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The Church in the Market Place

Contact

The Parish Magazine

October
2026

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Dates for your diary

The pattern for Services each week is shown on the back cover.

October is Black History Month - *see page 23*

1st - National Poetry Day
An annual celebration that encourages everyone to make, experience and share poetry. This year's theme is Wonder. - see page 25

4th - Francis of Assisi,
Friar, Deacon, Founder of the Friars Minor, 1226 - see page 14

4th - Eighteenth Sunday after Trinity
Readings: Phil 3:4b-14 Mt 21:33-46

4th - Grandparents' Day
A day to celebrate the love and achievements of the older generation.

4th - World Animal Day - *see page 20*

6th - William Tyndale,
Translator of the Scriptures, Reformation Martyr, 1536 - see page 23

11th - Nineteenth Sunday after Trinity
Readings: Phil 4:1-9 Mt 6:1-24

11th to 17th - Prisons Week
An annual initiative dedicated to prayer and raising awareness for those affected by the criminal justice system.

12th - Elizabeth Fry
Prison Reformer, 1845 - see page 26

18th - St Luke the Evangelist

18th - Twentieth Sunday after Trinity
Readings: 1 Thess 1:1-10 Mt 22:15-22

18th - Health and Care Sunday
An opportunity for your church to pray for and encourage those working in health and social care in your congregation and community.

21st to 25th - The 774th Anniversary of Ilkeston Charter Fair
The official opening by the Mayor will be on Thursday 22nd at 12 noon.

21st - Trafalgar Day
Celebrating the Royal Navy's victory at the Battle of Trafalgar in 1805.

24th - Friends of St Mary's Churchyard Working Party – 10:00am

25th - Last Sunday after Trinity / Bible Sunday - *see page 31*
Readings: 1 Thess 2:1-8 Mt 22:34-46

25th - British Summer Time Ends
Clocks go back at 2.00am

26th - Simon and Jude, Apostles

31st - All Hallows Eve - *see page 32*
Halloween grew from Samhain, an ancient Celtic festival of marking the beginning of winter but has become a significant commercial event

The Friend at Midnight

by Canon Paul Hardingham

As we remember St Luke this month, let's note that one of the major themes in his gospel is prayer. Jesus tells the *Parable of the Friend at Midnight* (Luke 11:5-8) in the context of teaching His disciples to pray (1).

Pray Shamelessly:

In the parable a man approaches his friend at midnight and asking: '*Friend, lend me three loaves, for a friend of mine has arrived on a journey, and I have nothing to set before him*' (5-6). Despite the hour, the rules of hospitality mean that this is not an unreasonable request. Jesus says, '*though he will not get up and give him anything because he is his friend, yet because of the man's boldness he will rise and give him whatever he needs*' (8). Jesus is telling us to approach our heavenly Father in *'shameless boldness'* with our needs. As adopted children we should have no hesitancy in coming to talk with our Father. It is not God who is reluctant to answer, but we to ask. Do we pray with shameless boldness?

Pray Persistently:

Like children we should be persistent in our requests: '*Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.*' (9). All three verbs indicate a continual habit: *'Keep on asking…seeking…knocking'*. We will not be content simply to ask once and then move on. Jesus tells us to bring our prayers to God persistently. Do we give up too easily in prayer?

Pray Expectantly:

'For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.' (10). Are we expectant in our prayers, believing that God delights in meeting our requests? Why not begin this adventure of prayer today!

Women in church leadership

Women are increasingly represented in church leadership across many denominations.

Some have had women in leadership right from the start, like the Salvation Army, while the Roman Catholics and the Orthodox still have none. The Church of England ordained women in 1994, and since then their numbers have increased every year since 2000.

The average percentage of women clergy across denominational groups and the year range of 2000 to 2020 shows that in 2000 it was 14% and by 2020 it was 22%. In numbers, this has been an increase of about 630 more women priests year on year, spread across all these denominations.

Very broadly, research shows women are often preferred for pastoral and community care by 'those in the pew', while men tend to be seen as better administrators. But for competence in leadership, communication and foresight, gender is not usually a significant variable – age is seen as more important.

NOTICES

FOOD BANK BOX

We are running low on items for the food bank box if you are able to help it would be very much appreciated.

Long life milk	**Cereals**
Baked beans	**Tinned tomatoes**
Tinned potatoes	**Tinned Vegetables**
Meatballs	**Pasta**
Pasta Sauce	**Pot noodle**
Pots of oats	**Canned Fish**
Tea/Coffee	**Biscuits**

All the above items are available from any supermarket's own brand, which is reasonably priced/ If anyone could help by just purchasing one or two items it would be very much appreciated.

Mrs Margaret Turner

Margaret, a lifelong member of St Mary's, has recently celebrated her 95th birthday.

Margaret is now living at Richmond Village, Aston-on-Trent but still follows what's happening at St Marys and receives her monthly Contact magazine.

We're planning to open St Mary's for Halloween again this year.

If anyone would like to help with pumpkin carving or candle-lighting, please speak to Revd Andrew.

Charter Fair

This year marks the 774th Anniversary of the Fair which will open on October 21st and run until Sunday 25th.

St Mary's will still be open as usual for the midweek and Sunday services

but the Market Place will be full of rides and stalls

Please take care when coming to church.

Prayer of trust in God's Word.

by Daphne Kitching

Father,

Thank you for your written Word to us in the Bible,
inspired and interpreted by your Holy Spirit.

Thank you that from beginning to end it reveals Jesus,
the living Word, sent by you to rescue us from the mess
of selfishness and disobedience.

May we treasure your revelation to us and
allow you to guide us by it through the confusion
and pain of this world, confident that your Word
is unchanging and powerful and trustworthy.

In Jesus' name,.Amen.

With All Hallows Eve in mind ….

The Scriptures give four names to Christians: saints, for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge.
Andrew Fuller

Satan promises the best but pays with the worst; he promises honour and pays with disgrace; he promises pleasure and pays with pain; he promises profit and pays with loss; he promises life and pays with death.
Thomas Brooks

The method of the evil one is to obscure himself behind some other object of worship
G Campbell Morgan

Our adversary majors in three things: noise, hurry and crowds
Richard J Foster

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'A friendly face in a foreign place': the Mission to Seafarers brings hope in rough seas

The Revd John Attenborough is the Regional Director for Mission to Seafarers in the Middle East and South Asia (MESA) as well as Chaplain to the Cyprus Ports and Associate Priest at St Barnabas Church in the diocese of Cyprus and the Gulf. He spoke to Anglican News about directing a mission team in war-torn regions and his experiences over more than thirty years with the Mission to Seafarers.

What is The Mission to Seafarers?

