

Parish News in Bromham, Oakley and Stagsden



August 2021



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**Welcome to
Parish News in
Bromham, Oakley and Stagsden**

Find us at: www.bromhambenefice.org



facebook Benefice of Bromham, Oakley & Stagsden

Please note: the Church Office is temporarily closed but you can reach the Administrator at 07957 126145 or the email below.

Clergy:

Vicar:	Revd Catherine Wilson	825665
		vicar@bromhambenefice.org
Assistant Priest:	Revd Di Harpham	918691

Benefice Administration

Website &.....}	Administrator	
Wedding.....}	(Mon, Wed & Thurs 9.30 -12.00	
organisation..}	Tues, 9.30am -1.00pm)	
Fees Accounts...}	administrator@bromhambenefice.org	
Safeguarding Officer -	Judith Denyer	07981 928522

Parish News

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Distribution	Mrs B Cryer		825463
<i>Pew Leaflet</i>	Sarah Smale, as Administrator		

Who's Who in Bromham

Church Officers

Churchwardens	Ms T Woodcock	340089
	Mrs F Bulmer	409916
PCC Secretary	Mrs Vivien Butler	407351
PCC Treasurer	Mrs Emma Harrison	823121

Organist & Choirmaster Mr David P Williams

Messy Church for pre-school children (birth - 4yrs) & their carers

	Mrs Suzi Webb	07967 311628
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Altar Guild	Mrs M Parrott	824402
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Who's Who in Bromham cont....

Children & Young	}Carol Jones	823307
People's work	}Rene Farquhar	307996
Electoral Roll	Mr Terry Rooke	409916
Ringers	Mr Robert Jones	881741
Thursday Prayer Gp	Mrs C Wisson	306833
Friends of St Owen's	www.friendsof stowens.org	
Secretary:	Mr David Butler	407351
	 facebook Friends of St Owens	

Who's Who in Oakley

Church Officers

Churchwardens	Mr G Palmer	07710 462535
	Mrs H Worley	262166
PCC Secretary	Mrs C Ord	823477
PCC Treasurer	Mrs S Ball	823133
Organist & Choirmaster - contact	Jenny Sudworth	822859
Messy Church for pre-school children (birth - 4yrs) & their carers		
	Revd Catherine Wilson	825665
Flowers	Mrs A Rolph	824849
St Mary's Ringers	Mr Bill Sellars	823473

Who's Who in Stagsden

Church Officers

Churchwarden	} Post holders names not published	
PCC Treasurer	} please contact thru Revd Di Harpham	918691
PCC Secretary	Caroline Heaton	
Ringers	Mr Richard Brown	823289
Flowers Team	please contact thru Revd Di Harpham	918691

If you know of further details for this page, or have information or articles to publish please send all material to the Editor by post or (preferably) by email - see details on page 3.

The Editor thanks Contributors and Advertisers for their material with acknowledgements to the "Parish Pump" website. Nevertheless, views expressed, and goods and services advertised are not endorsed by the PCC. **Please send material for publication to the Editor by the 22nd of the month.**



Principal Services in the Benefice

<u>1st August</u>	<u>9th Sunday after Trinity</u>
9.00am	Holy Communion (Bromham)
10.30am	Holy Communion(Oakley)
10.30am	Morning Service by Zoom
<u>8th August</u>	<u>10th Sunday after Trinity</u>
9.00am	Holy Communion (Stagsden)
10.30am	Holy Communion (Bromham)
10.30am	Morning Service by Zoom incl LEP
6.00pm	Evensong by Zoom
<u>15th August</u>	<u>11th Sunday after Trinity</u>
9.00am	Holy Communion (Oakley)
10.30am	Morning Service by Zoom
<u>22nd August</u>	<u>12th Sunday after Trinity</u>
9.00am	Holy Communion (Stagsden)
10.30am	Holy Communion (Oakley)
10.30am	Morning Service by Zoom
6.00pm	Evensong by Zoom
<u>29th August</u>	<u>13th Sunday after Trinity</u>
10.30am	Holy Communion (Stagsden)

NB No longer do you need to tell a Churchwarden in advance if you wish to attend a service in church. However, please continue to wear a mask and to check the Pew Leaflet or our website as venues sometimes have to change at short notice.



From the Vicarage

I was recently given a packet of delicious-looking chocolate chip cookies, but was surprised to see that the giver of the gift had chosen a 'Gluten-free' variety: I am fortunate not to be gluten-intolerant, nor indeed a coeliac. I know however there are people for whom the fact

that these cookies contain no gluten would mean that they are free to eat them without fear of being unwell.

