water, the Archbishop said: “Put your faith in Jesus. Fix your eyes upon him – for it is he who commands the winds and the waves.”

BISHOP STEVEN CROFT’S FINAL SPEECH IN THE HOUSE OF LORDS

In his final speech to the Lords on 23 July, the Bishop of Oxford urged governments to assert their sovereignty in tackling the dangers of artificial intelligence and technology more broadly.

My Lords, it is a real honour to take part in this debate, and I join others in thanking the noble Baroness, Lady Kidron, for her penetrating analysis. In the words of our new Prime Minister on the steps of Downing Street a few days ago: “Britain needs to show the world that we can regain our stability once again”.

Stability is a deeply Christian virtue, as well as in many other world faiths. The psalms speak of God as a rock, our refuge and strength, and our very help in times of trouble. The rule of Benedict, with his emphasis on stability and faithfulness, underpins many of our institutions, from schools, hospitals and universities to our great cathedrals.

In recent years, new technology has become one of the many factors at work in undermining our stability as a nation. There are many gains from technology, but as we know there are existential risks to mental health, our climate, cohesion, truth, relationships, community, patterns of work, the distribution of power—which affect every part of society—and the international order. The risks inherent in AI are, in part, a product of its accelerating speed of development. Many speak now, and the language has been properly used this afternoon, of a race to artificial general intelligence and frontier AI.

The speed of change and the significant power unleashed make this revolution distinct from other technical developments in the past, because there is a risk that the speed of change will itself undermine the very benefits that change brings. There is simply no time for public trust and confidence to grow, and we have heard of the growing public awareness of risk and the desire that something be done.

Debate consistently lags behind the deployment of technology and public awareness. Institutions that give stability to society are undermined. New markets and new jobs have no time to grow where existing ones are superseded so rapidly. There is little time to build capacity in industry, local authorities and Governments internationally.

The acceleration that we see at the moment is not inevitable but is almost entirely driven by commercial factors. The huge investment required to develop AI demands massive returns in a very short and contracting space of time. Every example of future scenario planning I have read identifies growing existential risk. We can identify the accelerators, but where are the brakes on AI development globally? Where are the constraints and the restraints for responsible AI which ensure that harms are mitigated, trust is built and benefits justly shared?

A responsible, balancing slowing down can and needs to come only from two sources. The first is the assertion of sovereignty by individual nations, and that assertion of sovereignty needs to be clear, ethically shaped and in the interests of our whole society. Sovereignty will always be a basket of different things—there are no absolutes—but sovereignty must be clearly expressed as a standard by which to measure each new development and each new investment, as others have clearly argued this afternoon.

The United Kingdom does not yet have that clear standard and statement of intent. We need it urgently. What steps are the Government taking to make clear our position and our willingness to slow development to a manageable pace? The second source is the combined and collective power of nation states acting in concert. Again, the United Kingdom has a major role to play in drawing together a common approach. What steps are the Government taking to draw such a coalition together for the good of all?

I have been immensely grateful for the opportunity to serve in this house. From beginning to end, the experience has been a sharp learning curve. I have learned so

much from colleagues in debate, including Toggie showing location of Column 1265 today, in APPGs and, in particular, in the Select Committee on AI and the Environment and Climate Change Committee. I am immensely grateful to the staff of the House, the doorkeepers and those who keep us safe. I record my thanks to my researcher, Simon Cross, and to Simon Stanley and Richard Chapman, of the Church of England's parliamentary unit, for their expertise and wisdom.

The most important part of a building is its foundation. The most vital part of a boat in a storm is the keel, giving stability in the water. As the world navigates the transition to the age of artificial intelligence, we will need more than ever before the values and ethics of our common tradition, rooted in centuries of Christian faith and practice. AI can be a tool for the common good and a source of great benefit, but only if Governments remain sovereign. Does the Minister agree?

WHERE DID THE HYMN *PRAISE TO THE HOLIEST IN THE HEIGHT* COME FROM?