1.89 million men and women work onboard seagoing ships around the world. Seafarers are responsible for transporting over 90% of the world's goods and fuels. However, they often go unrecognised for their work and are in one of the world's most dangerous occupations. Seafarers are at risk from shipping accidents and piracy. They also face a variety of mental health challenges, including loneliness and anxiety. The Mission to Seafarers provides practical and pastoral support to this vital international workforce.

Where did it all begin?

The Mission to Seafarers began as the Bristol Channel Mission in 1853, the idea of Church of England minister John Ashley, who saw the loneliness and spiritual needs of Seafarers in his coastal parish of Bristol. This became the Mission to Seafarers in 1856, 170 years ago. Now, the Mission works in over 200 ports across 50+ countries that are open night and day, 365 days a year, caring for seafarers of all ranks, nationalities and beliefs.

A personal ministry that spans three decades

Revd John's work with the Mission spans three decades. He's worked in Belgium, Kenya, England and now Limassol in Cyprus. Christ's call to 'love your neighbour' and the story of the Good Samaritan resonate in his ministry. Acts 28 is also a source of inspiration, as it speaks of the 'unusual kindness' local people showed to Paul when shipwrecked on the island of Malta. 'We love all seafarers, regardless of who they are, where they're from and what faith they believe in. And I think that's the greatest thing that we're able to do', to be 'there for all seafarers… regardless of race, colour or creed'.

At St Barnabas in Limassol, where Revd John is Associate Priest, a church window depicts a ship accompanied by the verse from Matthew 25:35: 'for I was a stranger and you welcomed me'. The Church actively supports seafarers, including Christmas gifts and family support.

Human Connection and a Ministry of Presence

Operating as a global network and present in ports around the world, Revd John explains that the 'human element' or 'ministry of presence' is vital in supporting seafarers. The mission's team of chaplains and other volunteers aim to be 'a smiling face in a foreign place'. In an era where there's an app or chatbot for many aspects of life, the people the Missions to Seafarers support value human connection above all.

Ministry to seafarers in places of conflict

Based in Cyprus, Revd John continues to see how conflict in the Middle East and the Gulf is impacting seafarers. Being aboard a merchant ship in such conditions can be hazardous. Targeted attacks on military and naval infrastructure are frequent and feared. He explains that many are traumatised, have anxiety about further attacks, or fear for their dependents' livelihood should anything happen to them. Crew members, once the mission's ships are alongside, often ask, 'Are we safe?' The mission team do their best to offer reassurance.

In the Strait of Hormuz, the mission has been trying to use digital tools to connect with people on stranded ships. Another ship, anchored in the Gulf for a long time, witnessed a missile hit a sister ship. When the ship managed to leave the area and arrive in the port of Colombo, the team went on board and spent several hours talking and praying with the crew members. Teams in the region help abandoned crews by providing fresh food and water and offering a listening ear and counsel.

The Mission to Seafarers are steadfast in their commitment to being a physical presence in difficult areas of the world and to providing pastoral and prayer support in turbulent times.

Revd. John Attenborough

Many members of St Mary's congregation will already know John but newer members will possibly not be aware of his connection to Ilkeston and St Mary's Here is a little background information ….

John was schooled at Larklands Infant, Kensington Junior, Cantelupe Secondary School, Heanor College and Clifton College.

Alongside his education, John attended St Mary's from the tender age of three, playing an active part in Sunday School, as a choirboy and a bellringer. He was an active member of Nottingham Road Methodist Church and a volunteer at the Church Army Summer Camp in Germany.

Whilst working as a volunteer on the Isle of Cos, John met another person who had been volunteering for the Mission to Seafarers so John also applied and was accepted.

These are just a few facts about John from a very proud Mum.

Sue Attenborough, Verger.

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‘God in the Arts’

Michael Burgess continues his look at great works of Christian art.

‘The Madonna of the Meadow’ by Giovanni Bellini’

Each year as we look at Creation we see the cycle of the seasons. The earth comes alive in spring, blossoms and bears fruit in summer, gives up its goodness and glory in autumn, and seems to die in the sleep of cold winter. Each of those seasons has its moods and feelings, which we find mirrored in the turn of human life.

The joy of spring and summer go hand in hand with the sadness and resignation of autumn and winter in all that life brings us. When we look at our Lady in the Gospels, and this month of May is Mary’s month, we see that mixture of joy and sadness.

In the Annunciation and at Christmas we share in the wonder and happiness of motherhood and new birth. A Son is born, but that birth brings anxiety and strain. Those strange words of Simeon in the Temple, losing the child in Jerusalem, watching her son grow, only to be rejected and crucified – these experiences brought Mary heartache and sorrow. But her maternal love sustains her through it all, and Mary is with the disciples at the glorious moment of Pentecost.

This range of moods in creation and in the life of Mary is caught up in the painting, ‘The Madonna of the Meadow’ by Giovanni Bellini. He came from a family of Renaissance painters, and this work was created around 1500. It now hangs in the National Gallery in London. The background is full of the details of the world of nature and everyday life. We see some cows grazing and others resting. A farmer tends the livestock on one side of the painting, while a herdsman relaxes on the other. Mary in the centre is part of that creation with the blue of her robe like the sky above, while the russet shades beneath that blue mirror the earth on which she rests.

As we look more closely, we can see some disturbing signs of ‘nature red in tooth and claw.’ There is a bird to our left – perhaps a crane or egret – that is fighting with a snake. Above, on the top of a tall, thin, leafless tree there is another bird as black as death. We look at the babe sleeping in His mother’s arms and sense His vulnerability for all her protective love. Some 30 years later Mary will cradle her Son in that same pose as His body is taken down from the cross: that heart-rending moment we know as the Pietà.

The Venetian landscape is like a peaceful May afternoon where spring is dissolving into high summer amid those contented signs of a clear sky and cows grazing. The serpent and the raven tell us that struggle and death can easily invade that scene. But they somehow pale into insignificance as we ponder that luminous affirmation of new life in the mother and child that dominate the canvas. They proclaim life; they proclaim life after death. The babe sleeping in Mary’s arms will wake and grow through the seasons of life. Too soon we know His body

will hang on a barren tree like the one where that bird of death perches. But that cycle of birth and spring leading to death and winter will be transformed as His risen body will walk into another landscape – the garden of Easter where the leaves never wither and the sky never darkens, for in that resurrection joy, all is life and light and life eternal.

'God in the Sciences'

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

Finding Expression – and God's Response – in Lament

The question of suffering comes up regularly in discussions about science and faith. I once visited a school to speak to some of the older teenagers. One of the pupils had sadly passed away from cancer a few weeks before and his classmates asked, "How God could let this happen?" Of course, these young people's questions about where God was in this situation were important. But the chaplain also gently reminded the class that their friend's family were Christians, and that they were finding that their experience of loss had brought them even closer to God than before.

