

Witney Congregational Church

Issue 13

October &
November 2010

R CROSS A D S

Witney Congregational Church is a crossroads where we:

meet God in worship

meet one another in friendship

meet our community and world with the love of Jesus



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WHAT'S ON GUIDE

Witney Congregational Church offer a whole range of activities through which we seek to Worship, Work and Witness to the Lord Jesus Christ in this community today.

Further information can be obtained from the Church Administrator, Minister, Church Secretary or the leaders of the particular activities who are listed at the back of this magazine.

WORSHIP

Daily Worship	9.30 am	Mon-Fri	Short time of Prayer and Reading
Noah's Ark Service	1.30 pm	Tuesday	For under 5's parents and carers
Saturday Praise	11.00 am	1 st Saturday of the month	
Sunday Services	10.30 am		
	6.00 pm		There is a crèche facility at both services

Communion is normally held twice during the month at the first Sunday evening and third Sunday morning services

PRAYER

The Church is open each morning for Prayer; also in the Garden Room on Sunday morning and evening prior to, and after, Worship - All welcome

STUDY & FELLOWSHIP

Friday 10.00 am Church

YOUTH ACTIVITIES

Sunday	10.30 am	Crèche, Noah's Ark & The K.I.C.K. on Sundays
Monday	10.00 am	Noah's Ark - Infant Group for babies and pre-school children
Friday	6.00pm	www. - 1 st & 3 rd Friday of the month
	7.00 pm	Y4J - 1 st & 3 rd Friday of the month

OTHER ACTIVITIES

Tuesday	Monthly	Deacon's Meeting
	Bi-Monthly	Church Meeting
Thursday	10.00 am	Rest & Chat (Coffee/Tea available)
Saturday	10.30 am	Coffee Morning

SUNDAY LINK

Weekly bulletin for all Christians providing stimulating thought along with news and notices concerning our Church

WITNEY ECUMENICAL YOUTH TRUST (BASE 33)

4 Welch Way (Entrance - High Street) ☎ 01993 200682 (Office)

St ANDREW'S BOOKSHOP

☎ 01993 709429

Opening Hours: Monday - Saturday 09.00 am - 5.00 pm



As stated in the last edition, the year is passing by rather quickly, and on 28th November we see the beginning of Advent. Already the shops are displaying and advertising all their Christmas products. Is there ever going to be an end to this now well-established commercialism?

However, before Advent, on the 14th November we have Remembrance Sunday where our thoughts are with those past and present personnel of the armed forces, who have given their lives for the good of others. Please do take the opportunity to attend the service that will take place at the War Memorial on Church Green, and afterwards an All-Age Worship at our church.

So, turning now to the contents, here is just a glimpse of some of the articles that have been submitted; There is the continuation of the series on exploration of the books of the OT; Pip continues the history of WCC and significance of 1662; Beryl encourages us to support the Open Doors petition on Religious Liberty and Jean Howell remembers the Airman in a poem, to name but a few.

As always, many thanks to those who have contributed to this edition, but would also encourage anyone to consider submitting articles for the next edition by either:

- CD\Memory Stick
- E-mail: terrypowlesland@uwclub.net

jacquipowlesland@uwclub.net

- Just plainly written on paper, which can be typed up.

ESSENTIAL NOTE: All contributions should be submitted **NO LATER THAN the WEDNESDAY** of the week in which the magazine will be published.

The last edition for this year is due on 5 Dec

Your Editor

Congratulations & every blessing to

Zoe St Clair & Zeb Goodwin on their marriage

Sunday 3rd October 2010



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Daily Prayer Time:
Mon-Fri 9.30 am

Services
10.30 am & 6.00pm and will normally be led by Rev Jason Boyd unless advised below

Oct

3rd am Morning Worship
 pm Joint Service at Congregational Church Communion
 10th am Morning Worship
 pm Joint Service at High St Methodist Church
 17th am Morning Worship Communion Dedication of Diaconate
 pm CTiW United Service at High St Methodist Church
 24th am Morning Worship
 pm Joint Service at High St Methodist Church
 31st am Judi Holloway
 pm Jacqui Powlesland Madley Park Residential Home

Nov

6th 11.00am Saturday Praise
 7th am Morning Worship
 pm Joint Service at Congregational Church Communion
 14th am 10.30 - 10.45 War Memorial
 11.30 All-Age Worship
 pm Joint Service at High St Methodist Church
 21st am tbc Communion
 pm tbc
 28th am Morning Worship
 pm Joint Service at High St Methodist Church

Dec

4th No Saturday Praise
 5th am Morning Worship Communion
 pm 6.30 Witney Inter-Church Singers

The following events are given for your particular attention:

Oct

5 th	Deacons Meeting	7.30pm	
9 th	Prayer Chain meeting	9.15am	
14 th	Fellowship Group	2.30pm	7 Riverside Gardens
15 th	www.	6.00pm	
	Y4J	7.00pm	

Nov

2 nd	Deacons Meeting	7.30pm
5 th	www.	6.00pm
	Y4J	6.00pm

6 th	SWMA Executive at Cheltenham		
11 th	Fellowship Group	2.30pm	6 Swinbrook Court
13 th	Prayer Chain meeting	9.15am	
	Local CF Foundation Course at South Cerney		
16 th	Church Meeting	7.30pm	
19 th -21 st	Church Weekend Away at Holthorpe Hall		
26 th	Planning meeting for www.	7.00pm	
28 th	Church Family Meal		
Dec			
3 rd	www.	6.00pm	
	Y4J	7.00pm	
4 th	Witney Inter-Church Singers		

