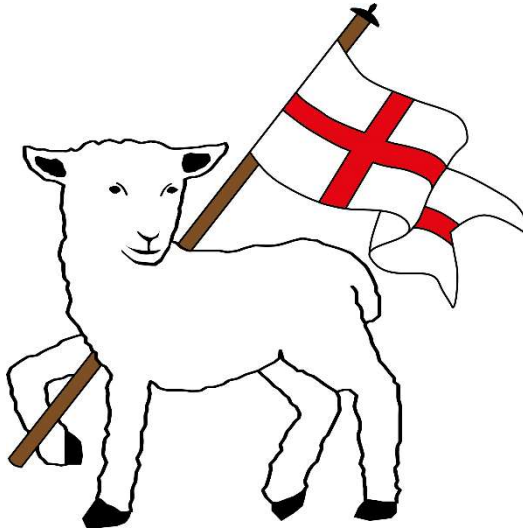


OCTOBER 2026

**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

CONTACTING THE PARISH, CLERGY AND CHURCH OFFICERS

Benefice Administrator – principal contact for enquiries		
Mrs Jo Winch	Telephone Email	0118 972 1383 rks.benefice@gmail.com
Rector		
Revd James Stickings	Telephone Email	07522 042735 revjstickings@mailbox.org
James normally takes Mondays off		
Associate Priest		
Revd Sarah van der Watt	Telephone Email	07508 898515 revsvdwatt@gmail.com
Sarah is available to contact on Tuesdays, Thursdays and Sundays		
Licensed Lay Minister and PCC Minutes Secretary		
Karen Broadbent	Telephone Email	07837 151196 karenbroadbent@hotmail.com
Churchwarden		
Nick Room	Telephone Email	07973 513883 churchwardennick@gmail.com
Churchwarden		
	Telephone Email	
PCC Secretary		
Peter Blake	Telephone Email	0118 304 3409 kesc.pccsec@gmail.com
PCC Treasurer		
Nick Room	Telephone Email	07973 513883 kesctreasurer2019@gmail.com
Musical Director – St John's		
Frances Brewitt-Taylor	Telephone Email	0118 948 2743 francesbt@hotmail.com

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

FROM 2 PRIORY COPSE

What is your favourite Psalm?

I am drawn to different Psalms in different seasons, but the one that is always at the top is number 131. It's short, gentle and a wonderful 'doorway into prayer'. It first resonated with me fifteen years ago, in my early days of parenting. I was lamenting the loss of my slow and unhurried prayer times with the introduction of a beautiful baby when I realised – perhaps it was a nudge of the Spirit? – that sitting quietly in a rocking chair with my baby in my arms was as much prayer as kneeling in church. At just a few days old, my baby was already teaching me how to pray!

The Tuesday study group has been looking at the Psalms for the last few weeks. When we started, I wasn't convinced that one psalm would be enough 'material' for an hour-long session. So far, I have been proven wrong for 4 weeks. Rather than having too little to talk about, we have found that as we peel back the layers of meaning in the text, there is more than enough to challenge, encourage and inspire meaningful reflection.

One of the things I love about the Psalms is their honesty. I used to leave out the awkward parts where the psalmist employs violent language and images. Now I leave them in when I pray, and I try to acknowledge that there are times when I might have felt a similar anger and longing for justice.

And I guess that's the gift of the psalms: not only that they offer us words when we don't have any, but that we can find ourselves in them. Lost? Abandoned? Doubting? Scared? Hopeful? Thankful? Overflowing with praise? There's a psalm for every one of those feelings – and more.

And when we bring ourselves to God – opening our heart to the One who knows us intimately – we need not leave anything behind. There's no pressure to 'curate' our image or present our best side. We can only be who we are and receive the love God offers.

Perhaps you might like to read a Psalm a day and see how they speak for and to you?

Love

Sarah

OUR PARISH SHARE

Readers of the Lamb and Flag will be familiar with Parish Share – the amount of money which has been allocated to individual parishes by the Deanery which goes towards financing the cost of mission and ministry within the Oxford Diocese and beyond. At a local level this means provision of clergy within the Benefice – stipends, National Insurance, and training. It also covers the training that Karen has received as an LLM. Parish share represents by far the largest share of our day-to-day outgoings, and, in particular, supports James and Sarah in their roles as rector and associate priest.

We are not legally compelled to pay parish share. But as trustees, PCC is under a heavy obligation to meet this requirement, and in doing this, we have a responsibility to the wider church to reach our annual share target. For years, this target, more than £40,000, for Kidmore End & Sonning Common is a huge challenge for us. It is a huge challenge for other rural parishes. We can sympathise, but that is not our immediate concern.

Whichever way you look at it, the Church of England receives no funding from central government. The Church Commissioners may allocate funds to the Diocese, but any money they do receive does not filter down to parishes. So we must raise enough money each year in our communities to keep the lights on and pay for our clergy. Or we will lose them in the medium term – it's as simple and stark as that.

This is a difficult message to convey, but so is attracting enough money to cover our costs. To run our churches in this parish and have a small amount spare to do what we want to do on a day-to-day basis (even build a small reserve) costs the best part of £100,000 per annum.

Oxford Diocese has produced a range of leaflets about money, and a particularly good one is here:

<https://d3hgrrlq6yacptf.cloudfront.net/61f2fd86f0ee5/content/pages/documents/on-the-money-2026-digital-version-compressed.pdf>

(or you can scan the QR code at the end of the article.)

It is true that we have spent large sums of monies on buildings in the past two years. Which we have had to. And we will need to spend more in the future: in capital terms on Phase 2 at St John's, and in revenue terms as our buildings need to remain

standing and well maintained for next generations. Money for capital projects is given for specific projects; where this has happened, this designated funding cannot be used for general expenditure. Grants and legacies are rarely directed for covering running costs.

There will be several initiatives this autumn that are designed to help us reach our Share target this year, but the test is whether our giving can be generous enough to sustain the parish and our clergy numbers into 2027, 2028, 2029, and beyond.

James’ letter which prefaced the September Lamb and Flag set out the context and the ambition. It would be worth holding those sentiments in our hearts and minds as our plans to address our financial predicament evolve.

Thank you to those who have already responded.

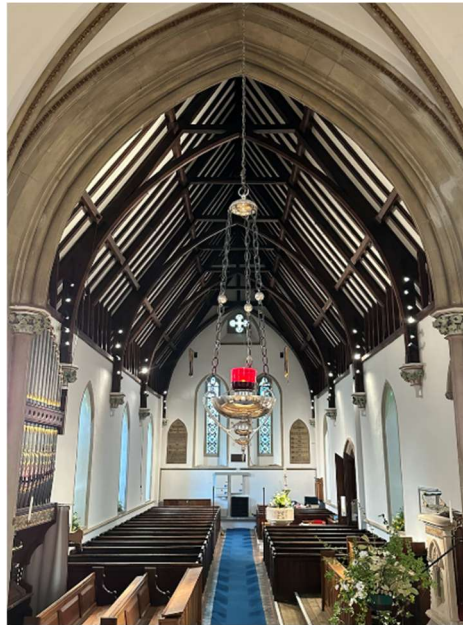
Nick Room – Churchwarden and Treasurer



ST JOHN’S PHASE 1 WORKS – WHERE THE MONEY CAME FROM

Rewiring, redecorating, the installation of new heating and lighting, together with extensive stained glass window repairs (and the eradication of dormant asbestos hazards) cost nearly £300,000 – with 20% of that being VAT we could not reclaim because the government withdrew support just as we were being charged for the work that otherwise would have made us eligible for VAT rebate.