On July 19th England had 'Freedom Day' – our release from almost all legal Covid restrictions for the first time since March 2020 when we went into the first Covid lockdown. The media was full of pictures of people celebrating their new freedom by, for example, going to nightclubs that had finally reopened. But there were also stories of those for whom 'Freedom Day' was a complete misnomer – whose freedom to live their lives was going to be compromised by the actions of other people enjoying not having to wear masks or socially distance.

So, for some, Freedom Day was a time to enjoy every unrestricted possibility – for others it was the start of greater worry and fear.

In our churches, the complete lifting of restrictions we have been under in one form or another for such a long time may cause a similar mix of reactions. Some are longing to be able to sing their worship to God with others in church, rather than

at home to the sound of Zoom. But some are fearful of the risks of shaking hands when they share the Peace, or of sitting too close to someone, even if they have been 'double-jabbed'.

So, the churches in our Benefice will be cautious about enjoying the freedoms we are now allowed. During August we are going to ask Sunday congregations to continue to wear masks, receive communion in pews, and use alternate rows – but you can turn up without phoning in advance, sit with your friends if you (and they!) want to, and we will be singing hymns again (but with masks on).

In September we intend to take further steps if we feel it's safe – and we hope that our tentative moves towards freedom from Covid restrictions will help everyone to feel comfortable in our churches.

On closer examination, 'Freedom Day' may not be quite as liberating as it sounds. Of course, we can travel abroad – but we still face quarantine on our return if we visit certain countries. We can party all night if we choose, as long as we are prepared to self-isolate when a fellow party-goer tests positive. Freedom brings its own limitations – and not least the responsibility to use that freedom wisely.

'O God... whose service is perfect freedom...' says the Prayer Book. How can we be free if we are serving God, under his authority and obedient to his will? This is one of the paradoxes at the heart of the Christian faith, that by giving our lives to God and accepting his love in Jesus Christ, we are set free to be most completely who we are created to be.

Jesus said 'so if the Son sets you free, you shall be free indeed' John 8: 36.

Rev'd Catherine



LINK UP group are meeting for garden teas or zoom as and when weather and covid regs permit. More details from Anne Tombs 01234 822949

Miscellaneous observations on life as a Christian....

One day we stand to lose everything - except those qualities that have eternal value. - *David Watson*

The weaker we feel, the harder we lean on God. And the harder we lean, the stronger we grow. - *Joni Eareckson Tada*

Never make the blunder of trying to forecast the way God is going to answer your prayer. - *Oswald Chambers*

Baptisms:

4th July Adelaine Ida Faye Willis- Oakley

Burial of Ashes:

2nd July Evelyn Bobbett- Oakley
6th July Marjorie Lowery- Bromham
12th July Norman Williams- Bromham
17th July Anthony Dickason- Bromham
17th July Stella Jones- Bromham
22nd July Maryin & Richard Lane- Bromham
24th July June Bedford- Bromham

Crematorium Services

15th July Heather Burness- Oakley

St Owen's Extension – Vision Morning

If you are a regular reader, you will have seen the photos in this magazine of the progress being made with the extension. It is close to completion, which is very exciting, and we are looking forward to using it in the near future.

At the beginning of the project, work was done to consider what the vision for the extension was – how the new facilities could be used. As we anticipate the reality, we need to refresh that vision, to listen again to what God is saying about the opportunities the extension will offer us, as well as the changes this might bring to how we use the Church itself.

So, on **Saturday August 14th 10-11.15am** all who want to (of all ages) are invited to join us to spend time praying and listening to God, as we look forward to the next stage. We will begin at 10am with a brief time of worship and introduction, and then a chance to walk round the extension and the church individually, open to what God might be saying to us through our ideas and thoughts. We'll gather again at 11am to conclude our time, and then tea and coffee will be served and we can share our ideas informally (there will be places around the building to write/draw what God might be saying to us too).

We're also planning a Church Open Day in September for people to come and see the wonderful new building – more details to follow.

The man who lives only for himself runs a very small business. - Anon



Archbishop Justin Welby writes on the centrality of prayer.

Prayer is one of the most intimate and beautiful activities in which human beings can engage, whether alone or with others. Prayer is how we establish our true identity, as individuals and as the church. In prayer our identity is changed, to be more aligned with the identity of God – the identity that in love we are called towards. As Mother Teresa said: “Prayer enlarges the heart until it is capable of containing God’s gift of himself.”