One way that grief can bring us near to God is when we share it with Him, telling Him exactly how we feel. The biblical writers had no scruples about expressing themselves to God, giving vent to emotions we often hold back in a church context. As my colleague Roger Abbott has written in his book on *'Unanswered' Prayer*, "Let us not confuse reverence with spiritual prudishness. Perhaps honesty, the way it feels, is precisely what God is waiting to hear from us."

About one third of the Psalms express some form of grief. The book of Job is a series of responses to one man's suffering as he loses his children, property and health in quick succession. Lamentations is also one long outpouring of sadness at what happened to Israel under the Babylonians. Some of the prophets, especially Jeremiah, also express their pain at these sorts of events – which reflect something of God's own feelings at the suffering of His people.

Most of these biblical authors would have had access to Scriptures that encouraged them to turn to God whatever the circumstances. Emboldened by their knowledge of His character and promises, these divinely inspired writers even express their anger to God about the things He lets happen, or complain that He seems to act unfairly or ignore them in their plight. Not only do these people let out all their feelings without fear of reprisal, but they also clearly expect a helpful answer. Some record a resolution to their troubles – often simply because God speaks to and comforts them, enabling them to keep going.

The biblical writers demonstrated that God can handle pretty much anything – anger, blame, bitterness – if we are actively looking to Him for help. As Pete Greig of the 24-7 prayer movement has written, "pain that is not expressed can never be transformed".

With Bible Sunday (25th October) in mind …

My message to everybody is to read the Bible out loud, quietly to yourself. Never, never, never read the word silently… Let it go into your body, absorb it. And let it come out, so you continue this wonderful, wonderful relationship you can have with God and his Word.

David Suchet

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ALL IN THE MONTH OF OCTOBER

It was:

- 800 years ago, on 3rd October 1226 that St Francis of Assisi, Italian friar, deacon and mystic, died.- *see page 14*
- 300 years ago, on 28th October 1726 that Jonathan Swift's novel *Gulliver's Travels* was published.
- 175 years ago, on 18th October 1851 that Herman Melville's novel *Moby-Dick* was published.
- 125 years ago, on 12th October 1901 that US President Theodore Roosevelt renamed the Executive Mansion the White House. Also 125 years ago, on 19th October 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 14th October 1926 that the children's book *Winnie-the-Pooh*, by A A Milne, was published.- *see page.14*
- 90 years ago, from 5th to 31st October that The Jarrow March took place. 200 men set off from Jarrow in north-east England to Westminster.- *see page 15*
- 80 years ago, on 15th 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 on 20th October that Muffin the Mule first appeared on the BBC TV series *For the Children*.
- 75 years ago, on 18th October 1951 that Snowdonia National Park was established. It was Britain's third National Park; also on 30th October that Dartmoor National Park was established and on 31st October that zebra crossings were introduced in Britain The first one was in Slough, Berkshire.
- 70 years ago, on 17th 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 on 23rd October to 10th November that the Hungarian Revolution began and was crushed by the Soviet Union.
- 65 years ago, on 6th October 1961 that US President John F Kennedy advised Americans to build bomb shelters to protect themselves from nuclear nuclear fallout, in the event of an attack by the Soviet Union.
- 60 years ago, on 21st October 1966 that the Aberfan disaster took place in South Wales. A colliery spoil tip 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 4th October 1976 that the InterCity 125 High Speed Train service began operating in the UK. Also on 25th October that the National Theatre in London officially opened.
- 40 years ago, on 9th October 1986 that Andrew Lloyd Webber's musical *The Phantom of the Opera* premiered in London.
- Also 40 years ago, on 29th October 1986 that the M25 orbital motorway around Greater London was opened.- *see page 16*
- 15 years ago, on 31st October 2011 that the world's population reached seven billion.

Remembering St Francis of Assisi

by Tim Lenton

Eight hundred years ago, on 3rd October 1226, St Francis of Assisi, the Italian friar, deacon and mystic, died. One of the most venerated religious figures in Christianity, he founded the Franciscan Order.

He died at the age of about 44 of severe illness, including eye disease, malaria and exhaustion, possibly following a 40-day fast. He was declared a saint by Pope Gregory IX two years later.

Francis' father was a wealthy silk merchant, Pietro di Bernardone dei Moriconi, and his mother a noblewoman from Provence. He was one of seven children – called Francesco by his father, who was an enthusiast for France. At first, he behaved as a typical son of a wealthy merchant, but several things changed his attitude – one of which was his capture and imprisonment for nearly a year after fighting in a war against Perugia.

He also had visions and underwent a change in character leading him to a strong commitment to help the poor – an attitude which led to estrangement from his father, whom he eventually renounced.

He aligned himself strongly with the poor, on one occasion begging with them at St Peter's Basilica in Rome. He also spent times in lonely places, seeking divine illumination, and was said to have received the stigmata during an angelic vision.

Often pictured wearing a plain brown habit tied with a rope of three knots, symbolising poverty, chastity and obedience, St Francis is one of the most honoured people in Christianity. He is a joint patron saint of Italy with Catherine of Siena, and in 2013 Archbishop Bergoglio of Argentina chose the papal name of Francis in his honour, becoming Pope Francis.

Many pilgrimage routes lead to the tomb of St Francis in Assisi, and he is honoured by many churches, including Lutherans and Anglicans.

100 years of Winnie-the-Pooh

by Tim Lenton

One hundred years ago, on 14th October 1926, the children's book *Winnie-the-Pooh*, by A A Milne, was published.

It was set in the Hundred Acre Wood, an innocent world described as "largely Edenic" but based on Ashdown Forest in East Sussex, which the Milne family often explored from their home in nearby Hartfield. It came about through the encouragement of E H Shepard, Milne's colleague on the humorous magazine *Punch*, who provided the beguiling illustrations.

Alan Alexander Milne was firstly a playwright and occasional mystery story writer who, again with Shepard, wrote the book of children's verse *When We Were Very Young*, which contained the seeds of *Winnie-the-Pooh* and its sequel, *The House on Pooh Corner*, all of which proved extremely popular.

It was apparently during a family visit to London Zoo, where Christopher Robin encountered a tame bear called Winnipeg, that the book was conceived. Winnie's literary friends, such as Piglet and Eeyore, were originally toys of the real Christopher Robin.

Sadly, the book eventually had an adverse effect on the Milne family. The author said that he felt "amazement and disgust" at the fame his son had had thrust upon him: "I do not want C R Milne to ever wish that his name was Charles Robert." Nevertheless, the son did become estranged from his parents, especially following his marriage to his mother's niece.

The effect of the book on others has been happier. A plaque at Ashdown Forest declares that Milne and Shepard "captured the magic of Ashdown Forest and gave it to the world".