But we have ended up with a church that looks like this



– testament to fortunate community stewardship and the hard work of a team of contractors and professional services. With final snags being sorted, we can be more comfortable in church, especially as we approach winter months.

We could not have done this without significant fundraising, and I would like to thank:



**Oxfordshire Historic
Churches Trust**

The charity for which we gladly do ‘Ride and Stride’, and a charity that we are members of paying a modest yearly subscription, the OHCT has helped us on more than one occasion with generous grants. OHCT is entirely volunteer-led focused upon maintenance and repair of Oxfordshire’s ageing churches.



The National Lottery is a household institution; the Community Fund gave us a handsome payout, and we will be consolidating our community work and expanding this in future, especially when we have succeeded with Phase 2 (hospitality and WC facilities).



The Benefact Trust (whose holding company owns Ecclesiastical Insurance Office) has over 54 years awarded more than £330 million to Christian organisations in the UK and Ireland, driven by their objective to enable social change and empower those who make a difference in their communities. They favoured us, and we are forever grateful.

And throughout the project, we have been supported by our Diocese:



The Church Buildings department have provided sound advice and encouragement, alongside financial help with specific grant assistance, and the release of historic legacy funds which transformed the prospects of delivering Phase 1 in the early stages of our fundraising efforts.

You made a difference

Together with the support of many of you – whether in small amounts, or larger sums, this work could not have happened without you.

We have a really big challenge to move to the next Phase, but I am very sure we will get there with more determination, some luck, and God’s pure grace. The parish has immediate stewardship concerns that we need to address now, but I am certain you’ll hear more about our capital plans in early 2027. Don’t lose heart!

Nick Room, Churchwarden and Treasurer

WHAT’S IN THE LECTIONARY IN NOVEMBER?

All Saints’ Day is Sunday 1 November, and Christ the King, is celebrated on Sunday 22 November. The Advent Season starts on Sunday 29 November and St Andrew’s feast day is Monday 30 November. Other lesser feast days and commemorations include, All Soul’s Day on 2 November; Richard Hooker, Priest, Anglican Apologist, Teacher, 1600 on 3 November; Willibrord of York, Bishop, Apostle of Frisia, 739 on 7 November; Leo the Great, Bishop of Rome, Teacher, 461 on 10 November; Martin Bishop of Tours c 397 on 11 November; Margaret, Queen of Scotland, Philanthropist, Reformer of the Church, 1093 on 16 November; Hugh, Bishop of Lincoln, 1200 on 17 November; Hilda, Abbess of Whitby, 680 on 19 November; and Edmund, King of East Anglia, Martyr, 870 on 20 November.

St Cecilia, Martyr at Rome, 230 is not celebrated as Christ the King falls on 22 November, although the Book of Common Prayer does not mark Christ the King. So, in the Book of Common Prayer St Cecilia may be celebrated on 22 November. With Advent starting on 29 November this is Year B (with a focus on St Mark’s Gospel) in the Common Worship Lectionary. Remembrance Sunday is marked on Sunday 8 November, the Third Sunday before Advent.

Churches In Reading Drop-In Centre

URGENT NEED!!!!

CIRDIC is desperately short of volunteers!

If you are interested, or you know anyone who may be interested, please contact: Linda Scottorn on: LVMARTIN74@GMAIL.COM

No need to commit long-term - they need volunteers now. Please help.

There is also a pressing need for men's clothes (especially men's underwear and socks) now as well as the usual toiletries such as shower gel and toothpaste. They also require men's coats.

Collection boxes marked "CIRDIC" are placed at St John the Baptist and at Christ the King churches.

WHERE DID THE HYMN THERE'S A WIDENESS IN GOD'S MERCY COME FROM?

Occasionally a tune can transform the popularity of a hymn written a long time ago. An example that is quite well known is *How shall I sing that majesty*. The lyrics were written in 1683 by John Mason. Along came Ken Naylor (1931 – 1991) with a fine tune, *Coe Fen*, and it's now a hymn that is much more widely sung.

This hymn, *There's a wideness in God's mercy*, is another notable example. The lyrics were written by Frederick William Faber (1814 – 1863), known as a theologian and hymnist. He was born at Calverley Vicarage, Yorkshire in a strict Calvinistic family. He was educated at Balliol College, Oxford and ordained in the Church of England in 1839. He followed John Henry Newman and joined the Roman Catholic Church in 1845. Faber was keen to see more Roman Catholics sing hymns and he wrote several hymns himself among which, *My God how wonderful thou art* is popular and, therefore, well known.

This hymn, *There's a wideness in God's mercy*, appeared as part of a longer hymn, *Souls of men! why will ye scatter* in Faber's *Hymns* in 1862 although it may have appeared in Faber's *Oratory Hymns* 1854. The scriptural references come from

Psalm 103. 12 -13, Ephesians 1. 7 – 10, and Hebrews 9. 11 – 14. The longer hymn can be found in the 1950 *Hymns Ancient and Modern Revised* version set to a tune *Gott will's machen* composed by Johann Ludwig Steiner (1688 – 1761). Prior to this, the 1875 version in which William Henry Monk was the music editor, the hymn was set to a tune named *Clarion*. This was also used in the 1922 version but with a suggestion that the hymn could also be sung to the tune *Stuttgart*.

Other hymnals set the hymn from verse 3 of Souls of men!, this verse starting with the words, *There's a wideness in God's mercy*. For example, the *English Hymnal* 1906 produced the shortened hymn set to a tune, *Zum Frieden* composed by J S Bach (1685 – 1750). Other tunes with an 8.7.8.7. metre have been offered including *Cross of Jesus*, and *Wellesley*. *Hymns Old and New*, Anglican version, offered the French melody, *Daily Daily*, which is a tune also set to *Ye own the faith of Jesus*. So, there have been many attempts to set a tune for the hymn which has a wide following.

What has arguably completely transformed the popularity of the hymn is the tune *Corvedale* composed by Maurice Bevan (1921 – 2006). He was a bass-baritone and composer and sang with the St Paul's Cathedral choir for over 40 years. He composed *Corvedale* (named after an area in his native Shropshire near Stanton Lacey) for St Paul's Cathedral. The tune has a lovely melody and it is now offered as the primary tune in both *Ancient and Modern*, the *Revised English Hymnal*, and several other hymnals. I think we can be sure that Fredrick Faber would have been delighted to hear his words set to this tune.