When we pray, we participate in the most dramatic partnership of creation and recreation. The partnership with God that involves gazing on his creation – on the events of the world he has made – and seeking that they be conformed to his likeness and image. We are changed, and the world is changed, as God allows us, through prayer, to share in his making of the world. We are his partners in making the world, in prayer.

Jean Vanier, who founded the L’Arche communities, said: “To pray is essentially to come to Jesus and to drink.”

We all have encounters with people who have a profound effect on us. I’ve have met two or three people over my life where one meeting altered my entire perspective on what life should be about. Prayer begins with an encounter with a person: an opening of ourselves to be with the person who is three persons in one: God, who comes to be with us, through

Jesus by his Spirit, and being with us changes us.

Too often, in the way that we all talk of prayer, and especially in the way we teach about prayer, we become mechanical and manipulative. It's as though there is a technique that makes a difference: press the buttons in the right order and everything will work.

But just as we can't manoeuvre our way into friendships, it's the same with prayer. Prayer has at its centre a relationship with God in Jesus Christ. We are not praying to placate or please God: we're praying to relish and rejoice in Him. Relationships are not built on process, but on partnerships. Prayer is about sharing every part of yourself and your life with God.

So the good news, in one sense, is that you don't have to do something to get there. God doesn't say, 'press these buttons in the right order' and live a suitably good life. He just says, 'come and be with me'. It's an invitation.

Partnership with Jesus Christ in prayer is risky because it's deeply costly. When we accept the invitation of Jesus to be with him, it will mean putting ourselves in places that are tough. Pushing ourselves to limits that are very demanding. So prayer is apparently, looking at it from outside, a fearful thing, and deeply risky.

The reality, of course, is that the risk is nothing: it's a zero. To cast yourself into the hands of one who loves you immeasurably and perfectly is fairly obviously not much of a risk. Not to do so is really the risk. But it feels like a risk because in prayer that is a partnership with God, everything is on the table – we hold nothing back.

Not praying is a guarantee of a quiet life. It may be an unpleasant life. It may be a very tedious life. It may be an

exceptionally depressing life. It may be a despairing life – but it will at least be a quiet life, if you like that kind of thing.

Prayer causes huge collateral damage to all our vanity and our ambition, and our hopes of self-advancement and self-centeredness. Being in partnership with God reveals to us our true identity. Not the bad things that many of us feel about ourselves, but the sheer beauty that is what God feels about us, because of what he did on the cross. And it reveals God to us in his true identity – and we can never be the same again afterwards.

There has never been a renewal of the spiritual life of the church – which means all Christians, you and me – without a renewal of prayer. That's why I've made it the highest priority of my ministry.

A handwritten signature in black ink. The first part reads 'in Christ' in a cursive script. Below it, separated by a small plus sign, is the name 'Tash' in a more stylized, flowing cursive script. The signature is centered on the page.

Scientists have been trying to work out a 'formula' for happiness. In plain English, the neuroscientists at University College London (UCL) have concluded that happiness depends not so much on how well you are doing, but on whether you are doing better than you expected to be doing.

And one professor added: "The ephemeral nature of happiness means we might be better off thinking about happiness as a tool, not a goal in itself. It can help us better understand what we care about, what we value." And we can adjust our lives accordingly.

Might not 'prayerfulness' aid your contentment even if not your actual happiness? - Ed

Editor: Canon Paul Hardingham considers our need to find rest.

‘On Holiday with Jesus’

August is the month when schools are off and many of us go on holiday. This year will be very different, with many opting for a ‘staycation’! The good news is that Jesus offers us a true rest:

‘Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.’ (Matthew 11: 28-29). Are you feeling tired or burdened and in need of a holiday? Jesus invites you to spend it with Him!

The Invitation: Our holiday destination is Jesus Himself: ‘Come to me, all you who are weary and burdened.’ We can come just as we are, with all the burdens and sadness we carry from the last 18 months. Jesus doesn’t offer a ‘quick fix’ to deal with our issues; He simply offers Himself!

The Promise: Jesus promises us the gift of refreshing, sustaining and everlasting rest. When we go on holiday, we usually look forward to doing very little and yet this is not the kind of rest Jesus offers. His rest involves taking up His yoke and learning from Him! A yoke was the wooden collar that ran across the shoulders of a pair of oxen to enable them to work the fields. Jesus says: ‘My yokes fit well. They do not rub your neck and shoulders. Come to Me and get yoked to Me. Make an act of loyal obedience and trust in Me. And you will find a deep peace and satisfaction that you could never find anywhere else. I have come for you!’