The following poem, author unknown, has been submitted by Maureen Miles, and is entitled:

Smiling

Smiling is infectious; you can catch it like the flu
 When someone smiled at me today, I started smiling too
 I passed around a corner and someone saw my grin
 So when he smiled I realised I'd passed it on to him

I thought about that smile and then I saw it's worth
 Because a single smile like mine can travel round the earth
 So if you feel a smile begin don't leave it undetected
 Let's start an epidemic quick and get the world infected



SHOE BOXES 2010

It is that time of year again when we should be thinking about filling our boxes. However, unlike previous years there will NOT be a day set aside for this, so we are asking that individuals pack their own and then bring them to Church. Please see flyer within the magazine to see what items may go in the boxes, and if you do have any items left over, these can be brought to the church along with the filled boxes, and we may well be in a position to fill some more!



Minister's Letter

Ensnconced in the solitude of St. Deiniol's Library in Hawarden, North Wales, I have been able to progress my research without interruption. It has been a productive week as I trawled through the manuscripts of the video recordings of the planning groups for the preaching project. My esteem for Sue's skill has grown and my gratitude for her undertaking this tedious and difficult task cannot be put into words.

It is late Thursday, 30 September. I know that Terry is waiting for this letter to fly through cyberspace into his e-mail inbox. I'm thrilled to be able to write good news.

As you know, the research project for my PhD should have begun in September. I did not foresee the length of time that would be needed to process my application through the Ethics Committee of the University of Chester. My application was lodged in the second week of July and, due to the helpfulness of the chair of the committee, Dr. David Clough, I received an e-mail last night to say that I had received approval. I have a couple of minor amendments to make and then I will be able to proceed.

I wanted to keep you abreast of what is happening. Thank you for your patience and understanding. Whether you took part in the planning groups or not, I would like to warmly invite every church member and adherent to participate in this exciting endeavour.

Once I have revised my ethics proposal I will make final preparations to start. My hope is that everything will be in place for November (which would have been the second cycle of preaching events in the original plan anyway). I will propose a new schedule of dates. Information

packs will be made available to everyone so that you can make a considered decision regarding your involvement.

Shalom
Jason

The following article has been extracted from Church News Service, and is entitled:

Remembrance - 70 years on

This year is the 70th anniversary of the Battle of Britain - when the horrors of the Luftwaffe bombs were heavy over British skies. On this Remembrance Day we can only imagine the terror of living in Coventry, Liverpool, or London during these months 70 years ago. It must have seemed like the beginning of the end of the world.

It is a good time to stop and thank God that in the end, evil did not prevail. Hitler did not win the battle to dominate Europe. And we can thank God for the courage and endurance of our fathers and grandfathers, our mothers and grandmothers, in the midst of such towering darkness and destruction.

70 years on, the world is still at war. Man's greed and arrogance and desire for domination have not gone away. There are still battles to be fought for our land, major problems to be solved. Economic uncertainty, terrorism and climate warming... ..the threats are different, but our need for courage, endurance and perseverance is the same.

It is a good time to pray for our nation and ourselves, to turn to God in repentance and in faith, to 'walk more nearly' and 'follow him more clearly'. It is a good time to be ready to serve our God and serve our neighbour in whatever way lies opens before us.



News around the world

The following information has been taken from CWM Website dated 1st October, so is up to date at the editing of this month's magazine

Pakistan: Christians seek debt cancellation

A group of South Asian Christians in Britain is pressing for the cancellation of Pakistan's international debts as the recovery from this summer's devastating floods looks set to run into years.

The South Asian Forum of the Evangelical Alliance warns that life-saving relief efforts for some 20 million flood victims could be jeopardised if the Pakistani government is forced to send almost a third of its annual budget revenues to foreign creditors, the Associated Press reported.

The group's founder, Ram Gidoomal, said that the Pakistani floods had been met with less publicity and fewer calls to action than the Indian Ocean tsunami, Kashmir floods and Haiti earthquake, despite the UN's estimation that the number of people affected is higher than the three disasters combined.

"It's no surprise that people are fed up hearing about war, strife and disasters in Pakistan," said Mr Gidoomal. "But that doesn't necessarily mean that's the sum total of my native country and it also doesn't mean that the suffering of 20 million Pakistani people isn't any more or less important than those of other nationalities. He is urging British Christians to add

their names to an online petition to be handed to the World Bank and International Monetary Fund by advocacy group Avaaz.

The call comes days after the UN launched a \$2bn appeal to help the stricken country, its biggest ever humanitarian appeal. UN Secretary General said at the launch that the Pakistan floods were the worst natural disaster the UN had ever had to respond to.

Australia: mandatory detention must end

The Uniting Church in Australia has called on the Australian Government to urgently review the policy of the mandatory detention of asylum seekers. The Director of UnitingJustice Australia, the Uniting Church's national justice agency, Rev Elenie Poulos said, "The tragic events at Villawood Detention Centre this week are a stark reminder of what the Government knows to be true: the prolonged mandatory detention of asylum seekers compounds the suffering of people who have already endured considerable mental and physical trauma.

"Deteriorating conditions for asylum seekers on Christmas Island, in Darwin and Curtin and in alternative places of detention, are an indication that quick action needs to be taken. Radical change is necessary if we are to avoid a re-run of the post-Tampa horrors of Port Hedland, Curtin at its worst, Baxter, Nauru and Manus Island," said Ms Poulos.