Allen Harris

HOW WILLIAM TYNDALE (c1494 – 1536) AFFECTS WHAT WE SAY IN 2026

It is 500 years since William Tyndale printed the very first English translation of the New Testament. And hundreds of millions of people today are still quoting him, though they don't know it. For in 1526 Tyndale invented what would become some of the most famous idioms in the English-speaking world.

For instance –

“The salt of the earth”; “Go the extra mile”; “The powers that be”; “Eat, drink and be merry”; “A city on a hill”; “The apple of his eye”; “In the twinkling of an eye”;

“Signs of the times”; “My brother’s keeper”; “Fight the good fight”; “Broken-hearted”; “Fallen flat on his face.”

These phrases were all invented by Tyndale, during his translation from the original Greek of the New Testament.

As a young Catholic priest in England, Tyndale had been inspired by Martin Luther’s groundbreaking translation of the Bible into German, and he went to work doing the same for English speakers. No wonder that the Bible Society describes Tyndale as a ‘background radical’ during Henry VIII’s reign (he’s mentioned in Wolf Hall but doesn’t get involved in the action).

Tyndale invented words, too, when he couldn’t find a direct English equivalent for a Greek or Hebrew concept. Here are just some:

Scapegoat: To describe the goat burdened with the sins of the people and sent into the wilderness.

Atonement: Literally “at-one-ment”, created to describe being at one with God.

Passover: Coined to describe the Jewish holiday where the angel of death passed over the homes of the Israelites.

Busybody: Invented to describe someone who meddles in other people’s business.

Tyndale’s work has survived multiple revisions of the Bible down the centuries. It is found in the Authorised Version of the Bible, the RSV, the ASV or the ESV, among others.

What William Tyndale did in translating the New Testament without Church authority was regarded as heresy. Having fled England to what is now part of Belgium he was betrayed by an Englishman, Henry Phillips. He was captured and imprisoned in Vilvoorde Castle near Brussels. He was tried under the laws of the Holy Roman Emperor Charles V. He was put to death and it is thought that his final words as he died at the stake on 6 October 1536 was, “Lord, open the King of England’s eyes.”

DIOCESES WITH VACANCIES IN SEE

There are several dioceses that are vacant in see and at least one to fall vacant next year. Here is a list of those vacant or soon to be vacant.

Diocese	Previous Bishop	Date of vacancy
Liverpool	The Rt Revd John Perumbalath	July 2025
Bristol	The Rt Revd Vivienne Faull	September 2025
London	The Rt Revd Sarah Mullally	January 2026
Guildford	The late Rt Revd Andrew Watson	March 2026
Chichester	The Rt Revd Martin Warner	June 2026
Oxford	The Rt Revd Steven Croft	July 2026
Southwark	The Rt Revd Christopher Chessun	August 2026
Lichfield	The Rt Revd Michael Ipgrave	October 2026
Manchester	The Rt Revd David Walker	August 2027

SUFFRAGAN BISHOP POSTS VACANT

Dunwich	The Rt Revd Mike Harrison	September 2024
Stepney	The Rt Revd Joanne Grenfell	September 2025
Huntingdon	The Rt Revd Dagmar Winter	February 2026
Ramsbury	The Rt Revd Andrew Rumsey	March 2026
Bradford	The Rt Revd Toby Howarth	August 2026

As will be apparent there are several vacancies and it will be interesting to see how these positions are filled over the coming months.

THE ARCHBISHOP OF CANTERBURY VISITED KENYA AND BURUNDI



Towards the end of August, the Archbishop of Canterbury visited Kenya and Burundi to meet with the Primate and Archbishop of Kenya, the Most Reverend Dr Jackson Ole Sapit, and preach at the installation of the Most Reverend Eraste Bigirimana.

Archbishop Eraste is the sixth Primate and Archbishop of the Anglican Church in Burundi.

Archbishop Sarah with Archbishop Jackson in Kenya. Photo credit Lambeth Palace.

In Nairobi, Archbishop Sarah prayed with Archbishop Jackson and spoke of their shared vocation to follow Christ and proclaim the gospel, before planting a tree at his official residence. In her sermon at the installation service in Burundi, which followed a reading from the book of Joshua, Archbishop Sarah addressed the new Primate saying: "Amidst all the responsibility that rests on your shoulders, and all



The installation of Archbishop Eraste with supporting bishops. Photo credit Lambeth Palace.

the many things you must do, may I urge you to remember that your ministry, and the church itself, does not depend on you, but on the one who has called and commissioned you."

She added: " Archbishops are called to share in the ministry of the Gospel of Christ, proclaiming His promise of hope and eternal life in a world of death and despair. This is the hope to which you are called. And it is in this broken world that God calls you to servant leadership, which guards the flock of Christ, exercising the ministry of a shepherd, contending for, and upholding, the unity of the church, and guiding it in witness and service."

Following the installation service, Archbishop Sarah met with ecumenical church leaders, where she heard about the work being done towards peace and reconciliation, as well as the church working with healthcare providers and patients in communities.

AND THE BISHOP OF READING VISITED THE LINK DIOCESE OF KIMBERLEY AND KURUMAN IN SOUTH AFRICA IN AUGUST

The Rt Revd Mary Gregory's visit included spending time with churches and communities across the diocese before joining its clergy school for several days of teaching, discussion and shared theological reflection. The dioceses of Oxford and Kimberley and Kuruman have been linked for more than 30 years.

Bishop Mary's visit was an opportunity to strengthen those relationships and that exchange. Across both dioceses, churches are thinking about questions including how we involve young people in the life of the Church, how we serve our communities well, and how our theology shapes our response to the world around us. The answers will not always look the same in Oxford and K&K – and that is part of the value of the partnership.



Bishop Mary with youngsters in Kimberley and Kuruman. Photo credit Oxford Diocese.

ALL HALLOWS EVE OR HOLY EVENING – 31 OCTOBER

Modern Halloween celebrations have their roots with the Celtic peoples of pre-Christian times.

In those long-ago days, on the last night of October, the Celts celebrated the Festival of Samhain, or ‘Summer’s End’. The priests, or Druids, performed ceremonies to thank and honour the sun. For there was a very dark side to all this: Samhain also signalled the onset of winter, a time when it was feared that unfriendly ghosts, nature-spirits, and witches roamed the earth, creating mischief. So, the Druid priests lit great bonfires and performed magic rites to ward off or appease these dark supernatural powers.

Then the Romans arrived and brought their Harvest Festival which honoured the Goddess Pomona with gifts of apples and nuts. The two festivals slowly merged. When Christianity arrived still later, it began to replace the Roman and Druid religions. 1 November – All Saints’ Day – was dedicated to all Christian Martyrs and Saints who had died. It was called ‘All Hallows’ Day’. The evening before became an evening of prayer and preparation and was called ‘All Hallows’ Eve’, The Holy Evening, later shortened to ‘Halloween’.