What’s so amazing about this holiday is that you can get rest by simply staying at home!



Yet another of the vicar's money-raising wheezes, I see

Good camping advice

Going camping this month? Take along a tuba or a drum and carefully place it beside your tent. It will keep the spaces on either side of your tent well and truly vacant.

Chill out on
Bank Holiday Sunday
29th August at 2pm

Poetry and Music

with

Eileen Whitmore – readings

&

David Williams – organ

**At St Owen's,
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Maximilian Kolbe - Christian witness amidst 20th century suffering

Some people's lives seem to epitomise the suffering of millions, but also to shine with a Christian response to it. One such person was Maximilian Kolbe, 1894 - 1941, a Franciscan priest of Poland, and publisher extraordinary.

Maximilian was born at Zdunska Wola, near Lodz, where his parents, devout Christians, worked in a cottage weaving industry. Like thousands of others at the time, the family and their village were ground into poverty by Russian exploitation. In 1910 he entered the Franciscan Order, and studied at Rome. After his ordination in 1919, Maximilian returned to Poland, where he was sent to teach church history in a seminary. But a new factor had entered his life: he was diagnosed with tuberculosis. Most people would have quietly withered away. Not Maximilian Kolbe. Instead, the tuberculosis gave Maximilian a sense of urgency - a sense of the transitory nature of life. He knew his time was slipping away.

Instead of teaching history, he determined to do something to help the Christians living in Poland now, in the tatters of Europe after the First World War. And so he founded a magazine for Christian readers in Cracow, who badly needed effective apologetics to help them hold to their faith in a chaotic world. Soon, the obsolete printing presses (which were operated by Maximilian's fellow priests and lay brothers) were working overtime - the magazine's circulation had leapt to 45,000. Then the printing presses were moved to a town near Warsaw, Niepokalanow, where Maximilian now founded a Franciscan community which combined prayer with cheerfulness and poverty with modern technology: daily as well as weekly newspapers were soon produced.

The community grew and grew, until by the late 1930s it numbered 762 friars.

Then in 1939 the Germans invaded Poland. Maximilian sent most of his friars home, to protect them from what was to come. He turned the monastery into a refugee camp for 3,000 Poles and 1,500 Jews. And the presses continued: taking a patriotic, independent line, critical of the Third Reich. Kolbe was arrested by the Gestapo along with four friars. They were taken to Auschwitz in May 1941.

But Maximilian Kolbe continued his priestly ministry. He heard confessions in unlikely places, and smuggled in bread and wine for the Eucharist. His sympathy and compassion for those even more unfortunate than himself was outstanding.

Then came the final scene in his hard life. At the end of July, 1941, several men escaped from his bunker at the camp. The Gestapo, in revenge, came to select several more men from the same bunker who were to be starved to death. A man, Francis Gajowniczek, was chosen. As he cried in despair, Kolbe stepped forward. "I am a Catholic priest. I wish to die for that man. I am old; he has a wife and children." The officer in charge shrugged his shoulders - and obliged.

So Maximilian went to the death chamber of Cell 18, and set about preparing the others to die with dignity by prayers, psalms, and the example of Christ's Passion. Two weeks later Maximilian alone was fully conscious. He was injected with phenol and died on 14 August, aged 47.

He was beatified by Paul VI in 1971. In 1982 he was canonised by Pope John Paul II, formerly Archbishop of Cracow, the diocese which contains Auschwitz. Present at the ceremony that day was Francis Gajowniczek, the man whose life Maximilian Kolbe had saved. *Parish Pump website*

Physicist and Priest: John Polkinghorne (1930-2021)

At the age of 48 the Cambridge Professor John Polkinghorne decided he'd done his bit for physics and that it was time for a different sort of adventure. Resigning his academic position, he trained for ordination in the Church of England. In an interview 40 years later he said, *"It's one thing to go to church on Sundays but to give up a professorship and train for something else – that was a bit more than a gesture... I think a lot of people realised I was a religious person but they didn't expect me to take it quite that seriously... People were saying to me, 'Oh John what are you up to?' They mostly weren't thinking so much about my becoming a clergyman but just the fact that I was a Christian."* (From *Test of Faith*, Paternoster, 2009)



John saw his work in science as a Christian vocation, and felt a responsibility to use his talents in that area. Once ordained he found himself thoroughly engaged in the conversation about science and religion. One of his main messages was that *"I'm not a vegetarian butcher."* There is a cousinly relationship between thinking about theology and thinking about science."