Despite creating a kind of Eden, Milne, who was a pacifist, said little about religion. But he did say on joining the Home Guard that "in fighting Hitler we are truly fighting the Devil, the Anti-Christ ... Hitler was a crusader against God."

The four Winnie-the-Pooh books went on to sell more than 50 million copies worldwide. The first book became the first-ever foreign-language book on the *New York Times* bestseller list.

Looking back on The Jarrow March

by Tim Lenton

Ninety years ago, from 5th to 31st 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.

Painting of the Jarrow Crusade on fencing in Jarrow

Image © Vin Mullen (cc-by-sa/2.0) geograph.org.uk/p/1396652

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.

The Beginning Of The M25

by Tim Lenton

Forty years ago, on 29th 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.

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What's the Big Idea?

An Introduction to the Minor Prophets

Canon Paul Hardingham continues the series on the books of the Bible.

The Minor Prophets are 'minor' not because they lack importance, but due to their length. The 12 prophets, Hosea through Malachi, make up the last books of the Old Testament, and were written from around 770 BC (Jonah) until 433 BC (Malachi). The prophets fall into 3 time-periods:

1. Hosea, Joel, Amos, Obadiah, Jonah, Micah and Nahum = Assyrian period
2. Habakkuk and Zephaniah = Babylonian period
3. Haggai, Zechariah and Malachi = Post-exilic period.

Hosea and Amos spoke to Israel (Northern Kingdom), calling the people to acknowledge their sin and return to God. Joel and Micah addressed Judah (Southern Kingdom), including prophesies about the coming of the Messiah and the church. Habakkuk and Zephaniah spoke to Judah shortly before they were taken into exile into Babylon. Obadiah spoke God's judgment against the Edomites, while Jonah and Nahum both spoke against Assyria and their capital city of Ninevah. Following the people's return from exile, Haggai exhorted the people not to neglect rebuilding the Temple. Zechariah encouraged them with the promise of the future glory of Zion and of its shepherd king, while Malachi reminded them that if he is rejected, God would judge His people.

The minor prophets remind us that God cared not just for the Jews, but also for the Edomites, Assyrians, Egyptians and all of His creation. For Christians today the challenge remains to take the message of God's grace to all nations in the power of the Holy Spirit: *'I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days.'* (Joel 2:28, 29).

A.W. LYMN

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World Animal Day – helping animals in dire need

World Animal Day, held on 4th October, the feast day of St Francis of Assisi, the patron saint of animals, aims to raise awareness about animal protection and welfare.

Here in the UK we have a good network of animal charities devoted to the rescue, medical care, and wildlife conservation.The leading one is the RSPCA, but there are also:

Dogs & Cats

***Dogs Trust**:* Operates 22 centres to care for and rehome stray or abandoned dogs.
***Cats Protection**:* UK's largest feline charity, offering rehoming, neutering, and advice.
***Battersea Dogs & Cats Home**:* Rescues, heals, and rehomes thousands of pets each year.
***Blue Cross**:* Provides veterinary treatment, rehoming and behavioural support for vulnerable pets.
***National Animal Welfare Trust**:* Operates multiple rehoming centres.

Veterinary & Working Animal Support

***PDSA**:* Offers free and low-cost medical pet care to low-income owners.
***Donkey Sanctuary**:* Gives veterinary care, and a retirement home to donkeys and mules.
***British Horse Society**:* Improves equine welfare by education, rescue, and campaigns.
***Horse Trust**:* Provides retirement and respite care for working horses, ponies, and donkeys.

Wildlife & Marine Conservation

***Wildlife Trusts**:* Network of 47 local charities protecting and restoring natural habitats.
***British Divers Marine Life Rescue**:* Volunteer-led frontline responder organisation saving stranded marine mammals.
***Badger Trust**:* Campaigns to protect local badger populations & habitats across the UK.
***Froglife**:* Focuses on the conservation of native amphibians, reptiles, and the habitats they depend on.

Assistance & Working Dogs

***Guide Dogs**:* Trains and pairs canine companions with people experiencing sight loss.
***Hearing Dogs for Deaf People**:* Trains assistance dogs to alert deaf adults and children to critical sounds.

More details at: *https://www.worldanimalday.org/get-involved/.*

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October 2026

The Ven. Nicky Fenton writes...

Giving thanks to God for God's goodness

One of the theological threads running throughout the Psalms is giving thanks to God for God's goodness. Remembering all God's benefits and blessings including forgiveness, healing, salvation, provision, love and compassion (Psalm 103).

Our liturgies reflect this attitude of gratitude too. The Book of Common Prayer's General Thanksgiving begins: 'Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all your goodness and loving-kindness to us and to all.....' A wide-ranging prayer exhorting us to thank God for creation, everyday blessings, salvation, God's present help and future hope of eternal glory. It encourages us to rediscover the centrality of gratitude in our lives, as well as in our words.

Throughout the Autumn, our worship and teaching emphasises gratitude. The giving of ourselves in love and service when gratitude flows out of our hearts in response to everything God has first given us.

Celebrating harvest and God's faithful provision, we will reflect upon all those who partner with God in feeding and caring for the needs of the disadvantaged and marginalised. We will share the resources at our disposal supporting foodbanks, community projects, missionary organisations and charities. Many churches will hold stewardship days or giving campaigns, helping us take seriously our commitment to discipleship and good stewardship giving generously out of gratitude for God 's abundant generosity to us.

October 11th marks Clergy Appreciation Day. Jody Stowell, a rural parish priest, in her book Bruised Reeds and Mustard Seeds (2026, Canterbury Press) talks about the impact on clergy wellbeing when clergy are unsure whether they have done a good job. October is an opportunity to address that concern offering affirmation, encouragement and positive feedback to the clergy we know.

And, if you are serious about supporting our clergy, you might like to encourage your PCC to review their pledged giving to Common Fund as every penny that is asked for is needed to sustain our current staffing. The 2027 diocesan budget goes to Diocesan Synod for approval this month and we need to work together to ensure the finance is available to continue to resource the vital ministry of our clergy.

'And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.' (Colossians 3:17)

The Ven. Nicky Fenton
Archdeacon of Peak and Derbyshire Dales

The finest test of character is seen in the amount and the power of gratitude we have. - *Milo Gates*

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How Tyndale affects what you say - today

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.

More at Bible Society's website:*https://www.biblesociety.org.uk*
Just type 'Tyndale' into its 'search' box.

. . . . . .

Black History Month marks 100 years – and brings Barak Obama to the UK

This year Black History Month celebrates its first centenary, and Barak Obama is coming to speak at events in Belfast, Glasgow and Manchester.

It was back in 1926 that 'Negro History Week' was first founded by the American Black historian Carter G Woodson. By 1976 it had grown and expanded into Black History Month, and it arrived in the UK in October 1987.

