FREE

Welcome

To All Saints' Peppard



News for November 2026

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Parish Register

Dear Friends

As ever, November is an eventful month in the life of the Benefice. We celebrate two patronal festivals: All Saints' Day on 1st November and the Feast of Christ the King on the 22nd. There is also the annual 'All Soulstide' service, also on 1st November, and continuing the remembrance theme we have our Remembrance Day services on the 8th. Do look out for the special arrangements on all of these important dates.

This year Advent begins at the end of November: Sunday 29th, to be exact. Although this is a fifth Sunday (which normally would have just a single Benefice services in one of the churches), we've opted instead for a full pattern of services in all three. This speaks to the importance of Advent as a season of the Church. How easy it is to allow the Christmas celebrations to start in early December (or, indeed, even earlier), and if I resist that tendency please be assured this is not because of any Scrooge-like feelings, but rather because I do believe strongly that the depth and meaningfulness of our Christmas joy will be enhanced to the extent that we observe a 'proper' Advent.

For Advent allows us to enter into and fully 'own' a sense of expectancy. This is hinted at in our use of Advent calendars, but the seasonal invitation goes beyond this. In the darkness before the dawn we can acknowledge the uncertainty and the hope that are both true markers of the spiritual life: the reality of our lives as we see them illuminated by a sun which is the no-less-real promise of Love.

There is much more to say about Advent – but as we move through the busy calendar of events this November, let's pray that our hearts and minds will be made ready to embrace the season when it comes, so that in turn the joy of Christmas may fill us to the brim.

God bless
James

Harvest



There was a variation to the pattern of Harvest this year as a party was held at Christ the King to mark the Rectors tenth anniversary in the Benefice and also his 50th birthday. A large number of people gathered at CTK and enjoyed an excellent birthday tea. The cake, made and beautifully decorated by Karen Broadbent showed the books of the bible around the outside of it. James received a present of a stole.

Christ the King

On 22 November many Christian denominations whose lectionaries follow the Revised Common Lectionary will celebrate Christ the King. Locally, there will be a benefice Eucharist at Christ the King Church. In the Church of England you will find Christ the King in the Common Worship Lectionary, but you won't find Christ the King in the Book of Common Prayer Lectionary. In the latter Lectionary the 22 November is the Sunday next before Advent, colloquially called 'Stir up Sunday' being words taken from the BCP Collect. The Festival of Christ the King originated in the Roman Catholic Church in 1925. In some respects, it may seem strange that the Church took a long time to feel a need for a festival of Christ the King. After all, there are many hymns which depict the Lord Jesus as King. A good example is Charles Wesley's hymn, Rejoice! The Lord is King set to George Frederick Handel's tune Gopsal. Wesley's hymn celebrated Jesus' triumph as Saviour and Judge, Christ having ascended into Heaven to sit at the right hand of the Father.' And Charles Wesley's images provide some rationale for Pope Pius XI initiative to establish a Solemnity of Christ the King. In 1925 much of the World was recovering from World War I

but tensions remained. And secularism, communism, fascism and materialism, was giving rise to less following of Christian religion, Pope Pius XI wanted to encourage the faithful that Christ the King was not only reigning from the right seat of the Father (where Wesley positioned Christ the King) but in an earthly dimension as well. Pope Pius reminded Christians that Christ's earthly reign is part of his universal kingdom through a kingship of justice, peace and love. So, this new festival in 1925 (1600 years after the Council of Nicea) was adopted in the Roman Catholic Church to be celebrated on the last Sunday of October. Following the liturgical reforms of the Second Vatican Council the festival was moved to the last Sunday before Advent. Liturgically this placed the festival at the end of the liturgical calendar; all the teaching during the year cumulate Christ's position as Christ the King. The Church of England adopted the Festival of Christ the King in 1997 as part of the Common Worship Lectionary, an adaptation of the Revised Common Lectionary. Those who have a liking for the BCP ('Stir up etc') Collect for the Sunday next before Advent will find the wording offered as the Post Communion for the Church of England's liturgy for the festival of Christ the King.

Allen Harris

Ordnance Survey Bench Marks

In late September and early October, the Daily Telegraph carried correspondence on Ordnance Survey bench marks. It occurred to me that worshipers at and visitors to All Saints' Church may be unaware of the bench mark at All Saints' which is on the north face of the buttress on the south west angle of the church and has a value of 96.301m which is its height above mean sea level at Ordnance Datum established at Newelyn in Cornwall. The next nearest bench mark is on Peppard School's north west face, west angle with a height of 99.272m.

Keith Atkinson

Charity Tea for Henley and Sonning Common Debt Centre

Poverty is so much more than going without. Poverty destroys lives. It tears families apart, isolates those most in need of support and leads many to believe there is no way out."

On Saturday 17th October over twenty people gathered in the hall at Christ the King.