When asked for a Bible passage to appear at the end of his 2009 interview John chose Colossians 1:15–20: 'He is the image of the invisible God, the first-born over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold

together. And he is the head of the body, the church; he is the beginning and the first-born from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.'

John's explanation for his choice speaks volumes to anyone interested in the science-faith dialogue. *"I value this passage because it speaks of the cosmic significance of Christ, the One in whom all things hold together and who redeems all things (notice, not just all people) by the blood of his cross. Here meet my deepest religious beliefs and my strongest scientific concerns."* Parish Pump website

In 2002, Sir John Polkinghorne was awarded the [Templeton Prize](#) for his contributions to research at the interface between science and religion.

FRIENDS OF ST OWEN'S 100 CLUB PRIZE WINNERS JULY 2021

First Prize - Janice Street

Second Prize - Joyce Halpin

Third Prize - Ken Sanders

Fourth Prize - Lorna Holland

Fifth Prize - Edward Jones



Christian Aid launches emergency Global Hunger Appeal

Christian Aid has launched an emergency appeal, warning that more than 30 million people in 20 countries are “teetering on the brink of famine”.

The Covid health pandemic, climate crisis, and continued conflict has exacerbated hunger and food insecurity in 20 countries. Countries like South Sudan, Ethiopia, Burkina Faso, Nigeria (in the North East) and Afghanistan are particularly affected.

In South Sudan, 60% of the population are struggling to get enough food to eat, and 82% are living in extreme poverty. According to the Integrated Food Security Phase Classification, six of the country's counties are already categorised as being in IPC Phase 5 Catastrophe - which means people face starvation, death, destitution and debilitating levels of acute malnutrition. 34 states are in the emergency acute food insecurity phase as people experience very high acute malnutrition and excess deaths. The most food insecure states are Jonglei, Unity, Upper Nile, Lakes, Warrap and Northern Bahr el Ghazal. 7.2 million people are now affected during this lean season, expected to be the worst on record.

James Wani, Christian Aid's South Sudan Country Director, based in Juba, said: “Floods, drought, conflict and Covid-19 have joined forces to deliver devastation and fuel the food crisis in South Sudan - the combined result is the destruction of crops, livelihoods, houses and dwellings, while roads have become impassable, markets have stopped, supply chains have been crippled, and food prices have soared.”

To help now please visit www.christianaid.org.uk

Revd Peter Crumpler, a Church of England priest in St Albans, Herts, and a former communications director for the C of E writes

Five things we've learnt about Truth in the pandemic

A vital issue for us from recent months has been 'How has truth fared during the pandemic? Here are five key points.

Truth can save your life.

Knowing the truth about the Covid-19 virus and vaccines gave vital protection during the pandemic. The advice of scientists, health professionals and researchers has been widely sought out and debated.

But we've also seen a rise in conspiracy theories, anti-vaccination campaigns and growing confusion as people challenge the extent of the pandemic, and whether Covid-19 is really a threat. Social media algorithms stand accused of spreading misinformation faster than reliable facts and corrections.

Truth comes from trust.

Knowing who to trust is one of the fastest growing challenges facing anyone wanting to know more about the pandemic and its causes.

While faith in doctors and scientists is generally good, trust in politicians has remained low, and scepticism and confusion are growing.

Truth can be found on your doorstep – but not always.

Local information has become more important, especially during lockdowns. But with local newspapers and radio in decline, neighbourhood social media networks have been taking their place, spreading information – not all of it verifiable and sometimes incorrect.

Often, it's fear that drives our response to the stories we read.

We eagerly consume stories highlighting a new ‘threat’ from Covid or scapegoating people not keeping to the lockdown rules. We respond emotionally, ‘with our gut’ – rather than our brain or intellect.

Truth has to be valued and protected.

Reliable, trusted journalism has been at a premium. ITV News journalist Julie Etchingham defended the role of the media during Covid-19. The news presenter, a practising Roman Catholic, explained: “Many in our front-line services and the wider public are demanding answers. We are there on their behalf.”

In December 2020, Yorkshire Post editor James Mitchinson, published his response to a reader who believed social media posts over his newspaper’s reports. The open letter, headlined ‘Do not believe a stranger on social media who disappears into the night’ sets out the contrast between verified public interest journalism and disinformation posted online.

Truth can be complicated – and that’s ok.

Throughout the pandemic, politicians have spoken about ‘following the science.’ This, they have said, has guided their decision making. Yet scientists can have a range of views, based on similar research findings. It’s in the discussion and debate that scientific truth arises.