The theme for this year is 'Honouring Black Britain 2026.' It features a major new exhibition celebrating 54 British Blacks who have each made an outstanding contribution to British Life.

President Obama, the 44th President of the USA, will visit Belfast, Glasgow and Manchester to make three arena appearances. His live conversations will explore the subject of leadership, democracy, resilience and challenges currently facing America and the wider world.

An Evening with President Barack Obama will begin at The O2 Belfast on Tuesday 13th October, before moving to Glasgow's OVO Hydro on Wednesday 14th October, and finally Manchester's Co-op Live on Thursday 15th October. Tickets for all three appearances are now on sale.

When Obama won the US presidential election in November 2008, he became the first African American elected President of the United States. He served two terms as America's 44th president, from 2009 until 2017.

His live conversations will take place as the United States marks 250 years since the Declaration of Independence.

More details: https://www.blackhistorymonth.org

"Change will not come if we wait for some other person or some other time. We are the ones we've been waiting for."- **Barack Obama,** former US President.

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Wisdom

by Megan Cater

How could Solomon with all God had given,
A kingdom and wisdom, great riches besides,
Fail to faithfully follow his Lord? -
But seeking pleasure he turned aside.

A wonderful temple he had constructed,
With cedars from Lebanon and Ophir's gold,
Even Sheba's queen travelled to see
The wonder and splendour of what had been told.

But idols had slowly crept into his life,
Just as they will for you and I,
With such a tremendous salvation we too
Can fall from His grace believing a lie.

Riches and gold and all this world offers
Can invade our lives, our love growing cold,
But man would be wise to follow his Lord
For what will be gained if he loses his soul?

**

Play That Gypsy Violin

Play that Gypsy violin again my friend
Play that Gypsy violin again.
Remember when we were so wild and free?
We'd dance and twirl with a spring in our steps
Our garments in a swirl, as you did the fandango with me.

Play that Gypsy violin again Miguelito
Let's play once more by the sea
We'll dance and twirl
with a spring in our steps
Our garments in a swirl
While the waves lap the sand merrily.

© *Helena Edwards Bishop*

**

Passing

The miserable soul doth freely flee
Out from its shrine it ascends above,
O kindly Christ of the blessings free,
Enfold in time the one of my love.

An ancient Celtic prayer

Nigel Beeton writes: 'This poem is not by me, it was written by a patient who (in the spirit of confidentiality) is happy to be known as 'Hilda'. It was published in our staff newsletter, and I loved it, so I begged permission to share it with my friends on the Parish Pump.'

A Funny Old Lady

by Hilda

I look in the mirror
And who do I see?
A funny old lady
Looking at me

I don't know her
Who can she be?
That funny lady
She isn't me

A little like my Nan
A lot like my Mum
A face that shows
A life well run

Lines and wrinkles
Are all I see
That tired old face
Can't be me

I am young
With a life to live
Full of hope
And love to give

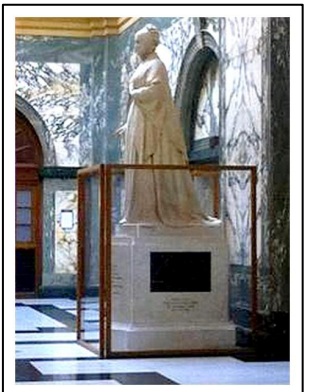
I can skip
And dance and run
The life ahead
Has just begun
The joys the pain
Are yet to come

I look in the mirror
And who do I see?
I see the young woman
I used to be.

12th October - Elizabeth Fry, prison reformer

Elizabeth Fry had endless compassion and endless energy – and together with a steadfast determination to do God's work, this outstanding philanthropist became one of the foremost promoters of prison reform – not just in Britain, but in all of Europe.

Elizabeth was born in 1780, far from any prison. The family lived in Norwich, where her father was a wealthy Quaker banker and merchant. In 1800 she married a London merchant, Joseph Fry.



Elizabeth Fry's statue in the Old Bailey

Elizabeth could have spent her life safely at home, raising her many children. But instead, she felt compelled to help the desperate social needs of the time.

There was a good reason for this. Back in 1798, when she had been attending a Quaker meeting in Norwich, someone had spoken what Elizabeth felt was a prophetic word for her life. As she noted in her diary at the time:

'Deborah Darby then spoke… she addressed part of it to me; I only fear she says too much of what I am to be. A light to the blind; speech to the dumb; and feet to the lame; can it be? She seems as if she thought I was to be a minister of Christ. Can I ever be one? If I am obedient I believe I shall.'

And she was.

Elizabeth was accepted as a Quaker 'minister', and her good works in London began.

But it was not until one day in 1813, when she visited Newgate Prison in London, that Elizabeth's life changed forever. That day she witnessed such horrors of the circumstances in which women and children were kept, that she knew she had found the focus for her life's work.

Soon her daily visits to the prison, where she read the Bible and taught the women to sew, grew into a campaign to achieve basic rights for the women prisoners. She fought for the classification of criminals, the segregation of the sexes, female supervision of women, and some provision for education.

In 1817 she created the Association for the Improvement of Female Prisoners, and then lobbied Parliament. By 1818 Elizabeth had raised such a storm that she was called to give evidence to a Parliamentary Select Committee who was examining conditions in prison. They accepted many of her proposed reforms.

In 1820 Elizabeth tackled the huge problem of destitution in London. She opened a 'Nightly Shelter for the Homeless in London', which became the first of many. She founded a society to help released prisoners with rehabilitation. And she was certainly a 'hands-on' sort of lady; it was said that for the next 20 years she personally inspected every single ship containing women convicts before it sailed to Australia.

Between 1838 and 1842 Elizabeth visited all the prisons in France, reporting to the Interior Minister. She then inspected prisons in Belgium, Holland, Switzerland, Germany, Denmark, Scotland and Ireland.

She also founded schools for poor girls, soup kitchens for the hungry, better housing for the poor, and investigated mental asylums. She even established a nursing school, influenced her distant relative, Florence Nightingale.

By the time Elizabeth died in 1845, she had helped tens of thousands of helpless people to find some relief from their suffering. She had indeed lived her life as a 'minister of Christ'.

Photo of Elizabeth Fry's statue in the Old Bailey by Richard2000
Licensed under the Creative Commons Attribution-Share Alike 3.0 Unported license.