For many centuries, however, fear of the supernatural remained strong. During the Middle Ages, animal costumes and frightening masks were worn to ward off the evil spirits of darkness on Halloween. Magic words and charms were used to keep away bad luck, and everybody believed that witches ride about on broomsticks. Fortune telling was popular, and predicting the future by the use of nuts and apples was so popular that Halloween is still sometimes known as Nutcrack Night or Snap-Apple Night.

Today, Christians have learned to turn to prayer instead of charms to overcome the powers of darkness. And the deeper, true meaning of All Hallows’ Eve, should not be forgotten. As Christians, we all draw closer to Christ when we remember and give thanks for our loved ones and for others who have gone before us through the gates of death.

OCTOBER 4 2026 - 800 YEARS FROM THE DEATH OF ST FRANCIS OF ASSISI

St Francis (1181 – 1226) is surely one of the most attractive and best-loved of all the saints. But he began by being anything than a saint. Born the son of a wealthy cloth-merchant of Assisi, Francis' youth was spent in fast-living, parties and on fast horses as a leader of the young society of the town. Then he went to the war between Assisi and Perugia and was taken prisoner for a year.

By the time of his release, Francis had changed. Perhaps his own suffering had awakened him to that of others. In any case, he abandoned warfare and carousing and began to help the poor and the lepers of his area. Then one day a voice which seemed to come from the crucifix in the small, semi-derelict church of Damiano Assisi 'Go and repair my house, which you see is falling down'.

This religious experience was a vital turning point in Francis' life: Jesus Christ became very real and immediate to him. His first action was to begin repairing the church, having sold some of his father's cloth to pay for materials. His father was not amused; in fact he was furious – until Francis renounced his inheritance and even his clothes by his dramatic stripping off in the public square of the town. The Bishop of Assisi provided him with simple garments, and Francis began his new life.

His inspiration was always religious, not social, and the object of his quest was always the Crucified Christ, not Lady Poverty for her own sake. Francis rebuilt San Samiano and then travelled as a pilgrim. His compassion for the poor and lepers became famous. Soon disciples joined him, and they set up a communal life in simple wattle and daub huts. They went on occasional preaching tours. (Not until later did they become an Order whose theologians won fame in the Universities.)

In 1219 Francis visited the Holy Land, and his illusions about the Crusaders were shattered. He went on to seek out the Sultan and tried to convert him. Back home, he found his Order was now 5,000 strong, and growing. Francis stepped down as head but continued to preach and was immensely popular. He died after a prolonged illness at the age of 45 and was canonised in 1228.

Francis' close rapport with the animal creation was well known. The story of his preaching to the birds has always been a favourite scene from his life. He also tamed the wolf of Gubbio. This affinity emphasises his consideration for, and sense

of identity with, all elements of the physical universe, as seen in his Canticle of the Sun. This makes him an apt patron of nature conservation. The 20th century witnessed a widespread revival of interest in Francis. Sadly, some films and books caricatured him as only a sentimental nature-lover or a hippie drop out from society. This ignores the real sternness of his character, and his all-pervasive love of God and identification with Christ's sufferings, which alone make sense of his life.

ST LUKE THE EVANGELIST – 18 OCTOBER

Traditionally, St Luke is credited as the 1st century author of the third gospel and the Acts of the Apostles. Information about his life is scarce but he is likely to have been a Greek, a Gentile, and was not one of Jesus's disciples. He may have joined St Paul on some of his missionary journeys. After Paul's death some early writers said that Luke died a martyr. Others wrote that he lived to a relatively long life in Greece.

That said, the gospel and Acts provide some important information not found in the other gospels. Luke's gospel focuses on the compassion of Christ. His gospel contains some of the most moving parables, such as the Good Samaritan and Prodigal Son. This, with his emphasis on poverty, prayer and purity of heart, make up much of his appeal to the Gentiles, for whom he wrote. Women figure more prominently in Luke's gospel than any other: there are the extended story of the Virgin Birth, and stories of Mary, Elizabeth, and the woman who was a sinner.

In Acts, Luke is remarkably good at linking sacred and profane history, as subsequent archaeology has shown. A principal theme of his Acts is how the early Christians moved away from Jerusalem into the pagan world, and especially on to Rome.

REMEMBERING THE JARROW MARCH

Ninety years ago, from 5 to 31 October, the Jarrow March took place. Some 200 men walked from Jarrow in north-east England to Westminster to draw attention to the severe unemployment and poverty in their area.

Because of the huge number of unemployed in the town, on the banks of the Tyne, the marchers felt compelled to do something dramatic to stir the government out of its apparent complacency. Their loss of Palmer's shipyard two years previously had meant that a staggering 70 per cent of the town were jobless. They called their walk

of nearly 300 miles a Crusade, and they received widespread support from local political parties of all kinds on their way to London, and from the population generally.

Before they left, the mayor, Alderman J W Thompson, the town clerk, members of the town council, and their extremely supportive MP, Ellen Wilkinson, attended a service at Christ Church, in which all the clergymen and ministers of the town took part. The Bishop of Jarrow, Dr Geoffrey Gordon, gave a blessing.

But there was little official support from the Church at top level, who seemed to regard the Crusade as political and disruptive. Dr Gordon was in fact rebuked for this reason by his superior, the Bishop of Durham, the Rt Revd Hensley Henson.

However, the men walked for 25 days in a peaceful line, causing no trouble at all. Miss Wilkinson joined them for much of the journey. On reaching London, the 12,000-signature petition calling for the government to build more industries was presented to Parliament, but it was not debated.

Although the men from Jarrow, who returned home by train, undoubtedly regarded their Crusade as a failure, it did in fact effect change, leading up to the creation of the Welfare State after the war.

FESTIVAL OF CREATION IN CHRIST – THE ARCHBISHOP OF YORK’S SERMON AT SELBY ABBEY ON 6 SEPTEMBER

“All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people.” (John 1. 3-4)

New festivals don't appear in the Christian calendar that often. But today is one such occasion: the first time in the Church of England that we have celebrated this Festival of Creation in Christ. Its origins can be traced back to the Jewish feast of Rosh Hashanah, celebrating creation and marking the beginning of the new year, which this year begins at sundown on 11 September and ends at dawn on 13 September.

In ancient times, this time of year marked the beginning of the agricultural year. We are, after all, entering into the season of our own much loved harvest festivals. In Roman-Byzantine times it was the beginning of the civil and fiscal year. You might also be interested to know that the Byzantine “Creation Era” calendar (Anno Mundi

system) used by the Ecumenical Patriarchate from the 7th to the 18th century, stated that the cosmos was created on 1 September 5509 BC!

This tradition of celebrating the creation at the beginning of September lives on in the east. On 1 September 1989, the Ecumenical Patriarch Demetrios invited the entire Christian world to offer “every year on this day prayers and supplications to the Maker of all, both as thanksgiving for the great gift of Creation and as petitions for its protection and salvation.” This invitation began the process of the ‘Institution of the World Day of Prayer for Creation’.