There was a splendid selection of cakes, scones, jam and cream as well as tea and coffee.

However we were there for a reason other than enjoying one another's company and a delicious tea; which is of course always a pleasure.

Terry Grourk, who is a trustee of the Henley and Sonning Common debt centre, and his team, gave an inspirational talk, accompanied by a video, about their work in the local area. The debt centre was set up in 2022 in partnership with Christians against Poverty. They support local people with financial worries, work with them on their route out of debt, providing emotional and practical support every step of the way. You don't have to be a Christian to get help.

We heard about the role of befrienders and job coaches in helping these people and heard testimonies from those who had been supported and are now debt free.

There was interested and enthusiastic questioning after the talk before (of course!) more tea and cake.

If you would like to know more, there is information on the church notice boards as well as copies of the newsletter.

Thank you so much to Gillian, Felicity, Elaine, Paddy and Vivian for their hard work and moral support. Also to Nick Room for his enthusiastic support as clearer upper and technology whizz.

Jill Pound

COMPLIMENTS

Whilst collecting an extra Parish Magazine for a neighbour from the Church a while ago, I had an interesting conversation with a couple of people visiting the area.

Firstly, they were so pleased that the church was open, having experienced quite a few buildings that were closed. Secondly, expressing congratulations on how the churchyard was so beautifully kept at All Saints. I promised to pass their words on.

The couple whose name was Masters, were also searching for clues to an ancestor who had resided in Peppard in 1922. Wilfred Bingham had lived near Peppard Common with his wife Isobelle and their 4 children.

Obviously, they had searched for tombstones etc.but were unlucky. Perhaps the family had been Roman Catholic or some other denomination? However, I took their address and will let them know if I uncover any connections.

Ann Butler Smith

The Response

"The Response" is a war memorial in the gardens by the Church of St Thomas the Martyr and Newcastle Civic Centre, off Barras Bridge, Newcastle upon Tyne. The sculpture was designed by Sir W. Goscombe John and unveiled by the Prince of Wales on 5th July 1923. It depicts the Territorial Army "Pals" of the Northumberland Fusiliers marching off to the First World War. After assembling in Gosforth, they marched along the Great North Road and through Newcastle to the Central Station and departure. The Northumberland Fusiliers were known as the Fighting Fifth, having been raised in 1674 as the Fifth Regiment of Foot. “The Response” memorial was a gift to the city, commissioned by Sir George Renwick and Lady Renwick. The sculpture is Grade I listed on the



National Heritage List for England. It commemorates the raising of the Territorial Battalions of the Northumberland Fusiliers by the Chamber of Commerce and the safe return from war of the five sons of Sir George and Lady Renwick. The “Commercials” were one of the “Pals” battalions which formed the backbone of the wartime British Army.

An inscription to the front reads "NON SIBI SED PATRIAE not for self, but for fatherland / THE RESPONSE 1914" and inscriptions on the rear face read "QUO FATA VOCANT" ("whither the fates call", the motto of the Northumberland Fusiliers) and "TO COMMEMORATE THE RAISING OF THE B COMPANY / 9TH BATTALION AND THE 16TH, 18TH AND 19TH SERVICE / BATTALIONS, NORTHUMBERLAND FUSILERS, BY THE / NEWCASTLE AND GATESHEAD CHAMBER OF COMMERCE AUGUST – OCTOBER 1914 // THE GIFT OF SIR GEORGE RENWICK BT DL AND LADY RENWICK / MCMXXIII".

In 2014, “The Response” featured on a postage stamp to commemorate the centenary of the outbreak of the First World War.

Peppard Chest Hospital

When I was young in the 40s and 50s Peppard was well-known for two things. Its Hospital and its Tennis Club. The latter, thank goodness, is still flourishing but the former alas closed in 1980. Dr. Esther Colebrook, later Carling, was a pioneer in the treatment of TB. She bought Kingwood Farm, Peppard in 1902,

choosing a farm on high ground in The Chilterns, as her criteria were fresh air, fresh farm food and rest and relaxation. The wards were all wooden, chalet style, spacious with verandas and many windows which were always open, on a swivel to make the most of the sun. They were all just one storey to prevent infection. The beds were on wheels as they were often outside with many blankets and even tarpaulins in case of snow.

Such an odd moment has happened as I look in my birthday book and see the name for today is a friend who was in the hospital, recovered and came to live in Peppard. She was full of praise for the friendly, happy atmosphere and wonderful staff. She told me she remembered waking on the veranda with snow on the tarpaulin on her bed. Many friendships and even marriages took place as people were there for many weeks.