Next month the first Sunday (October 4) is the Eighteenth Sunday after Trinity, or if you keep count on Propers you'll know that it is Proper 22. The parish hymn book suggests this hymn – *Praise to the Holiest in the height* – as the closing hymn for the principal service. And if you read the article last month about Cardinal John Henry Newman you'll have noted that the hymn was derived from Part II of his poem, the *Dream of Gerontius* written in 1865. The poem was something of a revelation at the time as it attempted to visualise the passage of Gerontius' post death soul to a new world. Newman also took a new concept of

purgatory. He portrayed purgatory as a positive loving place of final healing and spiritual cleansing as the soul comes face to face with God. And he believed that God's judgement can come from mercy where the soul can hope for God's presence rather than fear punishment.

Cardinal Newman confided to a friend that the poem was written and published by accident. Apparently, he scribbled the text on pieces of paper over a five-month period in 1865. Professor J R Watson in his *Annotated Anthology of Hymns* enthuses about the hymn. He says that the verses carry so much doctrine that it is

essential to begin and end the hymn with a psalm-like verse (Praise to the Holiest in the height).

It didn't take much time before the hymn found its way into a mainstream hymnal. John Bachus Dykes (1823 – 1876) composed his tune *Gerontius* to accompany the hymn's inclusion in the Appendix to *Hymns Ancient and Modern* 1868. When it appeared in the English Hymnal 1906 the tune setting was *Richmond*, possibly a reaction against Victorian tunes. Yet another tune used is *Chorus Angelorum* by Arthur Somerville (1863 – 1937). Perhaps not surprisingly, the Roman Catholic musician, Sir Richard Runciman Terry (1865 – 1938) sometime Director of Music at Westminster Cathedral, composed his tune *Billing* as a setting for this hymn. You will find no less than three music settings, *Gerontius*, *Chorus Angelorum*, and *Billing* in the parish hymnal – number 763. Perhaps that's a tribute to the importance and the popularity of Cardinal Newman's lyrics.

THE ARCHBISHOP OF YORK'S SERMON TO MARK THE 150TH ANNIVERSARY OF THE MOTHERS' UNION

Mary Sumner (1828 – 1931) founded the Mothers' Union on 9 August 1876; Archbishop Stephen gave this sermon at Evensong, at York Minster on 8 August.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to generations, forever and ever. 'Ephesians 3: 20-21.

Some years ago, when I was still the Bishop of Chelmsford, a bishop visited us from our partner Diocese of Embu in Kenya. He had never been to England before. We had a busy programme arranged for him, and it included a day off, sightseeing in London. I asked him whether he had a bucket list of things he would like to see and places he'd like to visit, explaining that we could probably fit quite a bit in. He thought long and hard - and in the end he simply said that he was happy to be guided by me, but there was one place above all others that he wanted to see. I wonder if you can guess what it was.

No, not the Houses of Parliament. Not Big Ben. Not the Tower of London. Not Buckingham Palace. Not the Changing of the Guard. Not Nelson's Column. Not the London Eye. Not Battersea Power Station, Tate Modern, Covent Garden. Not Hyde Park Corner or Hampstead Heath. No; there was only one place on his wish list. Could we please visit Mary Sumner House, he asked me?

All of London to enjoy. All its history, culture and architecture. Its glitz and its depth. But what he wanted to see was the Headquarters of Mothers' Union, for he knew and had seen at firsthand throughout his life and ministry the tremendous good that Mothers' Union had done in his life, in the life of his family, and in the life of the communities he served. He knew that Mothers' Union makes a difference in people's lives and therefore makes a difference in the life of the world. He wanted to go to the place where in his mind it had begun and to give thanks for all that had happened – because of Mary Sumner, and because of her vision, and because of all that Mothers' Union does in his country and across the world. Working to end injustice. Working to end violence – and especially domestic violence and violence against women and girls. And working to end poverty. And supporting family life.

And as I'm sure most of you know, Mothers' Union was actually founded in the small parish of Old Alresford in Hampshire. Mary Sumner was a vicar's wife. Neither am I sure that Mary Sumner ever thought for a moment that she was starting a worldwide organisation. She was just trying to help parents raise children in the Christian faith. But how God delights in multiplying small acts! Our God is the God of yeast and mustard seeds and one small lunch box. God does amazing things with what we bring. So, this may have been a small parish; Mary Sumner may have been one woman; but her vision grew and spread.