The Uniting Church in Australia has for many years been calling on successive governments to end the

policy of mandatory detention for those who arrive by boat and commit fully to onshore processing.

Ms Poulos said, "Instead of expanding the failed paradigm of detention facilities and offshore processing, just a small proportion of that money could fund alternative programs which allow asylum seekers — after health, security and identity checks have been done — to reside peacefully in the community while their claims for refugee protection are assessed. This is the current practice for those who arrive by air and then claim asylum.

"We have been pleased to hear the new Minister for Immigration, Chris Bowen, speak plainly about the complex, global situation of asylum seekers and the very small numbers who come to Australia compared with other countries," said Rev. Poulos. "We urge the Government to continue this move away from using asylum seekers to score cheap political points and call on the Opposition to do the same — the sloganeering must stop. As has always been the case, people's lives are at stake.

"In particular we encourage the Government and the Department of Immigration to bring this openness to the complexity of conflict and post-conflict situations to the situation facing Tamils in Sri Lanka and asylum seekers from Afghanistan. One sign of a civilised country is that we do all we can to ensure that people are not being deported to life-threatening situations. Surely if these were our own families we'd want a government erring on the side of caution."

Ms Poulos said, "The Uniting Church calls on the Government to take

a stand for justice and decency. It is time to show the world that Australia is ready to stop demonising asylum seekers and prepared to do our bit to care for our neighbours in need."

Scottish and Bangladeshi churches team up on climate change

The Church of Scotland and Church of Bangladesh are helping Bangladeshi farmers deal with the fallout of climate change with the help of a new low cost irrigation system.

The simple system is made of a plastic water bottle with a hole in the bottom that allows water to drip onto crops, Christian Today reported.

Bangladesh is among the countries that have been worst affected by climate change, with a combination of droughts, floods and cyclones all afflicting the country in recent years. Rising sea levels pose further risks, as about half of the country lies 6m below sea level.

The two Churches have been working together on climate change for some years. The Church of Scotland was first stirred to help Bangladesh after hearing a moving plea from Bishop Michael Baroi at its General Assembly in 2006.

The address led to the creation of the Church of Scotland's Responding to Climate Change project in 2007, which helps people in Bangladesh and other countries where the effects of climate change are already being felt.

The Church of Scotland is asking its congregations to help affected communities by making the changes to their lifestyles that can help reduce their carbon imprint.

In the coming years, Bangladesh is expected to be hit by more extreme hot and cold spells, heavy monsoon seasons combined with inadequate rainfall at other times of the year, a rise in average temperatures, more tornadoes and cyclones and the displacement of communities as a result of rising sea levels.

From banker to ministry

Former banker Rev Iain May shares how life has transformed since pursuing his call to ministry just a few short years ago.

A former banker, the Church of Scotland minister was more used to jetting across Europe in a haze of profit-making and shareholders than he was standing behind a pulpit on a Sunday.

Now on the brink of an exciting trip to Zambia with CWM's Face to Face programme, he's looking forward to his next adventure.

"I have never done anything like Face to Face before. I leave for Zambia in mid October and there is apprehension there because I'm aware that the experience will be quite different to what life is like in the suburbs of Edinburgh. But I think it will be a great opportunity for me to have this experience of something that is completely different. It will be something that will help me ask questions about the strength of my faith and see how I can bring that home to my own church worship in Scotland," he says.

Face to Face is a CWM-run programme that aims to expose students to a context other than their

own to stimulate theological reflection, encourage sensitivity to people of other cultures and motivate people to involvement in mission.

"Part of the trip will be to take the message about CWM back home and spread it within the Church of Scotland." Mr May says. "I am sure church life and Christian faith will be very different in Zambia than it is in Scotland. I think only five per cent of the population of Britain goes to church on a Sunday. We live in a very transient western society. People wonder if they even have a connection with the church in the west."

He adds: "When I was brought up in the 60's the church was still seen as a central part of the community. In Africa, you can see in some communities that the church is still at the centre. So how do we try to get back to that here? In Scotland, there is still the perception that church is a place where the elderly go on a Sunday. People can't see what it can do for them, they don't always relate to that. I think it's still possible to change all that - but we need to do it without diluting the message of the Christian faith."

Iain May did an eight year stint in the Royal Navy before breaking into the corporate world of banking. His high-powered job saw him working in London, Edinburgh, Paris and Dublin over the course of 18 years.

"Gradually I began to get this sense of calling," he says. "Someone was telling me that what I was doing wasn't right. Something in me needed to change. I think for me, my calling to be a minister was a gradual thing that began gnawing away. And then throughout my career I was never comfortable with what I was doing - it

was all just about shareholders and profits. At times things got quite unethical and I was challenged by some of the things that went on and the way banks treated people."

Giving up his demanding job in finance, Iain explored his sense of call by working within a church for a year. He then began a Bachelor in Divinity at Edinburgh University. A year after finishing he was ordained in the Church of Scotland. But the transition from banker to minister wasn't without its challenges.

"You have your doubts and challenges when you're going through your ministry training. It's like a roller coaster. You question yourself, but realise that something beyond that is driving you on, getting you through the exams - getting you through the financial difficulty," Iain says.

Having completed his initial ministry training, Mr May is working at the Carrick Knowe Parish Church in Edinburgh. Eventually he'll be given his own parish church in which to minister. But whether it's a quiet village community or an inner city church isn't important to Mr May - as long as he is able to reach out to people both inside and outside the church walls.