By the 1960s antibiotics had cured TB so the hospital was taken over by the local doctors and had an out patients, operating theatre and X rays. We all realized how lucky we were to have this facility so near so we could visit it quickly and easily. We were all very aware of the hospital and proud of it as many people in the village worked there or on the farm and quite a few were healed patients. It had a tall, distinctive chimney which was such a help when we were rambling on Kingwood Common and getting lost. One always knew where one was. What a comfort.

Valerie Phelps

Grange Avenue

Grange Avenue is a rather narrow road and residents need adequate space and visibility to safely access their properties. Church members are asked to be considerate by not parking too close to residents' driveways. We have a very large car park which can be easily accessed by able-bodied drivers in good weather

Eadfrith

Eadfrith is of special importance to those who live on Lindisfarne, as he was the artist and calligrapher of the Lindisfarne Gospels. We know nothing about his place of birth or his family, nor where he got his early training as a scribe. Nor do we know of any other work or writing from his pen. But is that surprising? We admire the art of this period, but what has survived is only a tiny fraction of all that was made. Perhaps Eadfrith wrote other texts which were equally beautiful, but an immense amount has perished and we shall never know.



Folio 27r from the Lindisfarne Gospels which are held in the British Library. There are those who say that the Lindisfarne Gospels should be held at Durham Cathedral where they have been exhibited in the past.

The Lindisfarne gospels were written during the years between 687, when St. Cuthbert died, and 721, when Eadfrith died. They were made in honour of St. Cuthbert. Perhaps they were used for the first time at the ceremony of 'elevation' when his body was found to be undecayed, or else during the following years when his cult was growing. Modern scholars have worked out that the whole book was the work of one man, and that it might have taken

him as much as ten years to produce it.
It was in many ways an adventurous piece of work. Eadfrith introduced features, such as the human portraits of the evangelists, which had not previously been in the artistic tradition of these islands.
But Eadfrith himself probably did not think his artistic work was the most important thing he did. For his last 23 years he was Bishop of Lindisfarne, and actively promoted the cult of St. Cuthbert. At this time the monastery there was very friendly with the monastery of Wearmouth/Jarrow, where Bede was just making his reputation as a great scholar. A Life of Cuthbert had already been written on Lindisfarne by an anonymous monk, but Eadfrith asked Bede to write the 'official' life of Cuthbert, and it is through Bede's writings that we know most about him. Eadfrith also restored the hermitage on the Inner Farne which had been Cuthbert's, so that another hermit, Felgild, could take up residence there.
When Eadfrith died his body was buried near St.Cuthbert's tomb and when the monks of Lindisfarne finally left the Island in 875, his relics travelled with those of others in St. Cuthbert's coffin, to find a permanent home in Durham.

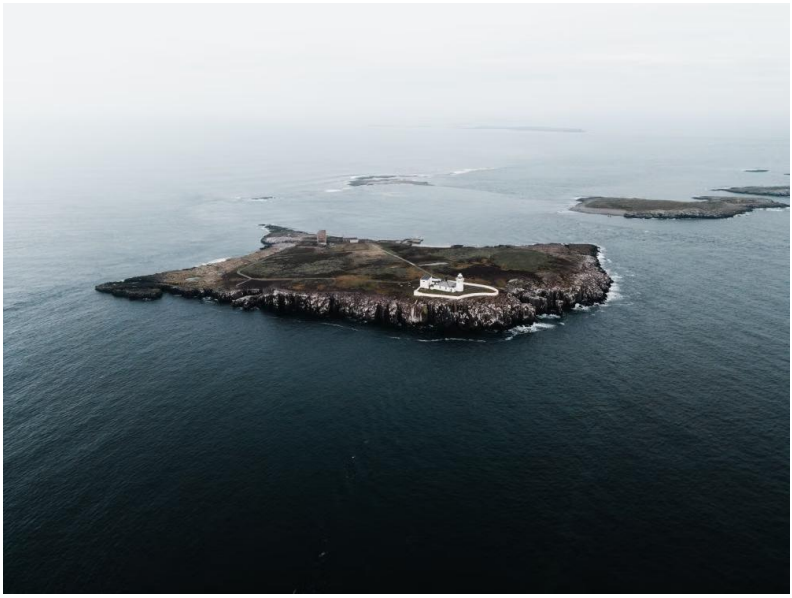
With minor modification, from Little-known Saints of the North by the Revd Canon Kate Tristram. Compiled by Keith Atkinson.

FELGILD of FARNE

After St. Cuthbert died in 687, his hermitage on the Inner Fame Island was occupied by two hermits in succession. The first was Aethelwald . He died after 12 years as a hermit and was followed by Felgild (651 – 725).