Today, Mothers' Union is a global movement with over 4 million members in 84 countries. It is one of the great glories of the Anglican Church. It has a branch in thousands of parishes up and down the Church of England and across the Anglican Communion. It is an almost unstoppable tidal wave of goodness, hopefulness and helpfulness, practical assistance and stability in so many situations of conflict, hardship, neglect and poverty. And as it was then, it is still today, working to support family life and the values of the life we have in Christ.

It is this we are celebrating today, giving thanks for Mary Sumner and for all who have served in Mothers' Union over the past 150 years. Like all movements in the Church for justice and development, its very existence is the outworking of the call to discipleship; a call that every one of us receives, knowing that to share in the discipleship of Christ means bearing the cross and facing the conflicts and hardships of the world with joyful perseverance; knowing that in Christ the victory is secure. And discipleship always means both following Jesus and being sent out by him – as our recent Diocesan Conference celebrated. And making Christ known. For it is him that we need. His love and his compassion flowing through us.

It is for this, more than anything else, that we give hearty thanks today, knowing that through us, and through Mothers' Union, God can accomplish abundantly more than we could ever ask or imagine. God will take what we offer and use it and multiply it and bless it abundantly.

Christian mission usually begins by noticing the person sitting next to us – and by someone asking the question 'who needs hope today?'

This is how Mothers' Union started. This is what Mary Sumner did. It is what keeps Mothers' Union going today. It is how it continues to make a difference. Therefore, the very best way to celebrate the 150th anniversary of Mothers' Union is to join in. To actually join Mothers' Union yourself. Or to recommit ourselves, each of us, in following in the way of Christ and bringing his peace to the world.

So, God bless the mighty Mothers' Union. Here in the Diocese and Province of York. In the Church of England. And across the Anglican communion. And to God be the glory in the Church and in Christ Jesus.

NEWS FROM THE PAROCHIAL CHURCH COUNCIL'S JULY MEETING

Charity lunch for CIRDIC: Jill Pound reported that the lunch went well, there was a good attendance which was quite a comfortable number to be seated in the hall at CTK. £145 was raised. The organising group have since met to evaluate the event and have highlighted a few adjustments which could be made. Thinking ahead, it is hoped that a fundraising afternoon tea for Christians Against Poverty (Henley Debt Centre) can be arranged. The proposed date for this is Saturday 17 October at CTK.

Eco Church – Caring for God's Acre: Jill Pound also reported on this annual event where people explore their churchyards and record the plant and animal species which they encounter. The churchyard tidy group decided to invite Kidmore End School to participate. As this was in the week leading up to the patronal festival, the children helped to put the jars of flowers on the graves. Aably led by Shirley Horne and Linda Scottorn, the children were given a quiz sheet which sent them around the churchyard locating specific graves. They also enjoyed observing the various plants, birds and butterflies. It seems that the children really enjoyed this activity, and we hope to engage the school in other projects. As a result

of participating in this event, the school and church have been awarded certificates which they hope to display on their noticeboards.

HOW CAN A CHRISTIAN BE A SCIENTIST?

Dr Ruth M Bancewicz, Church Engagement Director at The Faraday Institute for Science and Religion in Cambridge provides her perspective.



I used to ask this question as a student. I wondered what it was like to have a career in science, and how being a Christian might make a difference. Eventually I met a good number of successful scientists who were sincere Christians, and I learned that science and faith are a great combination. Dr Francis Collins, former Director of the project to decode the whole of human DNA, wrote that it is “possible for the scientist-believer to be intellectually fulfilled and spiritually alive, both worshipping God and using the tools of science to

uncover some of the awesome mysteries of His creation.” So, what do people like this make of the opportunities and challenges of a life in science?