People accept that the ‘scientific evidence’ is not always straightforward. We know that truth can be complicated, from our own daily lives. So politicians who level with their electors about the complexity of the decisions are often received with more credibility.

In continuing to ask the question “Where is Truth Now?” our modest project is helping to keep the conversation going – and encouraging others to do the same.

For younger readers.....

The Big Bash!



JESUS OFTEN TOLD STORIES WITH HIDDEN MEANINGS



ONE STORY WAS ABOUT A RICH MAN WHO DECIDED TO HAVE A PARTY

HE SENT OUT LOTS OF INVITATIONS

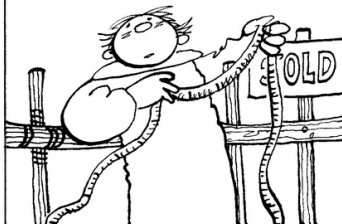


OH!! NO!!



BUT PEOPLE STARTED MAKING EXCUSES

ONE MAN SAID HE HAD BOUGHT A FIELD, BUT NEEDED TO MEASURE IT



ANOTHER MAN SAID HE NEEDED TO TEST DRIVE THE OXEN HE HAS JUST PAID FOR



ANOTHER MAN SAID HE HAD JUST GOT MARRIED - AND HIS WIFE WOULDN'T LET HIM OUT!

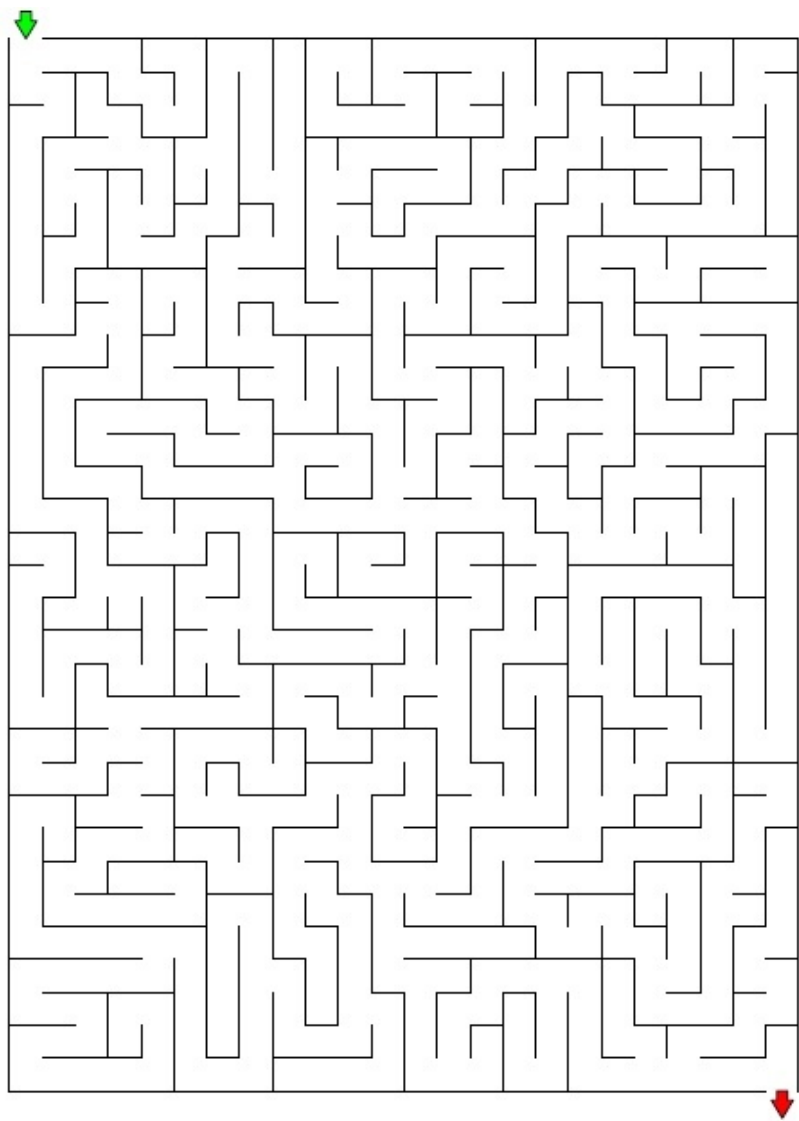
SO THE RICH MAN INVITED ALL THE POOR AND NEEDY INSTEAD.