"I am quite mission driven. I don't see myself as just the minister for the congregation but as the minister for the parish. I will strive to reach beyond the doors of the church," he says. "For me that's what living the good news is about. As a minister, if you are seen out and about in the community and you become a visible part of that community then that makes religion more accessible to the people within it. You're not just seen as someone who is trying to save souls. You're a member of

the community just like everyone else. You can still run your church, but that's only a part of the job. It's about making the church alive again."

Competition: deadly threat to the church

Competition between churches and denominations is threatening the future of non-conformist Christianity in Wales, according to outgoing Presbyterian church moderator Rev Gwenda Richards.

Unhealthy competition had caused jealousy and stubbornness and "will be the death of us," she said in her final address as the Moderator of the Presbyterian Church of Wales

She said Welsh non-conformists must work together in the future. "The great tragedy of non-conformism in Wales is the unhealthy competitive approach that has thrived between denominations, between churches and even between members," she said.

"Since the beginning of the last century we've lived off competition - and I daresay that jealousy and stubbornness arising out of competition will be the death of us." But there is still time to change, she said.

"As a church we have precious property: our chapels and chapel houses and colleges. "What's important is that we remember that all of this, including ourselves, is God's property, and that it is all tools in his hands to carry out his work on this earth. Isn't 'co-workers' the key word here?"



The following article has been submitted by Pip Cartwright, and is entitled:

History of the Witney Congregational Church Staple Hall

During March 1974 Witney Congregational Church moved to Staple Hall for a place of worship. As Staple Hall featured in the origin of our Church way back in the late 17th Century I felt some people might be interested in the history of this old building which still stands on the corner of Bridge Street and Newland.



It is thought that previous dwellings existed on the site before the present building was built in 1668. Witney was a pivotal settlement on the most important London-Oxford-Gloucester-South Wales route (A40) because of the bridge spanning the River Windrush

which lies within 200 yards to the south of Staple Hall. Although the present two arch bridge was built in 1925, it replaced a three arched bridge built in 1822 which in turn replaced an extremely ancient four arched bridge, part of which may have dated back to Anglo Saxon times.

Evidence for the existence of previous buildings on the Staple Hall site could be suggested by the kink in the line of Newland and West End roads at the crossroads. Such buildings might have caused an obstacle to the main road and in fact the 1668 Staple Hall was the centre building of three. The third, northern building was demolished in 1935 to improve the corner.

The origin of the name Staple Hall is unclear as no records of its name exists before 1668. Some historians have suggested that the original Staple Hall was built by Sir Roger de Stapleton in the 14th Century as a house of learning. A Walter Stapledon founded Stapledon Hall in Oxford (now Exeter College) in 1316. W. J. Monk writing about the History of Witney in 1894 surmises that by corruption this may have been the origin of its name. It is known that various colleges established sanatoria away from Oxford, where studies were continued when the Colleges were vacated during times of the plague.

Some writers ascribe the name Staple Hall as being a building where the Blanket Weavers of Witney used to meet to assess the quality and fibre length (staple) of the wool from local Cotswold Sheep.

The present building was almost rebuilt by William Townsend and his wife

(Ursula Marriott), following a fire. From 1690 to 1712 the Independent (Congregational) Church appears to have been a 'house church' and Staple Hall is considered to have been its main location. The Townsend family were benefactors of the Church. In fact one of the first Ministers was the Rev. Samuel Mather who married into the Townsend family and they gave financial help for the building of the Meeting House (1712) in what is now Marlborough Lane. Another William Townsend was instrumental in building a larger Chapel in the High Street which was opened in 1828.

For 200 years Staple Hall was a well known Coaching Inn and had extensive stables at its rear. In the 1790s four stage coaches passed through Witney daily and by 1830 sixteen coaches daily were accommodated by three Witney Inns. Staple Hall Inn was the staging post for the 'Rival' and 'Retaliator' horse drawn passenger coaches.

For nine years (1712-1721) the Witney Blanket Weavers Company held some of their meetings at Staple Hall Inn until the Blanket Hall was built. Dinner was provided by the Townsends at six pence per head. The Blanket Hall still exists on the High Street next to the Plough pub.

In its time Staple Hall was used as a Post Office (1840) and Magistrates Court (1850) and Headquarters for the Witney Provident Society. With the opening of the Railway Station at Faringdon (1840) and Long Hanborough (1853) coaching declined. When the Witney Railway Company was established in 1858 the coaching trade

ceased (1860) and Coaching Inns slowly went out of business including Staple Hall Inn.

From 1891-1961 Staple Hall was a School and home for sick and destitute children from London. In the 20th Century it was a private dwelling and in 1974-1978 it became our Church. Subsequently it and the house next door was enlarged to become a Care Home for the Elderly. At present it is called (Southern Cross) Mill House Care Home.

When we bought Staple Hall in 1974 we worshipped in the larger front room (now a Lounge) and our Minister, the Rev. Graham Twelfthtree and his family lived in the flat above.



The Rev. Twelfthtree was a post graduate student at Mansfield College where he studied for his Masters Degree. A scheme to convert Staple Hall into a Chapel was over-ruled on planning grounds and as a result the Church had to move to Field House on the corner of Welch Way and the High Street, formerly premises of the Christian Scientists.