Aethelwald had had to put up with a very draughty hermitage but when Felgild indicated that he wished to go there the bishop of the time, Eadfrith (the same man who wrote and painted the Lindisfarne Gospels) decided that the hermitage should be restored since, as Bede said, 'it was falling to pieces through age. So Felgild, now in his windproof oratory, had no use for the

calfskin that his predecessor had used for creating a wind- proof corner. Enter the relic-hunters, asking for some relic of either Cuthbert or Aethelwald. Felgild decided to divide the calfskin among them, but first he tried an experiment. It seems that he suffered from some kind of rash and swelling of the face, which had got worse since he had taken up the solitary life. So he put part of the calfskin into water and washed his face with it. All the disfigurement disappeared. Bede had this story from a devout priest in his own monastery, who had seen Felgild's face both before and after!



Inner Farne, Northumberland

Felgild afterwards lived as a hermit there for many years, in complete freedom from this affliction, but nothing more is known of him. We have no further information about hermits on the Inner Fame until after the Norman Conquest (1066). It may simply be that Bede died in 735, and no narrator of similar skill followed him. We can be very sceptical about the miracles of this period, and many modem people are. But I have been struck by the number of times miracles are claimed through objects that have had some connection with a saint. For example, the wood of St. Oswald's cross worked miracles, as did the earth from the place where he died. The water in which St. Cuthbert's body

was washed gave miraculous properties to the earth where it was poured away. We can't understand the early Middle Ages unless we can sympathise with people who really believed these things. It was a different view of reality... and sometimes it worked!

Text from Little known Saints of the North by the Revd Canon Kate Tristram. Compiled by Keith Atkinson

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Benefice Services November 2026 – v1 16/10/26

		All Saints	Christ the King	St John the Baptist
01/11/26 Sunday 1	All Saints *White*	**09.00 Holy Communion BCP** *JS* **10.30 Benefice Sung Eucharist** *JS* 1. Revelation 7.9-end 2. 1 John 3.1-3 3. Matthew 5.1-12	*No service*	**18.00 Evensong for All Soulstide** *SV, KB* 1. Lamentations 3.17-26, 31-33 2. Romans 8.31-39
08/11/26 Sunday 2	Remem-brance Sunday *Red*	**10.45 Remembrance Service** *SV* 1. Micah 4.1-4 2. John 15.12-17	**09.30 Eucharist** *JS* 1. Amos 5.18-24 2. 1 Thessalonians 4.13-end 3. Matthew 25.1-13	**10.45 Remembrance Service** *JS* 1. Micah 4.1-4 2. John 15.12-17 **15.00 Baptism** (Farrant) *JS*
15/11/26 Sunday 3	2 before Advent *Green*	**10.30 Peppard Praise Communion** *JS* 1. 1 Thessalonians 5.1-11 2. Matthew 25.14-30	**09.30 Eucharist** *SV, KB** 1. Zephaniah 1.7, 12-end 2. 1 Thessalonians 5.1-11 3. Matthew 25.14-30	**11.15 Sung Eucharist (with baptism)** *SV, KB** 1. Zephaniah 1.7, 12-end 2. 1 Thessalonians 5.1-11 3. Matthew 25.14-30
22/11/26 Sunday 4	Christ the King *White*	*No morning service* **18.30 Evensong** *KB* 1. 2 Samuel 23.1-7 2. Matthew 28.16-end	**09.30 Benefice Eucharist** *JS* 1. Ezekiel 34.11-16, 20-24 2. Ephesians 1.15-end 3. Matthew 25.31-end	*No service*
29/11/26 Sunday 5	Advent Sunday *Purple*	**10.30 Family Communion** *SV* 1. Isaiah 64.1-9 2. 1 Cor. 1.3-9 3. Mark 13.24-end **18.30 Candlelit Advent Service** *JS, SV*	**09.30 Eucharist** *JS* 1. Isaiah 64.1-9 2. 1 Cor. 1.3-9 3. Mark 13.24-end	**11.15 Sung Eucharist** *JS* 1. Isaiah 64.1-9 2. 1 Cor. 1.3-9 3. Mark 13.24-end

Services for November

Sunday 1st November All Saints' Day

9.00 Holy Communion

Sidesman Jane

10.30am Benefice Eucharist

Reader 1 Gillian Reader 2 Jenny
Sidesman Elaine and Richard Chalice Margaret

Sunday 8th November Remembrance Sunday

10.45am Service of Remembrance

Reader 2 Liz
Sidesman Elaine and Richard

Sunday 15th November

10.30am Peppard Praise

Reader 1 and 2 Junior Choir
Sidesmen Elaine and Richard Chalice Paddy

Sunday 22nd November

9.30am Benefice Eucharist at Christ the King

6.30 pm Evensong

Reader 1 Margaret Reader 2 Tom

Sunday 29th November Advent Sunday

10.30am Family Communion

Reader 1 Vera Reader 2 Rebecca
Sidesman Sam and Ryan Chalice Nigel

6.30pm Candelit Advent Service

Sunday 6th December

9.00am Holy Communion
10.30am Sung Eucharist