Although our beliefs may affect what we notice about the world and how we interpret our data, they don’t affect the outcome of the experiments themselves. If a Muslim and a Christian drop the same ball from the same height under identical conditions, it will fall at the same speed. This means that a scientist can be respected by her colleagues for doing good work, regardless of what she believes and what her colleagues think of her worldview.

Science is an exercise in observing and measuring things to come up with general principles about the way things are. The world has been declared by God to be ‘very good’ (see chapter one and two of Genesis), and exploring it is a way to express our gratitude to Him. Scientific discoveries can also bring a sense of awe and wonder that feeds into our worship.

Some people don’t want to get involved in certain lines of research because of ethical concerns. On the other hand, there are many issues that make Christians want to get stuck into new research that will help care for people and the rest of creation, such as medical research, ecology or developing appropriate technologies.

Organisations such as Christians in Science and the Faraday Institute bring together scientists who are also people of faith, and others who are interested in the subject. They come from a wide range of backgrounds and express their beliefs in a variety of different ways. What they have in common is the conviction that you don't have to choose between science and God. As the young people in our churches prepare to return to their studies, online if not in person, let's encourage them that science (along with many other fields) is a great way to serve God.

DO YOU KNOW THAT NOMINATIONS FOR MEMBERSHIP OF THE GENERAL SYNOD ARE 'ON THE GO'?

Probably not! And yet, almost anyone who attends a Church of England church regularly is likely to be eligible for nomination to represent the laity. The criteria includes having received Communion at least 3 times in the 12 months prior to the dissolution of the last General Synod in July. A nomination form has to be submitted by **5pm on 7 September**, signed by 2 members of the Deanery Synod. The form is submitted to the Oxford Diocese and needs to include an election address. Why stand for General Synod? The CofE says:

- Opportunity to represent the concerns of your community and your diocese at a national level.
- Have a say in national legislation that affects all parts of the Church of England.
- Raise issues and contribute to debates on social and policy matters.
- Meet other Anglicans from across the country and the world.
- Challenge yourself to try something exciting and new – General Synod can be enormously rewarding.

If elected, you would be expected to attend each meeting of Synod for the next five years. It is possible to attend all General Synod meetings either in person or online. Each meeting lasts five days and there are usually two meetings per year, one in London and one in York. In your first year, you would also attend an additional three-day meeting in London. Travel and accommodation expenses are reimbursed. Have a read,

<https://www.churchofengland.org/about/governance/general-synod/elections-synod#na>

HARVEST FESTIVALS



In some ways these two images contrast the modern dependence of food. Whilst some people buy their food produce from ‘farm shops’ (the sort of vegetables in the bowl) most people rely on superstores to provide our food needs. And modern farming needs significant machines to harvest large quantities of fruit and vegetables. And that may be why there has been a shift in the emphasis of harvest festivals. Some churches link the Harvest season as an opportunity to think about people around the world who struggle to get their daily provisions because of poor harvests.

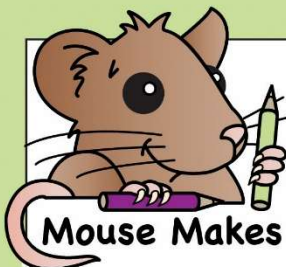
Harvest festivals can be traced back to pagan times. Communities gave thanks for good bountiful crops which could be stored for the winter. And early British societies developed the concept of the ‘harvest home.’

In 1843, the Cornish priest, Robert Hawker invited his parishioners to a special service at this church in Morwenstow thus formalising the harvest celebration. His service took place on 1 October, and bread made from the first cut of corn was used at Communion. The tradition spread and the Church of England formalised a harvest thanksgiving in 1862. Churches adopted the practice of decorating the churches with autumn fruits and vegetables, and services included ‘harvest’ hymns. And churches gathered produce to be distributed to those in need.

Nowadays, the Church of England has provided liturgy to coincide with the ‘Agricultural Year’ including Creation, Plough Sunday, Rogationtide, Lammastide and Harvest Thanksgiving. There is also provision for prayers for use in times of agricultural crisis, and favourable weather in times of need. The Church of England recognises that local churches may wish to explore Creation themes or issues such as the environment, Christian Stewardship and One World concerns.