The following article has been submitted by Pip Cartwright, and is entitled:

1662 and all that

In 2012, in addition to it being the U.K. Olympics year, it will be the 350th Anniversary of the 1662 ejection. The Witney Congregational Church is deemed to be one of the 1662 formed Churches and as such it has been suggested that a celebration is in order.

1662 was the year when the two worlds of Anglicanism and Nonconformity was created and Christians in Great Britain had to make a decision as to which side their conscience would allow themselves to belong and often at some cost, if you opposed the State's point of view.

It would be wrong to think that this state of affairs happened overnight. The roots of Nonconformity and Congregationalism go back as far as the 14th Century (John Wycliffe and The Lollards). During the 16th Century in the reign of King Henry VIII (1509-1547) a German monk, Martin Luther, pleaded for a reformed and purified church. He emphasised that:

1. The Bible is the supreme authority on all questions of religious faith.
2. Man is saved by faith in Christ and not by good works.
3. Men do not need priests to give them pardon and absolution.

It was on his teachings that all Protestant Churches have their origin.

I believe the word Puritan was derived from those calling for a purified Church.

It was King Henry VIII who undermined

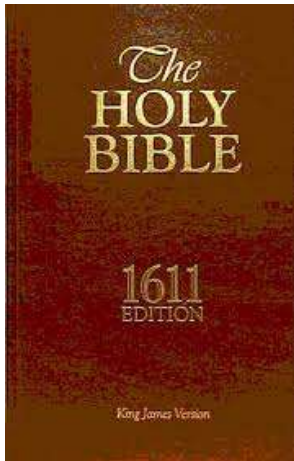
the authority of Rome and hastened the Reformation in England and Wales. As in so much of English history, the Church and State is intertwined and motives were confused by political factors. King Henry became the Head of the English Church and subsequent reforms give us the English Prayer Book and Bible.

During the reign of Catholic Queen Mary (1553-1558), Protestants were openly persecuted and many fled the country to settle on the Continent, especially Holland. When Elizabeth 1st (1558-1603) came to the throne, many Protestants returned from abroad, but by 1582, Parliament made it 'treason' to worship in any other way but that laid down by Queen Elizabeth. The Elizabethan Common Book of Prayer preserved too many of the Catholic features which 'Separatists' considered not to be found in the Bible.

It was at this time the State attempted to enforce religious conformity. The more outspoken leaders of the 'Separatist' fellowships, when caught, were persecuted, imprisoned and some were executed. These included the first Congregational martyrs, three Cambridge graduates. Some Independents who were imprisoned in Brideswell Prison in 1587 formed a Church and the Minister was chosen from their number by the congregation and not by a Bishop. Some consider this to be the first Congregational (Independent) Church.

At the death of Queen Elizabeth, the Stuarts succeeded to the throne, James 1st (1603-1625), Charles 1st (1625-1649). Although James 1st (also

James 6th of Scotland) was a Protestant, he strongly supported Episcopal Church government (Bishops, etc), however, he respected the Puritans and agreed to their request for a new, accurate translation of the Bible. Thus we have the King James version of the Bible published in 1611.



Charles 1st was seen by some as arrogant, however, he was led into economic and political errors which brought him into confrontation with a mainly Presbyterian Parliament. This brought about a Civil War and eventually the execution of the King in 1649.

From 1649 to 1660, Great Britain became a Republic, led reluctantly by Oliver Cromwell. This time is often called the Commonwealth of Independents. Independents, especially Congregationalists were given positions of power and influence in the Church, Courts and Universities. Learned Nonconformists were often placed in vacant livings as 'Lecturers' or in some cases Royalist Clergy were dispossessed of the positions. These actions were to fuel the fire of revenge in 1662.

Oliver Cromwell allowed tolerance and freedom of worship, hoping that

religions of different persuasion could work together in a Natural Church. Before this could happen Cromwell died in 1658. His son Robert became his successor, but failed miserably. Division among the Puritans deteriorated into chaos. Royalists took advantage of this situation. I imagine the ordinary people were tired of the strict Puritan way of life and I suppose with the backing of the general public, Royalty was restored as head of state, in the shape of Charles II.

I feel any historian, especially Church historians, will be alarmed by my superficial skating through two centuries of complicated history. I have omitted to make mention of the Westminster Assembly (1643) and the difficulties between Presbyterian and Congregational followers or the importance of the Savoy Declaration (1658). All have important influences on the development of Congregationalism.

I have tried to sketch a timeline of events, which led to the 'ejection' of 1662, which I will try to explain in the next issue of Crossroads.



Additional information at:

<http://www.british-history.ac.uk/report.aspx?compid=116966>

The following has been submitted by Rev Jason Boyd, and is a sermon preached on 11 July 2010, and is entitled:

Moving in with a Wrecking Ball

Text: Amos 7:7-17

Rosa Parks made her stand by remaining in her seat. On the 1 December 1955, she defied segregation laws that required a black person to give up their seat to a white person. To sit down when the law demanded "Stand up" required courage we cannot imagine. Rosa Park's refusal to give up her seat was a pivotal moment in the growing civil rights movement sparking off the Montgomery Bus Boycott under the leadership of Revd. Dr. Martin Luther King, Junior.

Several years later, Martin Luther King delivered his "I have a Dream" speech in which he "subpoenaed the conscience of the nation before the judgment seat of morality."¹ When an assassin's bullet smashed King's jaw and ripped his life away on the 4 April 1968, he paid the price of the prophet calling for justice. Though his voice was silenced it continued to echo in the voices of other activists. Luther King had been to the top of the mountain and seen the Promised Land. Forty years later the election of a black President was in part a realisation of the Dream.