In recognising the climate emergency through which we now are living in seeing creation care as central to the Christian vocation, and in giving thanks to God the creator - and therefore the Triune God as creator and therefore of creation in and through Christ, the Church of the east has always been ahead of the church in the West. After his election in 1991, Ecumenical Patriarch Bartholomew convened an ecological gathering in Crete, opened by Prince Philip, Duke of Edinburgh, and in the following year, Patriarch Bartholomew called a meeting of all Orthodox Patriarchs and Primate, inviting all Orthodox leaders to inform their churches about the critical significance of this issue for our times.

The World Day of Prayer for Creation was endorsed by the Conference of European Churches (KEK) and CCEE (Council of Catholic Bishops' Conferences of Europe) in 1997, and by the World Council of Churches in 2002. In 2015, Pope Francis issued his encyclical *Laudato si'* (24 May 2015) focusing on care for the natural environment and for all people. It is movingly addressed to “every living person on this planet” and is another key part of this ongoing dialogue in the Church and with the wider world, recognising the ecological and the ecumenical significance of creation care.

In March 2024, an ecumenical conference in Assisi explored the vision of elevating the World Day of Prayer for Creation into a liturgical feast or festival shared across Western Christian denominations with a common calendar. The Anglican Communion was well-represented. Thus, it is that the Liturgical Commission of the Church of England prepared resources *A Time for Creation | The Church of England* for the observance of this feast. They were officially accepted and incorporated into the Church of England’s calendar at the General Synod meeting in York in July 2026.

And so, we are here, celebrating this new festival. As A Time for Creation puts it, this new Festival is ‘an ecumenical gift’ and that ‘the desire for a worldwide Christian feast of this kind has emerged through significant conversation amongst churches, drawing especially on the ancient and continuing witness of the Christian east and on a growing common desire of western churches to honour God as Creator more intentionally in their calendars. The Church of England’s reception of the Festival belongs within that wider Christian discernment. It is a sign that the doctrine of creation can unite Christians in praise even as it summons them together to renewed responsibility for the life of the world.

The need for such prayer is plain. We live at a time when the beauty, abundance and interdependence of the world are both more visible to us and more threatened by us. But a Christian understanding of how to react to the challenges of our age must begin with praise for what God has done in creation, and in the new creation in Christ. The new Festival invites the Church to recover the doctrine of creation as a living source of worship. Creation is the gracious act by which God gives being to all things, the continuing generosity by which God sustains all things, and the theatre in which the mystery of Christ is revealed. The Father is maker of heaven and earth; the eternal Word is the one through whom all things were made; the Holy Spirit is the giver of life. When the Church celebrates creation in Christ, it is drawn into the praise of the Holy Trinity.

In the risen Christ the new creation has already begun: our broken world is being renewed, and creation itself waits with eager longing for the glorious liberty of the children of God. The Church looks back to the beginning, beholds the world held together in Christ, and looks forward to the renewal of all things in him. Without that last intention, care for creation can become anxious, burdensome or moralistic. With it, such care becomes an act of hope, a sign of reconciliation, and a participation in the renewing work of God.

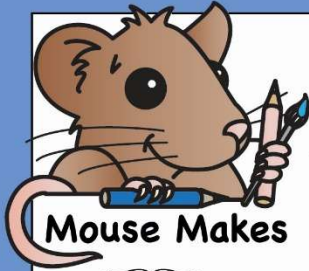
Only last month in his Message of the Holy Father on the occasion of the 11th World Day of Prayer for the Care of Creation [1 September 2026] (15 August 2026), Pope Leo spoke of the ‘path of ecological conversion’ and said ‘the effects of our encounter with Jesus Christ become evident in our relationship with the world around us’. That we should ‘imagine a world in which the energies currently invested in war are directed towards human development, overcoming poverty, protecting human dignity and reconciling divided peoples’, and that ‘we allow our

hearts to be renewed, so that we might seek peace and care for creation'. This is what this Festival is about. This is why it is so important.

In 1981, the Japanese sociologist Yoneji Masuda wrote that the coming Information Society, what we now call the digital age, whether it be for good or for ill, what he called a computopia, or a compudystopia, both had this in common: the path towards them had already led humanity to neglect the need for coexistence with nature while our impact on nature had grown immeasurably. In other words - and we can see this so clearly today in devastating forest fires, in flood and drought, in melting ice and consequential mudslides, in the mass migration of peoples, in conflicts over water, in so much rapid and existential change that the increased automation and digitization of the world that has arisen from other so-called advances - we no longer have that close relationship with the land which has, for most of human history, been so much a part of who we are and how we understand ourselves. And in neglecting the need for coexistence with nature we are even failing to notice the terrible impact we are having on nature itself. Or as is probably the case today, we see the impact all too clearly but have stopped believing anything can change and simply opt to pull up the drawbridge on our neighbours in other even more environmentally devastated parts of the world, not able to find the political will to do what must be done. We need the hopeful vision that Pope Leo speaks of and that this important new Festival bears witness to.

The creation has its being in and through Christ. 'In him,' says St. Paul to the Colossians, 'all things in heaven and on earth were created... through him and for him.' (Colossians 1. 16) It is his planet, not ours. 'What has come into being in him,' says St John, 'is life. And this life is the light for all people.' (John 1. 4) His teaching and his way of peace can, therefore, show us how to live sustainably on the earth, and although the path towards a greener and more sustainable way of inhabiting the earth isn't easy, the way is actually clear. We see it and receive it in Christ.

Let us therefore through the celebration of this Festival commit ourselves afresh to walk lightly and peaceably in the way of Christ, for we are his creation. His light shines in the darkness, even the darkness of environmental catastrophe. And the darkness cannot overcome it. (see John 1. 5)



The **Bible** is a collection of books, written by many different people who were helped and inspired by God. The **Bible** includes books of history, law, poetry and songs, wisdom, testimony, letters and prophecy. The **Bible** encourages us, corrects us and teaches us about God and how we can be friends with Him.





2. Which book of the Bible has the shortest title?



4. He was an Old Testament prophet that has a book named after him.

9. The Old Testament book of poetry and songs.

11. The last book in the Old Testament.



12. Which book tells the story of the spread of Christianity?

1. How many books are there in the New Testament?



3. The Word of God is sharper than a two edged sword
Hebrews 4:12

5. The first book of the Bible.



6. God's word is like? A _____ and a _____
Psalm 119:105

8. The last book in the Bible.

10. Who wrote the third book of the New Testament?

7. What are the first four books of the New Testament known as?



13. The Bible is also known as the _____ of God.
Hebrews 4:12

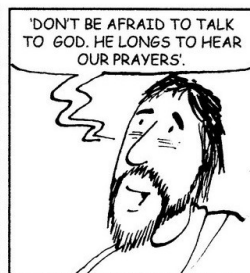
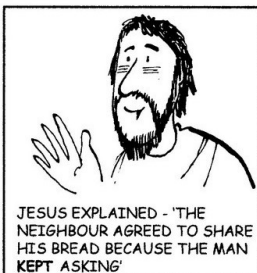
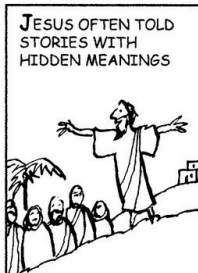


14. A book of the Bible named after a woman



B I B L E S U N D A Y

The Tale of The Friend at Midnight

ST JOHN THE BAPTIST CHURCH

KIDMORE END

NEW VENTURE – BOOK STALL

**BOOKS ON OFFER AT THE BACK OF THE
CHURCH**

BUY, BORROW OR SWAP



**DONATIONS TOWARDS PHASE 2 OF THE
IMPROVEMENTS**

TO ST JOHN'S CHURCH

**PLEASE USE THE WALL SAFE LOCATED JUST
INSIDE THE INTERIOR DOOR**

WHERE TO JOIN A SERVICE IN 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	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.