Climate change is inevitably causing widespread concern for food security and economic strain. Nevertheless, there is evidence that consumer backing for British agriculture is strong with appreciation for and trust for the farming industry and domestic growers. Superstores sometimes emphasise their food supplies from local sources. We need to see how more frequent heatwaves are going to affect agriculture and food producers pursuing urgent innovation particularly in the area of irrigation.

Allen Harris



THE TRUE VINE

Who is the vine?

John 15:1

What does Jesus ask us to do?
"Go and bear

John 15:16

What happens to the branches that do not remain in the vine?
Thrown into the

and

John 15:6



READ
John 15:1-17

How many times does Jesus use the word FRUIT?

What does Jesus command?
To one another.
John 15:12,17

How many times does Jesus command us to LOVE one another?

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

JESUS • I AM • TRUE • VINE • FATHER
GARDENER • FRUIT • FRUITFUL
BRANCH • PRUNES • CUT • WITHERS
CLEAN • THROWN AWAY • FIRE • BURNS
REMAIN • ABIDE • DISCIPLES • JOY

Bible Bite

A short story from the Bible

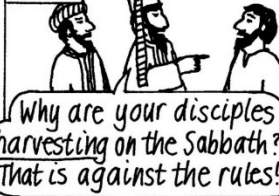
It can be read in the Bible in
Matthew 12:1-14, Luke 6:1-11

The Pharisees watched Jesus to see if he broke any of God's laws, or the rules they had made up to stop the laws being broken.

Jesus' disciples were hungry so they picked some wheat from a field as they walked.



The Pharisees said to Jesus



But King David broke the rules when he ate the bread that was only for the priests*



And priests are allowed to work in the temple on the Sabbath*



Don't you understand when God says 'Keeping rules doesn't make up for not having kindness'?*



If you understood, you would know my disciples did nothing wrong.



The Pharisees followed Jesus to the meeting place



The Pharisees wanted to accuse Jesus of breaking rules, so they asked him a trick question.



If your sheep fell into a ditch on the Sabbath you would lift it out.



People are worth far more than sheep, so it is right to do good on the Sabbath



Hold out your hand.



..and it was healed!

The Pharisees left and made plans.



THE 25TH ANNIVERSARY OF 9/11

25 years ago, on 11 September 2001, the terrorist attacks on America took place. Al-Qaeda terrorists hijacked four planes and crashed them into the World Trade Center’s Twin Towers in New York, into the Pentagon, and into a field in Pennsylvania (following a passenger revolt – the intended target was Washington DC). 2,973 people were killed. Cantor Fitzgerald lost 658 employees, the largest loss of life in a single organisation.

This year major national institutions in the US will mark the anniversary of that terrible day. In New York, a good number of Christian churches and interfaith groups are planning special services and memorial events. This will include hourly musical offerings at St Paul’s Chapel in New York City, in honour of the chapel’s role as a refuge for the first responders.

Other events include a digital experience at the 9/11 Memorial & Museum, and various events by the New York City Fire Department, who lost 343 members that day, as well as the 400 members who have since died from World Trade Center-related illnesses.

There will also be the iconic reading of the names of those who died, and the annual Tribute in Light installation, held at Ground Zero. In the UK, the 25th anniversary of 9/11 will be remembered by a Memorial Concert held on Friday 11 September at Southwark Cathedral (7:30 pm to 9:30 pm). A special guest performance by The Outcry Ensemble will present a programme of American and British music reflecting on loss, memory and the human cost of violence.