Rosa Parks and Luther King stand in a long line of prophets who call for justice. Amos 'subpoenas' the people of Israel to "...let justice roll down like waters, and righteousness like an

everflowing stream" (Amos 5:24). His message shakes Israel to its foundations. King and priest prefer the status quo.

Who was this trouble maker - this preacher of unpopular social reform and religious integrity? Not much is known of Amos. His name derives from the Hebrew verb 'to place a burden'. Amos was a man with a message that weighed heavy on the conscience of his nation.²

Amos was a shepherd from Tekoa (1:1), generally thought to be a town in the hill country of Judea just south of Jerusalem. Judea and Israel were now two separate nations with two kings. Uziah reigned over Judea and Jeroboam over the northern kingdom. This was a time of prosperity and security because the major political powers - Egypt and Assyria - were weak. The spin doctors of both monarchs pedalled peace. "No more boom and bust," was the mantra. "Peace for our time," was being proclaimed on the eve of invasion. No one could imagine the earthquake that was coming - the tremors that the Lord would send shuddering through their land.

Amos was a shepherd. The word describing Amos as a shepherd suggests that he was a wealthy, educated man. A 'shepherd' and a 'herdsman' points to him being a land owner who had flocks of sheep and herds of cattle. He is a 'dresser of sycamore trees', a tree that does not grow in the Tekoa area therefore he probably had land elsewhere. In modern terms, Amos is a farm manager, owning land in various locations. The beauty of the language,

¹ Article on M. Luther King in Grolier International Encyclopedia, volume 12, p. 80.

² James Limburg, Hosea – Micah INTERPRETATION (Atlanta, Georgia: John Knox Press, 1988), 81.

the intricate construction, and the knowledgeable way in which rural images are used owes much to a well-educated farmer. Because of this, Amos has the means to be a prophet and he does not depend on king or priest for a wage. He isn't speaking with one eye on his wage packet.

What a stir Amos must have caused when he left the kingdom of Judah and headed north! People didn't object to Amos' message to start with. Surprisingly they quite liked what they heard. Amos preached hell fire and brimstone. The LORD is a roaring lion. "For three transgressions of Damascus, and for four, I will not revoke the punishment..." "Amen! Preach it brother!" was the enthusiastic reply of the Royal Chapel of Bethel. "For the three transgressions of Gaza, and for four, I will not revoke the punishment..." "Amen! Preach it brother!" "For the three transgressions of Tyre, and for four, I will not revoke the punishment..." "Amen! Preach it brother!" Amos' voice increased as he condemned Edom, Ammon, Moab, and Judah. Amos was spot on. He was sure telling them! Israel's enemies were scum. They deserved everything they had coming to them.

"For the three transgressions of Israel, and for four, I will not revoke the punishment..." The congregation choked on their 'Amen! Preach it brother!' Amos was talking about them. Amos condemns them for abusing their power. They sell debtors into slavery for silver and sandals. They grind the poor into the dust of poverty. They violate sexual boundaries. A father abuses his authority by having sexual intercourse with his son's wife. They let a borrower sleep in the cold rather

than return their guarantee for the night. They get drunk on wine bought with the proceeds of fines for alleged crimes.

Who likes an outsider turning up and criticising everything that's going on? Amos' congregation bristle when he tells them that the wealth and security they enjoy is soon coming to an end. It is the calm before the storm. Their injustice will bring about invasion and bankruptcy. Their religiosity at Bethel is emptied of meaning because of their abuse of the poor and the powerless.

No wonder Amaziah, the priest of Bethel is upset. Bethel is the Royal Chapel of king Jeroboam. In the king's sanctuary - the temple of the northern kingdom - Amos has the gall to preach king Jeroboam's demise and Israel's exile. Amaziah is upset because the crumbling of king and kingdom means his own Waterloo.

Amaziah doesn't like Amos' message and reports him to the king. He tells of the death threat but not the reasons for impending doom. Amaziah gives a selective report. Then he tells Amos, "Go back to where you come from. Get a job in Judah and earn your living there. Don't bother to come back to Bethel."

Amaziah has not understood Amos. Amos is a prophet whose message of doom and gloom is not rooted in glee at the prospect of Israel's destruction. The reality is that Amos pleads for God to forgive Israel. At the same time, Amos is a prophet who cannot avoid reality. He sees a vision of the LORD standing by a wall constructed with the aid of a plumb-line. The LORD is the master builder holding a plumb-line in his hand. The LORD asks Amos what he sees. Amos

sees the plumb-line. Is the plumb-line the prophet himself? Is Amos the one who is dropped into the heart of Israel at Bethel, measuring the rightness of king and priest?

The plumb-line shows that the 'wall' of Israel is tilting at a dangerous angle. Their religion is corrupt. They combine their worship of the LORD with the worship of Baals in the high places. They have constructed a phoney temple in Bethel. King Jeroboam is also out of kilter with the LORD's right ways and will be destroyed by the sword.

No wonder Amaziah tells Amos to go home! But Amos refuses to go anywhere except where the LORD has sent him. Amos says, "I'm no prophet, nor a prophet's son." Most likely, Amos was saying that he didn't belong to a school of prophets like those in Bethel or Jericho. He was not beholden to any institution. He was not on the payroll of any king. He made his own living from his herds and woodlands.

Amaziah tells Amos to 'Go home'. But the only voice Amos listens to is the LORD's. The LORD had called him from flock and forest and told him to 'Go' and to prophesy to the people of Israel.