Why women start businesses

Many women start businesses in order to help society in some way, rather than to simply make money. According to research, 66% of women said they had started a business to contribute to society, compared with just 39% of men. The study led by Aston University in Birmingham found that: 'Women are more altruistic and tend to engage more in volunteering. They are more in tune with social needs in their communities. It's not that they are not interested in the money. It is money *plus* something else…

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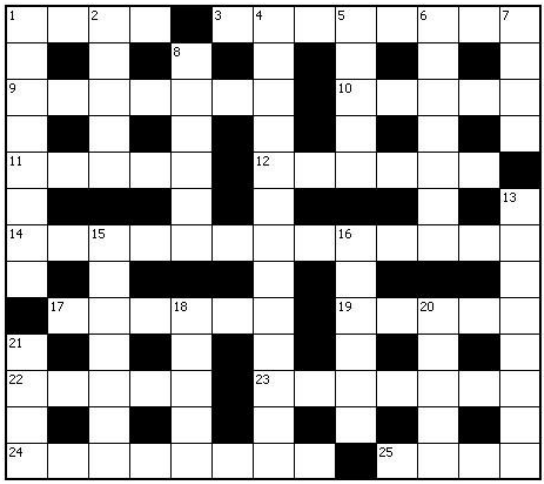
Crossword *(Solution on Page 38)*



Across

1 'Those who were standing near Paul said, "You — to insult God's high priest?"' (Acts 23:4) (4)
3 They were assigned to guard the tree of life (Genesis 3:24) (8)
9 'Elkanah son of Jeroham, the son of Elihu, the — of — , the son of Zuph, an Ephraimite' (1 Samuel 1:1) (3,4)
10 Surrender (Joshua 24:23) (5)
11 Where American livestock can be reared (5)
12 Listen (anag.) (6)
14 Alternative name for Kiriath Jearim (2 Samuel 6:2) (6,2,5)
17 He founded Westminster Abbey, — the Confessor (6)
19 Hebrew word for the place of the dead (5)
22 Allies of Persia in the fifth century BC (Esther 1:3) (5)
23 Where John Wesley was forced to preach a lot (4,3)
24 Rebellion against God; abandonment of religious belief (8)
25 Note (anag.) (4)

Down

1 Give an account of (Mark 4:30) (8)
2 'I — — the path of your commands, for you have set my heart free' (Psalm 119:32) (3,2)
4 'He took the ephod, the other — — and the carved image' (Judges 18:20) (9,4)
5 'You are a chosen people, a — priesthood' (1 Peter 2:9) (5)
6 The meek, the merciful and the mourners are all this (Matthew 5:4–5, 7) (7)
7 Musical Instrument Digital Interface (1,1,1,1)
8 He was the son of Nun (Deuteronomy 34:9) (6)
13 'Let the little — come to me' (Matthew 19:14) (8)
15 'About three thousand were — — their number that day' (Acts 2:41) (5,2)
16 In John's vision, the wall of the new Jerusalem was made of this (Revelation 21:18) (6)
18 'Our citizenship is in heaven. And we eagerly — a Saviour from there, the Lord Jesus Christ' (Philippians 3:20) (5)
20 'Glorify the Lord with me: let us — his name together' (Psalm 34:3) (5)
21 Young Men's Christian Association (1,1,1,1)

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Extreme Weather

British churches have been using prayers written for times of extreme weather.

As five successive heatwaves hit the UK this summer, bringing bringing drought, extreme heat and wildfires, local churches have been helping the people affected, both through practical support - and prayers.

The prayers they used are found in *A Time for Creation*, a newly expanded C of E service book (Church House Publishing).

**

Message of Solidarity

The Bishop of Worcester, Hugh Nelson, who is the C of E's Bishop to the Armed Forces, recently went to Kyiv to join Ukrainian church leaders, other religious leaders and government officials at the National Prayer Breakfast in Kyiv. Bishop Hugh also met with the leader of the Orthodox Church of Ukraine, His Beatitude Metropolitan Epiphany.

Bishop Hugh brought a message from the Archbishop of Canterbury, Sarah Mullally. She promised that the Anglican Church would continue to "stand in prayerful solidarity" with Ukraine

**

Don't attack Ukrainian refugees'

TheThat is the clear message of leading clergy in Poland, who are deeply concerned at the increasing attacks on Ukrainians who have sought refuge in Poland.

**

Afghan Christians at risk of 'eradication'

Christianity in Afghanistan "now hangs by a gossamer thread", warns a recent report on persecution in that country.

The report, *Crimes Against Humanity and Potential Genocide: the threat posed by the Taliban regime of total eradication of the Christian community in Afghanistan*, was recently published by the Lindisfarne Centre for the Study of Christian Persecution.

**

The UN and EU warn against rising religious persecution

The UN Secretary-General, António Guterres, has spoken out against the rise in religious persecution worldwide

"Across the world, bloodshed based on religious affiliation runs rampant," Mr Guterres said. "Festivals have been attacked, places of worship desecrated. And many believers, especially among religious minorities, face hostility online and off. Such acts are an assault on human rights and human dignity. They must end now."

**

Aid workers in need of more protection

1000 aid workers have been killed in the past 3 years, in various global conflicts. So reports the Christian relief charity, *World Vision*. It is calling for stronger protection, independent investigations and accountability.

**

More details and extended articles about each of these News items can be found online at https://stmarysilkeston.co.uk/ on the Latest News page.

25th October is Bible Sunday

Bibles for all

Lester Amann considers how the Bible Society was inspired to begin its work.

Think for a moment about something you really want. How much would you spend to buy it? How far would you go to get it?

Young Mary knew what she wanted. It took years before she could afford it. She was ready to walk 25 miles over mountainous terrain to get it. Mary just wanted a Bible.

Mary Jones lived in a small village in Wales at the end of the 18th century. From an early age, Mary loved to hear stories from the Bible. Every Sunday she attended her local chapel and enjoyed listening to people reading from the Scriptures.

When Mary was only nine years old, she decided on the most important thing in her life. She wanted to read from her own Bible. Unfortunately, Bibles were hard to come by. They were expensive and Mary's parents couldn't afford to buy one. So, Mary decided to do odd jobs for people and earn enough money to buy a Bible.

Six years later, Mary had saved enough money for her special book. Although the nearest shop which sold Bibles was in Bala, 25 miles away, undaunted she set out on her long journey. In Bala, she discovered that the book shop had sold out of all the Bibles! We can only imagine how upset and disappointed she was.

When the bookseller, Thomas Charles, heard about her long walk and that she would return home empty handed, he gave her his Bible. Later, Thomas Charles wondered if there were other children (and adults) around the country who wanted a Bible but had problems getting one.

Soon after Mary's visit, Thomas Charles went to London. Here, he met influential people including William Wilberforce and shared with them the story of Mary Jones. From this meeting came a response to Mary's situation. On 7th March 1804 the *British and Foreign Bible Society* was formed. Its purpose was to provide Bibles throughout the world, in a language people could understand and at a price they could afford.

After this, other national societies were created and in 1946 the *United Bible Societies* was established to co-ordinate the work worldwide. Today, there are over 100 Bible Societies, working in nearly 200 countries. While they are busy with translation, production and distribution programmes, there are still countless numbers of people who do not have the Scriptures.