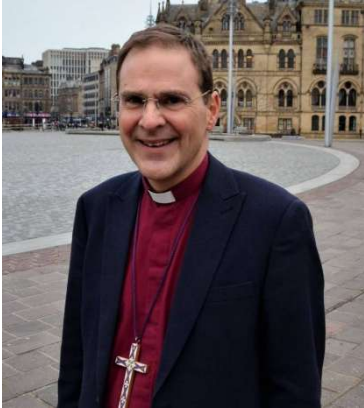
PARISH SHARE AT 31 JULY 2026

Archdeaconry	Amount paid	Outstanding	% Paid
Berkshire	£ 3,394,706	£ 2,714,784	55.6
Buckingham	£ 3,644,014	£ 3,420,805	51.6
Dorchester	£ 3,596,928	£ 2,795,553	56.3
Oxford	£ 946,004	£ 931,347	50.4
Totals	£11,581,652	£ 9,862,489	54.0

The 2026 Parish Share contributions continue to accumulate. The table above shows how much each of the four archdeaconries have contributed as at 31 July

2026. At this point in 2025 the aggregate contributions were £11,153,539. Henley Deanery has contributed £298,222 which is 42.9% of the allocation. In 2025, at this point, the percentage contribution was 43.9%.

THE DIOCESE OF LEEDS' NEW BISHOP IS DR TOBY HOWARTH



Bishop Toby will be the second Bishop of Leeds, following the retirement of Bishop Nick Baines in November 2025. He has served as the Area Bishop of Bradford in the diocese since 2014 and has been Acting Bishop of Leeds since Bishop Nick's retirement.

Bishop Toby said: "I have a deep sense of joy and longing. Joy to have been called to serve as Bishop of Leeds in this glorious diocese that I've grown to love over the last twelve years.

"Joy to be working with such a rich diversity of churches and cathedrals, schools and chaplaincies, faith and community partners, businesses, institutions and statutory services filled with people of goodwill working in often challenging contexts. Joy to be part of such a committed and talented diocesan staff team.

"But also longing. Longing for us all to experience more and more of God's abundant love in Jesus transforming our lives, our homes and our communities."

Commenting on Toby's appointment, the Archbishop of York said, "Leeds is a remarkable Diocese, shaped by a rich history, extraordinary diversity and a deep commitment to sharing the hope of Jesus Christ in every community. Bishop Toby knows and loves this Diocese so well. I am delighted that he will lead the next chapter of the life and witness of the church in this place.

"Bishop Toby's passion for sharing the good news of the Gospel alongside his profound commitment to interfaith dialogue equip him to serve all those who call these communities home."

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.

WHERE TO JOIN A SERVICE OCTOBER

Date	CTK	SJB	All Saints
4 October	09.30 Eucharist	18.00 Evensong	09.00 Holy Communion BCP said
			10.30 Sung Eucharist
11 October	09.30 Eucharist	11.15 Sung Eucharist	10.30 Sung Eucharist
18 October	09.30 Eucharist	11.15 Sung Eucharist with Baptism	10.30 Peppard Praise Communion
25 October	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.

JOHN WISDEN AND HIS FAMOUS CRICKETER'S ALMANACK

Two hundred years ago, on 5 September 1826, British cricketer John Wisden was born. He was the founder of Wisden's Cricketers' Almanack. Launched with 112 pages in 1864, it now runs to 1500 pages and is the 'bible of cricket.'

Wisden was a builder's son, born in Brighton. He moved to London after his father died, and lived with the outstanding Sussex wicketkeeper, Tom Box. Wisden was only 5ft 4in and weighed seven stone when he made his first-class debut for Sussex against MCC in 1845, taking nine wickets. He became known as Little Wonder.

He averaged 225 wickets a season for twelve years, took 455 wickets in 1851, and clean bowled all ten wickets in the second innings for North v South in 1850. He bowled fast, round-arm (before overarm was permitted) and was said to have had an extraordinary off-break. He was also a strong batsman.

Away from the game, Wisden began a cricket equipment business in Leamington Spa in 1850, and five years later opened a "cricket and cigar" shop in central London, initially in partnership with fellow-cricketer Fred Lillywhite. Wisden was also cricket coach at Harrow School and, in 1867, bought The Cricketers, a public house at Duncton in Sussex.

In 1859 Wisden – by now bowling slow – was involved in the first tour by an English team to Canada and the United States, where he achieved a double hat-trick, taking six wickets in six balls.

Because of rheumatism, Wisden retired from cricket in 1863 at the early age of 37 and started publishing his annual Cricketers' Almanack the following year. Described now as the most famous sports book in the world, the iconic yellow-bound volume contains comprehensive match records, chapter and verse, prophecy, history and the occasional sermon. It is known simply as Wisden.