DATES FOR DIARIES

Date	Event	Where?
Sunday 1 November	Patronal Festival Benefice Eucharist at 10.30	All Saints'
Saturday 21 November	Wine and Song at 18.00 – see below	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.

OUR 10TH WINE & SONG - SATURDAY 21 NOVEMBER, 6PM, KIDMORE END SCHOOL

Wine & Song is 10 years old! For this special night, we will feature wines made from a Spanish grape called Tempranillo. But the wines are not all Spanish, nor are they all from Spain. And they are not all red!

If this fills you with intrigue, grab a ticket, on sale now at £25 each and available through David Classey.

Wine & Song 2026 will again be held in the primary school Hall (bring a cushion if you find seating there uncomfortable). Spaces are limited and as we discovered last year, this event sells out quickly. To accompany the wines, David has arranged more local talent, and our own choir will be performing in one of the five musical interludes.

- There will be a raffle.
- Please support this significant fundraising event.
- The ticket price does not include food, so do bring a nibble or two.
- We look forward to seeing you.

Nick Room and David Classey

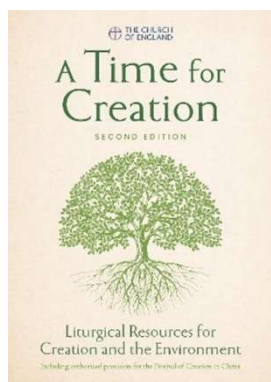
AUTUMN AND THE FESTIVAL OF CREATION IN CHRIST

You may have heard a weather presenter refer to 1 September as the start of meteorological autumn. The meteorologists want to have four fixed seasons lasting 3 calendar months. This supports easier record-keeping and publish of comparisons through seasons, months and years. But astronomical autumn starts with the equinox which usually falls on 22 or 23 September. The sun shines directly above the Earth during the equinox resulting in roughly equal day and night in length across the globe.

I wondered if ‘autumn’ is mentioned in the Bible. Although autumn is not specifically mentioned, the Bible portrays autumn as the season of harvest themes, God’s provision, autumnal rains, and transition. There is a faithful cycle of seasons throughout the year. Genesis 8.22 says, ‘As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.’ Harvest thanksgivings have been part of life for centuries. We give thanks for bountiful

harvests, and those who work in food production especially farmers, but think about those who have insufficient food, water and poor harvests. There is also now an opportunity to focus on Christian generosity. The gratitude for God's provision can be an opportune time to think about living more generous lives. 2 Corinthians 9.8 – 'God is able to provide us with every blessing in abundance, so that by always having enough of everything, we may share abundantly in every good work.'

However, there is also that famous passage of scripture in Ecclesiastes 3. 1 – 8, ...” there is a “time for everything and a season for every activity under heaven.” This passage may suggest that every season provides an opportunity to make changes. If we look at the world around us, we know that some animals migrate, sometimes significant distances, to find food and water and/or less harsh weather. Some animals hibernate. In the plant world, many green leaves on trees change colour and fall to the ground. Bulbs remain underground through winter ready to sprout into growth in the spring. So, the cyclical nature of the seasons has caused many animals and plants to adapt to the challenges of the seasons. Perhaps we can think about ways in which we can adapt to autumn? It might be an opportunity to visit somewhere new in the countryside to see how autumn is affecting the trees and plants. Like the trees which shed their leaves there might be an opportunity to let go of things and start a new way of doing things. And it might be a time for quiet reflection. What can we do to make the most of autumn?



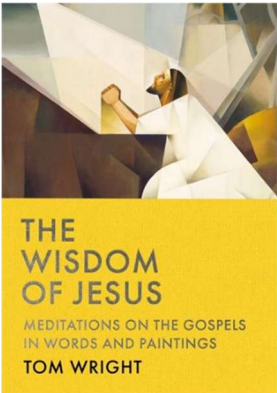
This year, for the first time, Churches around the world have celebrated the Festival of Creation in Christ – marking a Christian consensus that the Earth must be treasured and protected as God's gift. As the Bishop of Norwich said, “we don't have a planet B.” By keeping this feast, he said, “we give thanks to God for our creation and for the world around us; and pray that we may be good stewards of the earth.”

The Church of England has provided an extensive updated liturgical resource, *A Time for Creation – Second Edition*. It includes liturgical resources for the new Festival of Creation in Christ, through which the Church joins a growing ecumenical movement to celebrate the God who creates, sustains, reconciles and renews all things. Drawing together texts from Common Worship with newly commissioned material, it also offers liturgies for all times and occasions when there is a focus on creation - in daily prayer, services of the word,

school assemblies, eucharistic celebrations and seasonal services to mark the agricultural year. Alongside the new liturgical material, this edition offers commentary from the Liturgical Commission and practical guidance to help parishes, schools, chaplaincies and other communities use the resources with confidence and imagination. It’s useful to know that this resource exists.

Allen Harris

BOOK REVIEW – THE WISDOM OF JESUS – MEDITATIONS ON THE GOSPELS IN WORDS AND PAINTINGS



For 2000 years, people have returned to the words of Jesus for wisdom, comfort, challenge, and hope. His teachings continue to shape lives, cultures, and communities across the world.

Here the renowned New Testament scholar, theologian, and former Bishop of Durham, Tom Wright, brings together some of Christ’s most profound and memorable sayings, offering insightful commentary that reveals their enduring depth, beauty and relevance for modern life. From happiness and prayer to love, God, and the meaning

of true wisdom, these teachings invite readers to see the world – and themselves – in a new light.

The Wisdom of Jesus, Tom Wright, Lion Books, rrp £13.99

PARISH SHARE AT 31 AUGUST 2026

Archdeaconry	Amount paid	Outstanding	% Paid
Berkshire	£ 3,835,342	£ 2,274,148	62.8
Buckingham	£ 4,095,574	£ 2,969,245	58.0
Dorchester	£ 4,061,815	£ 2,330,666	63.5
Oxford	£ 1,071,399	£ 805,952	57.1
Totals	£13,064,130	£ 8,380,011	60.9

The 2026 Parish Share contributions continue to accumulate. The table above shows how much each of the four archdeaconries have contributed as at 31 August 2026. At this point in 2025 the aggregate contributions were £12,655,183. Henley

Deanery has contributed £369,432 which is 53.2% of the allocation. In 2025, at this point, the percentage contribution was 54.3%.