If we own a Bible, let's give thanks we have God's Word in our hands and, where possible, support a Bible Society with their valuable work.

As Halloween approaches…

Have you ever wondered what a Christian is to make of the unseen world of evil and the occult? Where do evil spirits come from, anyway? The Bible takes the unseen world of evil spirits very seriously indeed. It tells us clearly that evil spirits were once part of the created angelic order (Genesis 6). They were not created as evil beings, for all of God's original creation was good (Genesis 3:1). The Bible relates how a number of angels, headed by Satan, or Lucifer, rebelled against God's authority and fell (Isaiah 14:12-15; Ezekiel 28:11-19).

Satan, who disguised himself as the serpent in Eden, is leader of the fallen angels, and opposes himself to God. But evil and good are not co-equal! Thus, the idea of 'dualism' (belief in the equal and permanent existence of evil alongside the good) has no place in the Bible. Unlike goodness, evil has a beginning and an end. Satan's final destruction is already assured (Revelation 12:12; 20:10).

So, what is the world of the occult, then? The word 'occult' comes from the Latin: *occultus*, 'secret', 'hidden', and is our intrusion into the forbidden territory of superstition, fortune telling, magic and spiritism. Its downfall one day is promised us through Jesus. His early ministry established a bridgehead against the evil unseen world: no wonder the hostile, and sometimes violent, reaction of the demons! (Mark 1:23-27; 32-34).

But Jesus had no fear of demons, and neither should you, if you are a Christian. Further, it is important not to become obsessed with the unseen world – don't let it intimidate or fascinate you. Occult films can have deeply disturbing after-effects on people. Avoid them. A Christian has better things to think about.

While the occult world is certainly there, we are wise not to imagine, as some do, that every sin we commit, every bad habit, illness or misfortune we meet is due directly to an attack on us by Satan himself, and that therefore we need to be 'exorcised'. Terrible damage has been done in this regard by Christians who mean well but who are uninformed.

The kingdom of spirits is real, but so too is Christ's authority. Before Christ, the spirits shrink and retreat. Magic spells and charms have no power over the true Christian (provided we do not open ourselves to their influence) for "the One who is in you is greater than the one who is in the world." (1 John 4:4)

If ever you are frightened by anything occult, remember some sound biblical advice: resist the devil, and he will flee from you. (James 4:7). But remember, a Christian has no business dealing in anything occult. All occultism is to be ruthlessly shunned (eg Leviticus 19:31;20:6; 1 Samuel 28; 1 Chronicles 10:13; Isaiah 8:19,20; Acts 19:18-20.)

The demonic world is very real, very powerful, but it is also already doomed and defeated. (Colossians 2:15; Hebrews 2:14,15). Why? Because the death of Jesus Christ has achieved this victory. So – be confident in Christ, but not complacent in your everyday life. Satan's kingdom is alive and well in this present world, and it will still not admit its defeat at the Cross. The final destruction of all things occult will not come until the return of Christ.

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BOOK REVIEWS

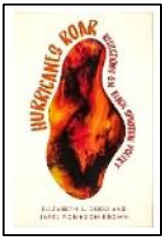
Trick or Treat?
By Alison Mitchell

A 'treat' is a free gift - something we don't deserve. And this short Halloween tract introduces children to the greatest 'treat' of all, God's own Son, Jesus.

The tract is based on John 8 v 12, where Jesus tells us that He is 'the Light of the world'. It helps children to understand why Halloween isn't 'harmless fun', and that there's no need to be afraid because Jesus beat the devil.

From The Good Book Company, 16p each

Hurricanes Roar
By Elizabeth S Dodd and Jarel Robinson-Brown, Canterbury Press £14.99



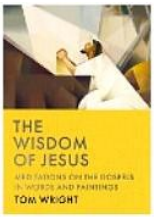
With October bringing Black History Month, this book may be of interest. ***Hurricanes Roar – 30 Reflections on Black Spiritual Poetry*** gathers 30 poems shaped by the depth, resilience and prayerfulness of the Black Christian tradition.

Spanning continents and centuries, the collection offers poetry as a space for listening: to faith tested and sustained, to hope spoken under pressure, and to praise carried through struggle.

Drawing on Ancient Ethiopian verse, African American spirituals and gospel songs, alongside the words of poets such as Olaudah Equiano, Phillis Wheatley, Pauli Murray, Audre Lorde and Kei Miller, these poems open onto a rich spiritual landscape.

Together they trace enduring themes of longing, justice, lament and trust in God. Each poem is accompanied by a short reflective commentary, encouraging readers to linger, to pray with what they read, and to return to the poems over time.

Wisdom of Jesus
By Tom Wright, Lion Books, £13.99



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 in ***The Wisdom of Jesus - Meditations on the Gospels in Words and Paintings,*** 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 Revd Dr Gary Bowness continues his tongue-in-cheek letters from 'Uncle Eustace the elderly Anglo-Catholic vicar of St James-the-Least-of-All writing to his recently ordained low church curate and nephew Darren ***"On the perils of parking near church".***

My dear Nephew Darren

I cannot be wholly sympathetic because your church car park is now inadequate, only having space for 100 cars. Your solution of advising members of the congregation to park in the adjoining supermarket car park may not have been wise. The maximum time people can stop there is 90 minutes, and as your services often reach that length, returning to find their cars clamped may not make you universally popular – although it may give your congregation the opportunity of practising Christian forgiveness.

Since the medieval architect who built St James the Least of All was not overly concerned with car parking, the only space we have is along the road by the church. Inevitably, it gets blocked, which causes us all immense satisfaction when those not attending church but intending to have a morning shopping, find themselves unable to get out of the village until Mattins is over.

I did once encourage people to walk to church across the fields, but after we had nearly lost the present Earl in that swampy bit near the brook, I decided the idea was best dropped.

For most, the inconvenience of parking only makes attending church more of a pleasurable challenge; we so enjoy having something to complain about. Major Hastings, however, who has complained endlessly about parking problems, made a point last Christmas by leaving his car in the middle of the vicarage lawn. I was so pleased he happened to park just where I had had a garden pond filled in only the previous week. He returned to find that the car had sunk up to the windscreen and needed a crane to remove it.

For weddings, a farmer allows us to use the field adjoining the church. While he rarely attends church on Sundays, he is always there the week before – I suspect praying for heavy rain, so he can make a fortune charging to tow out with his tractor those who have got stuck. Perhaps the greatest act of witness your church could perform would be to get everyone attending church to park on the ring road, bringing the entire town to a halt until your Sunday morning Service is over.