Source – Parish Pump

FOOTBALL MINISTRY PROGRAMME 'KICKS OFF'

Free football clubs for children will be launched in churches as part of a new outreach programme. Thirty churches across the country will be supported to start free football sessions for children as community outreach, with a focus on those in low-income areas and estates.

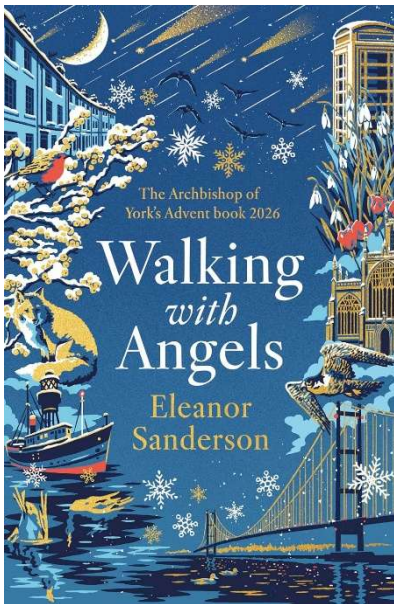
The Strategic Mission and Ministry Investment Board (SMMIB) will invest more than £320k to enable Ambassadors Football, a sports ministry charity, to facilitate the programme by training churches to coach accessible football activities.

Each session will be run by trained volunteers from the church and will include training drills and matches, as well as ‘team talks’ in breaktimes, and closing with a prayer. The team talks will explore themes, such as teamwork or sacrifice, and how they relate to football, life and what Jesus said, as well as closing in prayer.

Several of England’s football clubs reportedly started in churches, including Everton, Manchester City, Aston Villa and Tottenham Hotspurs.

This new programme builds on existing work by Ambassadors Football, through which 42 churches already run community football outreach projects, with an average attendance of 22 children. Half of the projects are located in low-income areas, and 70% of the participants do not otherwise attend church.

THE ARCHBISHOP OF YORK’S ADVENT 2026 BOOK



Listen to the words of angels throughout the Bible and enter Advent with a deeper awareness of the connection between the heaven and earthly realms.

Through the spiritual practice of prayer walking, this reflective guide encourages readers to slow down, step outside, and engage both body and spirit as you journey through the Advent season. Drawing on the words spoken by angels in Scripture, it explores how these messengers of God reveal the good news at the heart of the Christian story.

Each of the four weeks of Advent focuses on a different aspect of that message, helping readers grow in love for God, for their neighbours, and for themselves. Rooted in humility and attentiveness to Christ's authority, this practice grounds prayer in everyday life, inviting us to join our earthly voices with the praise of heaven. With journalling prompts and

questions for reflection or group discussion, *Walking with Angels* offers a meaningful, embodied way to prepare for the coming of Christ this Advent. Includes vivid accounts of the author's own and others' personal experiences of angelic encounters.

Walking with Angels, SPCK Publishing, 20 August 2026, RRP £11.99

TICKING BY IN SEPTEMBER

250 years ago, on 9 September that the Second Continental Congress adopted the name United States, which replaced United Colonies.

200 years ago, on 5 September 1826 that John Wisden, British cricketer was born. Founder of Wisden's Cricketers' Almanac. Launched with 112 pages in 1864, it now runs to 1500 pages and is the bible of cricket.

175 years ago, on 19 September 1851, Wiliam Lever, 1st Viscount Leverhulme, was born. Co-founder of Lever Brothers with his brother James. Now called Unilever, this global consumer goods company operates in more than 190 countries.

125 years ago, on 29 September 1901 that Enrico Fermi, Italian-born American physicist was born. Creator of the first nuclear reactor, he became known as the 'architect of the nuclear bomb.'

90 years ago, on 7 September 1936 that Buddy Holly, the American rock and roll singer and hits was born. He died in a plane crash in 1959.

Also 90 years ago, on 21 September 1936 that Frank Hornby, British inventor, died. Remembered for Meccano, Hornby Model Railways and Dinky Toys.