Amos says to Amaziah: "You can tell me to go away. You can tell me not to prophesy. You can tell me to stop preaching. But I will not go away. I will not be silent. I have a difficult message for you to hear. Invaders will come. Your fate will be the same as your countryman. Your wife will become a prostitute. Your children will be massacred. You will lose your land. You will die abroad in a foreign country."

Amos, the prophetic plumb-line of the master builder shows that there is no choice. The LORD will destroy all those who perpetrate injustice. A

wrecking ball will smash oppression. What a hard message! Is there any hope?

If we peek at the end of Amos in 9:13-15, we have a picture of the LORD rebuilding his people. The LORD who holds the plumb-line and wields the wrecking ball of judgement is the master craftsman who rebuilds the community of his people. Ruined cities will be rebuilt and populated. Vineyards and gardens will be planted and fruitful.

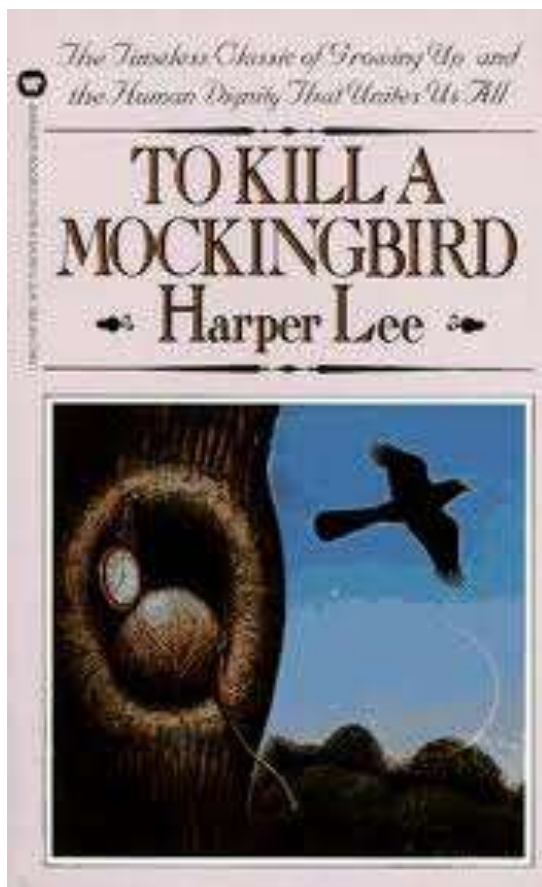
We recoil at the sound of sermons declaring doom and gloom. We are rightly worried about preachers who relate every natural disaster to the sin of their victims. The trouble with this kind of preaching is that it focuses on individual sins. Earthquakes, tsunamis and hurricanes are God's judgement on sexual immorality. Sin is focused on things like homosexuality.

The sins that get prophets like Amos hot under the collar have little to do with this kind of sin. What burns up a prophet like Amos is the abuse of power. It is the exploitation of the poor. It is the sexual violation of others.

Are we willing to be plumb-lines of the LORD? Will we ask the LORD to open our eyes to see what is crooked in our society? Are there abuses of power in our own network of relationships and in the wider world? Do we see the child who is put down and neglected...the woman with a black eye or mysterious bruising...the woman belittled by sexist comment...the man being bullied by his boss? Do we rage against the banking system which invites people into deeper debt? Are we angry with those who get their bonuses after contributing to the world economic crisis? Will we perceive racism and stand against it?

It is fifty years since Harper Lee published her novel *To Kill a Mockingbird*. A black man named Tom is falsely accused of rape. Scout, the young girl who narrates the story, tells of her father Atticus and how he defends Tom. Though it is clear that the accuser and witnesses are lying, the jury cannot see past the colour of Tom's skin. They convict him 'guilty'. Tom is shot dead as he tries to escape prison. Atticus faces huge social pressure not to defend a 'Niger'. Yet, he is a plumb-line who does what is right in the face of opposition.

The LORD is standing by the wall holding the plumb-line. What do *you* see? What leaning walls need the wrecking ball? What idols destroyed? What false religiosity eradicated? What political edifices brought down?



The following article has been extracted from Parish Pump, and is entitled:

I am the Vine....

"I am the Vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing." (John 15:5)

Some Christians make a big difference to the world. Here are the words of the Rev Edgar Murphy, an early 20th century minister in Alabama, burdened by the oppression suffered by tens of thousands of children under fourteen who worked in the textile mills of his native American South:

'Martie...is six years old. She is a spinner. Inside a cotton mill for twelve hours a day in a four foot passage-way between the spinning frames where the cotton is spun from coarser into fine threads...from daylight to dark she is in the midst of the ceaseless throb and racket of machinery. When I first met her it was Christmas Eve. She was crying, and when I asked the reason, she said between her sobs, that she wanted a doll that would open and shut its eyes. "When would you play with it?" I asked, her weary eyelids ready to close over her tired eyes directly after the long day's work was over. "I should have time aplenty on Sunday," replied the little slave whose daily wage of ten cents helped to swell the family income.'

Edgar Murphy, like so many philanthropists in Britain, not least men like Wilberforce and women like Elizabeth Fry, chose not to surrender to despair in the face of such a tragedy.

In 1901, in response to his expanding knowledge of the atrocities of child labour in the mills, Murphy founded the Alabama Child Labour Committee and began to write pamphlets to inform the public about the horrors he had witnessed. His writing has been called "the first body of printed material of any considerable extent or value" in favour of legislation restricting child labour in the American South.