Your loving uncle,

Eustace

Camels

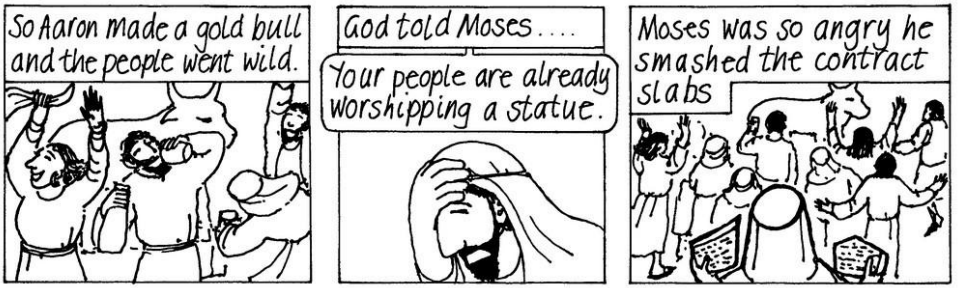
In Jane's Christmas drawing, two of the camels were approaching the inn, over which was pictured a large star. The third camel and its rider were going directly away from it. "Why is the third man going in a different direction?" her mother asked. Jane replied: "Oh, he's looking for a place to park."

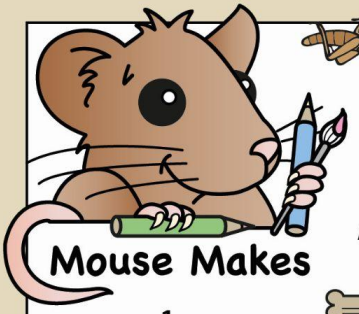
Bible Bite

A short story from the Bible

It can be read in the Bible in Ex.19:3-9, 20:1-21, 24:7, 12-18, 32:1-25, 34:1-9

God rescued the Hebrew people from Egypt and led them to Sinai mountain. There He offered them a contract....





Mouse Makes

The Lord said to Moses,

"Your brother Aaron shall tell Pharh to let the people of Israel go out of his land... The Egyptians shall know that I AM the Lord when I stretch out my hand against Egypt..."

As Pharaoh's heart was hardened against the Israelites, God sent ten plagues upon him...

1

Water turns to Blood

Which water turned to blood?

Read *- Exodus 7:19*

2

A Swarm of Frogs

In which places were the frogs found?

Read *- Exodus 8:3-4*

3

A Plague of Gnats

When Aaron struck his staff on the ground what became Gnats?

Read *- Exodus 8:16-17*

4

Swarms of Flies

In which land were the flies not be found ?

Read *- Exodus 8:22*

5

Death of Animals

Which animals that belonged to the Egyptians died?

Read *- Exodus 9:2*

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E	R	S	A	K	O	S	S	A
	H	W	I	N	D	T	H	T
I	L	F	L	I	E	S	E	H

GOD • PLAGUES • MOSES • AARON
WATER • BLOOD • STAFF • RIVER • NILE • FISH
FROGS • SWARM • GNATS • DUST • FLIES
GROUND • DEATH • ANIMALS • SOOT
BOILS • PEOPLE • HAIL • THUNDER • FIRE
MAN • BEAST • LOCUSTS • WIND • LAND
DARKNESS • FIRSTBORN • MIDNIGHT

6

A Break out of Boils

What did Moses throw into the air before boils appeared on people and animals?

Read *- Exodus 9:10*

7

A Rain of Hail

What also rained down with the hail?

Where did it not hail?

Read *- Exodus 9:24-26*

8

A Swarm of Locusts

Where did the wind come from that brought the locusts to the land?

Read *- Exodus 10:13*

9

Darkness over the Land

How many days did it remain dark?

Read *- Exodus 10:21-22*

10

Death of the Firstborn

At what time would the firstborn in the land die?

Read *- Exodus 11:4-6*

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CROSSWORD SOLUTION

D	A	R	E	■	C	H	E	R	U	B	I	M
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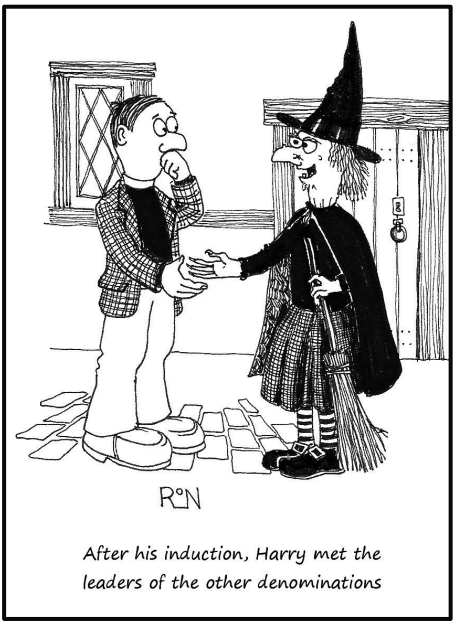

After his induction, Harry met the leaders of the other denominations

A question: **Can an atheist get insurance against acts of God?**

*And Finally ….*A vampire story for Halloween

Two nuns, Sister Mary Agnes and Sister Mary Vincent, were travelling through Europe in their car, sightseeing in Transylvania. As they are stopped at a traffic light, out of nowhere, a small vampire jumped onto the bonnet of their car and hissed at them through the windshield. "Quick, quick!" shouted Sister Mary Agnes, "What should we do?"

"Turn the windscreen wipers on. That will get rid of the abomination," said Sister Mary Vincent.

Sister Mary Agnes switched on the wipers, which knocked the mini-Dracula around. But still he hung on and continued hissing at the nuns. "What shall I do now?" she shouted.

"Try the windscreen washer. I filled it with holy water before we left the Vatican," replied Sister Mary Vincent.

Sister Mary Agnes turned on the windscreen washer. The vampire screamed as the holy water burned his skin, but he hung on and continued hissing at the nuns.

"Now what?" shouted Sister Mary Agnes.

"Well, show him your cross," urged Sister Mary Vincent.

"Now you're talking," said Sister Mary Agnes. She opened the window and shouted:“You stupid vampire! Get off our car!"

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Friends of
St Mary's Churchyard
Working Party at 10am
on the last Saturday
of each month from
March to October

Cantelupe Centre:
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Associate Priests

Our thanks go to
Revd. Helen Bridger and **Revd. Dr Francis Bridger**
who assist by leading services at St Mary's on the 1st and 3rd Sundays of the month as well as services at either St Mary's or St John's on the 5th Sundays and also at the midweek services.

Services

The monthly service pattern is as follows:
Sundays:
8:00 am Traditional Communion,
10:00 am Family Communion
Children's Club
2nd & 4th Sundays:
during 10:00 am service.
Thursdays:
10:00 am Communion Service in St Peter's Chapel.
Please see the website for the latest updates

Contact Magazine: Editor - Garth Newton
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