RIDE AND STRIDE 2026

Parishioners would like to know that this year's Ride & Stride raised £730, to be split equally between the Oxfordshire Historic Churches Trust and our Parish. Karen and I will update this figure if there are any changes once all monies are in.

We would like to thank Shirley, Sian, the Doidge's, and Yvonne and me who participated in activities, and all those who supported us in one way or another as those named welcomers or Ride & Striders.

Nick Room – Treasurer

A NEW BISHOP FOR WARWICK IN THE DIOCESE OF COVENTRY



The Revd Canon Dr Tim Lomax is to be the new Bishop of Warwick. Tim is currently Director of Mission and Ministry in the Diocese of St Albans and Residentiary Canon at St Alban's Cathedral. He trained at Ridley Hall and prior to taking up the role in St Albans he served Parishes in the Diocese of Lichfield. Tim is married to Kate, who is also ordained and they have three young adult children. A lifelong musician, he enjoys playing the piano and

singing, supporting Stoke City FC, running and spending time outdoors with their Labrador.

On his appointment Tim said: "“It is with a deep sense of joy that I am following God’s calling to serve as the next Bishop of Warwick. I am looking forward to returning to the Midlands and getting to know the people and places of Coventry and Warwickshire, listening to their stories and discovering where God is already at work and where the Holy Spirit may be opening new possibilities.”"

80TH FESTIVAL OF ST CECILIA – 18 NOVEMBER 2026

This year’s festival is hosted by Westminster Cathedral at 11am on 18 November. The choirs of St Paul’s, Westminster Abbey and Westminster Cathedral will be directed by Simon Johnson, Director of Music at Westminster Cathedral. Entry is

free but by tickets which can be obtained from
<https://www.tickettailor.com/events/helpmusiciansevents/2077583>

THE NATIONAL MEMORIAL ARBORETUM

Last month, this memorial in Staffordshire was renamed the Royal British Legion National Remembrance Gardens. The 150-acre location welcomes over 300,000 visitors each year. And it has become where people can reflect, learn and remember the service and sacrifice of the Armed Forces, emergency services and related civilian associations.

In 2023, the Royal British Legion became the Arboretum's principal charity and completed full integration with the Arboretum in April 2026. The Royal British Legion National Remembrance Gardens will continue to invite people not only to reflect, but to take an active part in Remembrance, helping to bring society together to recognise, remember and support the Armed Forces community.

Philippa Rawlinson, Director of the National Memorial Arboretum and RBL Director of Remembrance, said: "The National Memorial Arboretum is such a special place because of the commitment of our team members and the wider communities who care deeply about preserving the inspirational stories behind our more than 420 memorials. The full integration of the Arboretum and the RBL gives us the strongest possible foundation for the future, helping us pass the baton of Remembrance to future generations. Our team remains focused on caring for this unique place, staying true to our purpose and ensuring the future RBL National Remembrance Gardens will remain an accessible and inclusive world-class visitor destination, freely open to all."

THE BEGINNING OF THE M25 MOTORWAY

Forty years ago, on 29 October 1986, the M25 motorway around Greater London was opened. An orbital motorway for London had been proposed in 1944, but by 1966 this idea had evolved into two ringways, to the north and south. By the time the first sections opened in 1975, however, it had been rethought again and so joining them together to make a full orbital motorway was again the plan.

Just over ten years later, in 1986, the final section was opened by Prime Minister Margaret Thatcher, and the new M25 was the longest ring road in Europe. The Dartford Crossing is technically not a motorway, but few would know the difference.

Environmental considerations became a factor, and almost 40 public inquiries took place, the most controversial area being in Kent over the North Downs. However, none of the public inquiries came out in favour of objectors.

At first the M25 was popular with the public. In the 1987 General Election, the Conservatives won everywhere the motorway passed through. But problems quickly surfaced, the obvious one being chronic congestion. Part of this was due to apparently unanticipated office and retail development along its route, generating in-and-out slower-moving traffic. Also, it was soon clear that more lanes were needed in many places: in some areas three had become five or six. Some churches even objected because it created a kind of stone wall between those congregations within and those without.

A report in *The Economist* said it “had taken 70 years to plan, 12 to build it and just one to find it was inadequate”. The M25 is now well established and used in practice as an alternative boundary for Greater London, especially by haulage companies. If you ever get stuck in a traffic jam on the M25, it might help to remember that it was designed for a maximum of 88,000 vehicles a day but instead carries at times up to 300,000 a day.

TIME TICKS BY IN OCTOBER 2026

800 years ago, on 3 October 1226 that St Francis of Assisi, Italian friar, deacon and mystic, died. One of the most venerated religious figures in Christianity, and founder of the Franciscan Order.

300 years ago, on 28 October 1726 that Jonathan Swift’s novel *Gulliver’s Travels* was published.

175 years ago, on 18 October 1851 that Herman Melville’s novel *Moby-Dick* was published.

125 years ago, on 12 October 1901 that US President Theodore Roosevelt renamed the Executive Mansion the White House. It is the official residence and workplace of the US President.

Also 125 years ago, on 19 October 1901 that Edward Elgar’s *Pomp and Circumstance March No. 1* and *March No. 2* were performed for the first time, in Liverpool.

100 years ago, on 14 October 1926 that the children’s book *Winnie-the-Pooh*, by A A Milne, was published.

90 years ago, from 5 to 31 October that The Jarrow March took place. 200 men set off from Jarrow in north-east England to Westminster, to draw attention to the severe unemployment and poverty in their area following the closure of a shipyard.

80 years ago, on 15 October 1946 that Hermann Goering, German Nazi leader, died. He was sentenced to death at the Nuremberg Trials but poisoned himself with cyanide on the eve of his execution.

Also 80 years ago, on 20 October 1946 that the puppet character Muffin the Mule made his first TV appearance on the BBC series For the Children.

75 years ago, on 18 October 1951 that Snowdonia National Park was established in Wales. It was Britain's third National Park.

Also 75 years ago, on 30 October 1951 that Dartmoor National Park was established in the UK.

Also 75 years ago, on 31 October 1951 that zebra crossings were introduced in Britain. The first one was in Slough, Berkshire.

70 years ago, on 17 October 1956 that Britain's first nuclear power station, Calder Hall in Cumbria, was officially opened. It closed in March 2003, nearly 47 years later.

Also 70 years ago, on 23 October to 10th November 1956 that the Hungarian Revolution began and was crushed by the Soviet Union.

65 years ago, on 6 October 1961 that US President John F Kennedy advised Americans to build bomb shelters to protect themselves from nuclear fallout, in the event of an attack by the Soviet Union.

60 years ago, on 21 October 1966 that the Aberfan disaster took place in South Wales. A colliery spoil tip (slag heap) collapsed and fell onto the village. Worst hit was Pantglas Junior School. In all, 116 children and 28 adults were killed.

50 years ago, on 4 October 1976 that the InterCity 125 High Speed Train service began operating in the UK.