Also 90 years ago, on 30 September 1936 that Pinewood Studios in Buckinghamshire were officially opened.

80 years ago, on 5 September 1946 that Freddie Mercury, Zanzibar-born British rock singer and songwriter was born. As lead singer of Queen, he sold more than 250 million records worldwide. Died of bronchial pneumonia resulting from AIDS in 1991.

70 years ago, on 25 September 1956 that the world's first transatlantic cable, TAT-1, went into service. It could carry 36 simultaneous calls, later increased to 72. It was retired in 1978.

65 years ago, on 11 September 1961, that the World Wildlife Fund (now the World Wide Fund for Nature) was founded in Switzerland. Nowadays it is the world's largest conservation organisation, operating in nearly 100 countries with over 35 million supporters.

60 years ago, on 8 September 1966 that the Severn Bridge was officially opened. Linking Wales and England over the rivers Severn and Wye, it carries about 32,000 vehicles a day.

50 years ago, on 5 September 1976 that the first episode of the Muppet Show was broadcast on ITV in the UK. It attracted 15 million viewers and ran for five series until March 1981.

40 years ago, on 7 September 1986 that Desmond Tutu became the first black Archbishop of Cape Town. Retired in 1996.

30 years ago, on 27 September 1996 that the Taliban seized control of Kabul, the capital of Afghanistan. Mullah Omar was installed as Head of the Supreme Council and ruled until 2001.

25 years ago, on 11 September 2001 that the terrorist attacks on America took place. Al-Qaeda terrorists hijacked four planes and crashed them into the World Trade Centre's Twin Towers in New York, into the Pentagon, and into a field in Pennsylvania (following a passenger revolt – the intended target was Washington DC). 2,973 people were killed.

20 years ago, on 3 September 2006 that Andre Agassi announced his retirement due to back problems. He was 36, a former world number one in tennis, and the 1996 Olympic champion.

AND IF YOU'VE FOUND THIS HOT DRY SUMMMER CHALLENGING – A REMINDER THAT AUTUMN IS COMING



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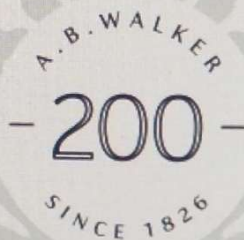
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Nick Room – 07973 513883

PARISH GUIDE

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Church Fabric Funds	Help preserve our churches for future generations	Nick Room – 07973 513883
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Magazine articles	Please send to Allen Harris - the deadline is 22nd monthly or a little before if the magazine is full.	AHa3588066@aol.com
Magazine delivery	To arrange delivery of this magazine to your home	Please contact Nick Room

WALKING YOUR DOG IN THE CHURCHYARD

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Children walk through the Churchyard to and from School;
and a working party tends the Churchyard every Wednesday.

PARISH DIRECTORY

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

Kidmore End & Sonning Common Parochial Church Council is a registered charity. The Charity Commission registration number is 1209778.

SERVICES AND PRINCIPAL SERVICE LECTIONARY

Date	St John's	Lessons	Christ the King
6 September – Fourteenth Sunday after Trinity	18.00 Evensong	Ezekiel 33. 7 - 11 Romans 13. 8 – end Matthew 18. 15 - 20 Ezekiel 12.21 – 13.16 Acts 19. 1 - 20	09.30 Eucharist
13 September – Fifteenth Sunday after Trinity	11.15 Sung Eucharist	Genesis 50. 15 - 21 Romans 14. 1 – 12 Matthew 18. 21 - 35	09.30 Eucharist
20 September – Sixteenth Sunday after Trinity	11.15 Sung Eucharist	Jonah 3.10 – end of 4. Philippians 1. 21 – end Matthew 20. 1 - 16	09.30 Eucharist
27 September – Seventeenth Sunday after Trinity	11.15 Harvest Thanksgiving Service	Ezekiel 18. 1 – 4 & 25 - end Philippians 2. 1 – 13 Matthew 21. 23 – 32	09.30 Harvest Eucharist

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.