YES - I CAN COME TO YOUR PARTY

THE PARABLE MEANS WE SHOULDN'T MAKE EXCUSES FOR NOT FOLLOWING JESUS.

Can you find a way through from top to bottom?





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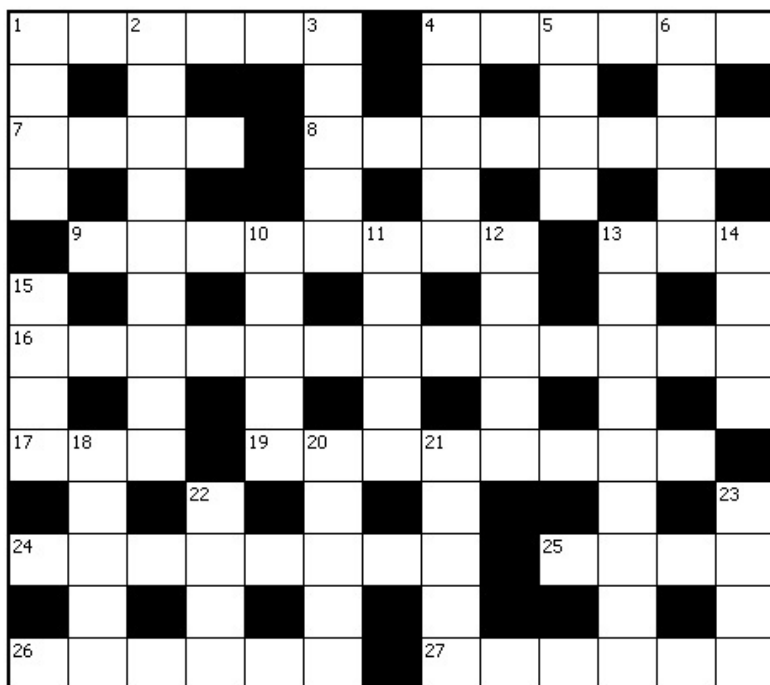
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BEDS & HERTS
Historic Churches Trust

BH4 2020



Across

- 1 Of Moses (6)
- 4 'You have been weighed on the — and found wanting' (Daniel 5:27) (6)
- 7 Where Jesus performed the first of his miraculous signs (John 2:11) (4)
- 8 Roman emperor who ordered all the Jews to leave Rome (Acts 18:2) (8)
- 9 Member of a conservative Jewish party in the Sanhedrin which believed there was no resurrection (Acts 23:8) (8)
- 13 South London Mission (1,1,1)
- 16 Sure of one's own ability (2 Corinthians 11:17) (4-9)
- 17 'At this the man's face fell. He went away — , because he had great wealth' (Mark 10:22) (3)

- 19 Airs used (anag.) (8)
- 24 'The Lord is my — , I shall not be in want' (Psalm 23:1) (8)
- 25 'He has sent me to — up the broken-hearted' (Isaiah 61:1) (4)
- 26 At or towards the rear of a ship (6)
- 27 Cross-carrying evangelist and world traveller, — Blessitt (6)

Down

- 1 Ridicule (Luke 18:32) (4)
- 2 Encased in strapped-on light shoes (Song of Songs 7:1) (9)
- 3 Cambridge Inter-Collegiate Christian Union (1,1,1,1,1)
- 4 'Father, give me my — of your estate' (Luke 15:12) (5)
- 5 Assistant (4)
- 6 On a par (John 5:18) (5)
- 10 Credo (anag.) (5)
- 11 Beaten with a rod (5)
- 12 The fourth of Job's 'comforters', who deferred making his contribution because of his junior status (Job 32:6) (5)
- 13 Chosen as a temple attendant, he was described by Ezra as 'a capable man' (Ezra 8:18) (9)
- 14 'Do not store up for yourselves treasures on earth, where — and rust destroy' (Matthew 6:19) (4)
- 15 Employs (4)
- 18 Associated with penitence for sins, along with sackcloth (Matthew 11:21) (5)
- 20 Association of South-East Asian Nations (1,1,1,1,1)
- 21 Sub-continent to which Baptist missionary pioneer William Carey devoted his life (5)
- 22 Recess at east end of a church (4)
- 23 One of the nine sons of Beriah (1 Chronicles 8:15) (4)

Solution on page 34

The scammers will come after you

Do you have a new phone and new number? Be prepared: it is likely that scammers will still be texting you within just two weeks.

A Which? survey has found that of new numbers that have not been shared with anyone, still half of them receive at least one scam text message within the first two weeks.