Also 50 years ago, on 25 October 1976 that the National Theatre in London officially opened.

40 years ago, on 9 October 1986 that Andrew Lloyd Webber's musical The Phantom of the Opera premiered in London.

Also 40 years ago, on 29 October 1986 that the M25 orbital motorway around Greater London was opened.

15 years ago, on 31 October 2011 that the world's population reached seven billion.

ADVERTISING SECTION

CHRIST THE KING CHURCH HALL IS AVAILABLE FOR HIRE

For local groups, meetings and receptions



Newly refurbished, and now offering **electric vehicle charging** to hall hirers and their guests whilst on the premises

REASONABLE RATES APPLY: £13 per hour



'One off' dates and 'by the term' bookings welcomed

CONTACT: Hallbookings.ctk@gmail.com
or phone 0118 972 1383 for a copy of the hiring agreement, and to book.

A.B.WALKER

FUNERAL SERVICES SINCE 1826

Honouring Every Life

Independent, family-run funeral directors, since 1826.

Branches in Henley-on-Thames and Caversham.

01491 413434 | abwalker.co.uk

★ Trustpilot



Excellent October 2025





Est before 1879

Tomalin & Son
Funeral Directors

A Caring Family Run Independent Funeral Service

Anderson House,
38 Reading Road,
Henley-on-Thames,
RG9 1AG

Henley

01491 573370

www.tomalins.co.uk



Society of Allied and
Independent Funeral
Directors



National Association
of Funeral Directors

PILATES ABC HENLEY

Rotherfield Peppard 8.50 am + 9.55 am

Shiplake Wednesday 6.30 + 7.45 pm

**Pilates is an excellent way to unwind, improve your flexibility,
muscle tone + posture. We work hard + have fun. Come + join
us!**

Booking essential. For more details contact

Alyth Black alyth@pilatesabc.co.uk

07521699265 www.pilatesabc.co.uk

Beville

ESTATE AGENCY

Providing a complete property service

Residential & Probate Valuations

Development & Planning Advice

New Homes Financial Advice

*Personal and professional service with
in depth local knowledge*

Contact us for a free valuation

0118 924 25 26

Email: info@beville.co.uk

28 Peppard Road, Sonning Common,
South Oxfordshire RG4 9SU

www.beville.co.uk

**CURTAINS, PELMETS,
BLINDS, TIEBACKS**
at
COMPETITIVE PRICES
Call **CAROLINE** on
(0118) 954 2448
or **MOB 07815 610 007**

Computer Problems?

PC misbehaving?

Fault diagnosis, Maintenance & Upgrades, Networking,
Data Recovery, Virus Cleaning, Broadband,
Telephone Cabling & Extensions, TV, Mobiles,
Website Design, Development & Hosting, and much more.
Home and Business Support.
Windows and Mac.

01491 680036 or 07961 476664

mail@influentialcomputers.com

www.InfluentialComputers.com

Robin, Henry and Angus Piercey

Influential Computers Ltd - A Family Run Business Since 1984

SONNING COMMON VILLAGE HALL



AVAILABLE TO HIRE 7 DAYS A WEEK

Ideal for parties, meetings and functions. The hall can accommodate 100 people standing and 65 seated and has kitchen, tables and chairs, toilets plus disabled accessible and baby changing facilities along with a public car park at the rear with 2 designated disabled car parking spaces.

Booking rates from £14.00 per hour.

For further information and booking please visit:

www.sonningcommonvillagehalls.co.uk or email - scvhall@gmail.com



**Paul's Decorating
Services**

Paul Broadbent
Painting & Decorating

☎ 07970 410601
✉ paulhbroadbent@gmail.com



Chiltern Domestic Appliances

Guaranteed Repairs
and Servicing



Hoover
Hotpoint
Zanussi
Bendix
Indesit
Creda
etc.....

Washing Machines, TumbleDryers
Cookers and Dishwashers

*Low Call-Out Fee
Prompt Attention*

Tel: 01491 638146

Liza Foster

Foot Health Professional



I am a fully qualified, registered foot health professional. I provide a domiciliary service treating common foot problems such as nail cutting, ingrowing toenails, corns, callus, fungal nail, etc.

Please contact if I can help

079 440 71882 foster600@btinternet.com

Gardiner's
HOMECARE

0118 334 7474

Inspected and rated

Good



Care Quality
Commission



Gardiner's Homecare is an established family business that has been serving the local community since 1968. Proudly supporting people to continue to enjoy living independent lives in their own homes for as long as possible.

Our team of experienced care workers can provide help with personal care, medication, overnight stays, housework, companionship and much more. You will be assigned your own Care Manager who will work closely with you to ensure you receive the care and support that is tailored to your personal wishes and needs.

For more information, contact us on

0118 334 7474

CHURCH FABRIC FUNDS

CHRIST THE KING ST. JOHN THE BAPTIST

Are you making a will? Have you had a windfall?
Wish to show gratitude for a special event?
Want to see the church building preserved?
Or just feeling generous?

Then make a contribution to one or other of these Funds.
Your money will be used **ONLY** for the preservation of the buildings.
Contact the Churchwarden and PCC Treasurer

Nick Room – 07973 513883

PARISH GUIDE

Advertising in this magazine	Contact for anyone interested in advertising in this magazine	Sian Lovett – 07902 045330 sianlovett60@gmail.com
Church Fabric Funds	Help preserve our churches for future generations	Nick Room – 07973 513883
Hiring Christ the King Hall	Lettings by arrangement – may be hired for moderate charges	Benefice office – 0118 – 972 1383 – Jo Winch
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

We ask you politely to:

PLEASE keep your dog on the lead or under control

AND clear up any mess it makes.

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

PARISH DIRECTORY

The parish directory is omitted from this online accessible version of the magazine. This is to comply with the 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
4 October – Eighteenth Sunday after Trinity	18.00 Evensong	Isaiah 5. 1 – 7 Philippians 3. 4b – 14 Matthew 21. 33 - end	09.30 Eucharist
		Proverbs 2. 1 – 11 1 John 2. 1 - 17	
11 October – Nineteenth Sunday after Trinity	11.15 Sung Eucharist	Isaiah 25. 1 – 9 Philippians 4. 1 – 9 Matthew 22. 1 - 14	09.30 Eucharist
18 October – Luke the Evangelist	11.15 Sung Eucharist (with baptism)	Isaiah 35. 3 - 6 2 Timothy 4. 5 – 17 Luke 10. 1 - 9	09.30 Eucharist
25 October – Last Sunday before Trinity	11.15 Sung Eucharist	Leviticus 19. 1 – 2 & 15 – 18 1 Thessalonians 2. 1 – 8 Matthew 24. 34 - end	09.30 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.

Services at All Saints' are:

4 October – 09.00 Holy Communion (said), 10.30 Sung Eucharist
 11 October – 10.30 Sung Eucharist
 18 October – 10.30 Peppard Praise Communion
 25 October – 10.30 Family Communion, 18.30 Evensong