Scammers do it by using computers to generate numbers. They then send messages out in bulk, using 'Sim farms' – devices that operate several cards at a time.

The most frequently received scam message for all of us in recent months has been a text message claiming to be from Royal Mail, usually requesting small amounts of money for a parcel to be delivered. 70 per cent of us have received that fake delivery text over the past five months.

Parish Pump website

Time

Time is Nature's way of
making sure that
everything doesn't
happen all at once. -

Anon



That is the date of the Official
Opening of St Owen's
extension by Bishop Richard

Climbing Ben Nevis

The first recorded ascent of Ben Nevis was made 250 years ago, on 7th August 1771, by Scottish botanist and artist James Robertson. At 1345 metres (4411 ft), it is the highest mountain in the British Isles. Some 100,000 people now make the climb each year.



Robertson wrote: "A third part of the hill from the summit towards the top is entirely naked, resembling a heap of stones thrown together confusedly. The summit far overtops the surrounding hills."

Hill climbing was not popular in those days, but the poet John Keats made the ascent in 1818. Scots were not convinced for many years that Ben Nevis was higher than Ben Macdui, in the Cairngorms, but it is in fact more than a hundred feet higher.

The meaning of the mountain's name is uncertain. Some associate it with the Gaelic word for "venomous", but it seems at least equally likely that "Nevis" relates to snow or clouds.

It is in fact the remains of an ancient volcano that collapsed in on itself. Its summit plateau stretches for over 100 acres and contains the remains of an observatory, which was opened in 1883 and led indirectly to the invention of the cloud chamber.

Tim Lenton

Book Reviews

Planet Protectors – 52 Ways to Look after God’s World

By Paul Kerensa and Ruth Valerio, SPCK, £6.91

This is a good book for summer reading. It is a fun, fact-filled book for 7-to-9-year-olds that offers 52 ‘empowering’ ways to become Planet Protectors that look after God’s world.

The book is a blend of interesting facts, Christian theology and practical tips on how to help the environment by living sustainably. The ideas for looking after the world include cycling more, choosing fair-trade, taking shorter showers, and recycling. Children will love taking up a different challenge each week.

Candles in the Dark – Faith, Hope and Love in a Time of Pandemic.

By Rowan Williams, SPCK £9.99

Rowan Williams offers comfort, hope and encouragement for the troubled times of coronavirus. He considers how “the foundations have been already laid for whatever new opportunities God has for us on the far side of this crisis.” The book brings together the 26 weekly Christian meditations originally posted online from March to September 2020, during lockdown in the first wave of the Covid-19 pandemic, for the congregation of his local parish church.

No Visible Scar

By Richard Littledale, Authentic, £1.99

This comforting book gently helps people navigate their way through the pain of losing a loved one during the pandemic restrictions. Losing a loved one can be a lonely, isolating, and disorientating experience. This has perhaps been felt even more keenly in the time of a global

pandemic.

This past year many have experienced the traumatic situation of losing someone with no one there to hold their hand or hear their cry. Mourning has been done quietly and unobserved. Loved ones have been laid to rest with few to witness it. As the pandemic recedes and people talk about returning to normal life, how do you navigate your way through grief when your life will never be the same again? This honest and gentle book may help you understand your feelings and find hope in this strange land called grief.

Sudoku - medium

		9	1					4
4	2					6		
		1	2	4			8	
	7							
1	3		6		2		9	7
							6	
	6			5	1	9		
		3					1	5
2					9	7		

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Solution on page 34



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Solution to puzzle on page 26

M	O	S	A	I	C		S	C	A	L	E	S
O		A			I		H		I		Q	
C	A	N	A			C	L	A	U	D	I	U
K		D				C		R		E		A
	S	A	D	D	U	C	E	E			S	L
U		L		E		A		L		H		O
S	E	L	F	C	O	N	F	I	D	E	N	T
E		E		O		E		H		R		H
S	A	D		R	A	D	I	U	S	E	S	
	S		A		S		N			B		E
S	H	E	P	H	E	R	D		B	I	N	D
	E		S		A		I			A		E
A	S	T	E	R	N		A	R	T	H	U	R

Solution to puzzle on page 31

3	8	9	1	6	5	2	7	4
4	2	7	3	9	8	6	5	1
6	5	1	2	4	7	3	8	9
5	7	6	9	1	3	4	2	8
1	3	4	6	8	2	5	9	7
8	9	2	5	7	4	1	6	3
7	6	8	4	5	1	9	3	2
9	4	3	7	2	6	8	1	5
2	1	5	8	3	9	7	4	6



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