Victory came in 1907 when his home state finally issued legislative restrictions on child labour. Even more substantial, though probably unrecognized by Murphy himself, was the fact that he had "pricked the conscience of the country alive to the existence of child labour as a shame and a curse to America."

One man's faithful devotion to his Master's call to care for the "least of these" helped transform the destiny of millions of children. His faith in God bore 'much fruit'. What could you achieve, as you continue to abide in him?

The following article has been submitted by Beryl Cartwright, and is entitled:

A Global Petition for Religious Liberty

Do you value your freedom to choose your religion, faith, to believe without fear and freedom to worship? As Christians in the U.K. we value our freedom to worship in public and in the private. Many Christians in previous generations in England suffered and were persecuted because of the way

they wanted to worship God.

Right to Believe Campaign: This year the Organisation of the Islamic Conference, linking 57 countries with majority or significant Muslim populations, has introduced the 'Defamation of Religious Resolution' in the United Nations. It aims to criminalise words or actions deemed to be against a particular religion, especially Islam. It has the effect of providing international legitimacy for national laws that punish blasphemy or otherwise ban criticism of a religion. It is due to be voted on in the UN General Assembly at the end of this year.

The Universal Declaration of Human Rights, Article 18 believes that everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

There is deep concern that the Defamation of Religious Resolution has the effect of severely restricting these fundamental freedoms and undermines the right to religious liberty.

Open Doors is launching this Campaign for Religious Liberty urging that everything possible is done to ensure that the United Nations rejects this resolution.

As Christians we have a responsibility to support this petition, and therefore petitions sheets and leaflets are available in the Foyer.

Please, I urge you to be active in this Campaign.



PRAYER LETTER No 143

Seedtime & Harvest

Seedtime and harvest is a positive time of the year when the harvest is good, fruits are gathered to eat, seeds gathered to store ready to sow next year. It's an everlasting cycle of nature even when the harvest is poor or crops fail to grow for whatever reason, people, many through basic need, are willing to try again the following year using seed previously stored, new seed bought or seeds given through various projects.

Seeds need the right conditions to germinate, to grow to maturity producing both fruit to eat and seeds for future sowing. The seeds need to be scattered in the right soil. Jesus talked about this in the familiar parable of '**The Sower**' found in **Luke 8: 4-8**

As Christians are we willing to be involved in any of the processes Jesus talked about? Are we ready to scatter the Christian message in providing the right conditions for that message to grow. By welcoming, caring, tending, loving and encouraging people to grow in their faith so they too when the time is right scatter the seed. The Christian faith is an everlasting faith when we get things wrong, make mistakes or fail, Jesus will forgive us if we confess our wrongs and are willing to start again. We will always be given another chance.

A prayer

Loving God,
We praise and thank you for our harvest.
Lord Jesus,
We thank you for your sacrifice that we may be forgiven.
Holy Spirit,
Help us in our lives to show God's love so that seeds of our faith may be sown, nurtured bringing forth good fruit.

Amen

Every Blessing Beryl

Please note that for up-to-date prayer requests contact Beryl Cartwright (703717)

As the 70th Anniversary of the Battle of Britain has just been celebrated, the following article, written and submitted by Jean Howell, is entitled:

Hymn to an Airman

Introduction: Bradford-on-Avon was of no interest to German bombers but it was on the flight path to South Wales, Coventry, the Midlands, Bristol docks and for two nights Bath!

I could still recognise the throbbing sound of a Heinkel engine. Once in 1940 we were on our way to the school playing field when there was suddenly a dog fight going on overhead between a spitfire and a German fighter. We stood there in fascination, regardless of the spent bullet shells that fell to the ground. This was a memory that remained, when at a school inter-form Eisteddfod, one of the competitions was to write a poem - 'Hymn for an Airman'. I was aged 15 and in the 5th form, my entry below came 2nd

O you, who fly on wings of silver,
And glide through clouds to an azure sky,
Are you immortal, or are you human?
What are your thoughts as you soar on high?
Even the Olympic gods of old
Had not the power of ones so bold.

O you, whose lives are full of danger,
Whose hearts are always of adventure full,
Do you ever fear the birds of prey?
And are you always revengeful and cool
That into their midst you plough your way
Returning home, victors of the day?

O you, the bravest of all beings,
The human kings of heavenly space,
Some day, when you become stout heroes,

In the age of a better worldly race,
The young generation will realise anew,
'Never have so many owed so much to so few!'

The following article has been submitted by Beryl Cartwright, and is entitled:



I was delighted that the Church A.G.M. agreed to continue to support Water Aid by sending the pennies and 2p offered on a Sunday.

Water Aid transforms lives by improving access to safe water, hygiene and sanitation in the world's poorest communities.

Diarrhoea is the biggest killer of children in Africa. Every day it takes the lives of more children than Aids, malaria, measles combined. It is caused by lack of proper toilets because communities living without them are forced to defecate in the open, exposing vulnerable children to deadly disease. These deaths are preventable by providing safe water and sanitation.

Water Aid has launched a National Campaign 'Dig Toilets not Graves' to raise awareness and help make a difference.

Small change makes big change and helps save lives so, thank you to all those who turn out their coppers in supporting Water Aid.



The following article is a continuation in a series by Rev Paul Hardingham, and is entitled:

What's the Big Idea? An Introduction to the Books of the Old Testament: Judges

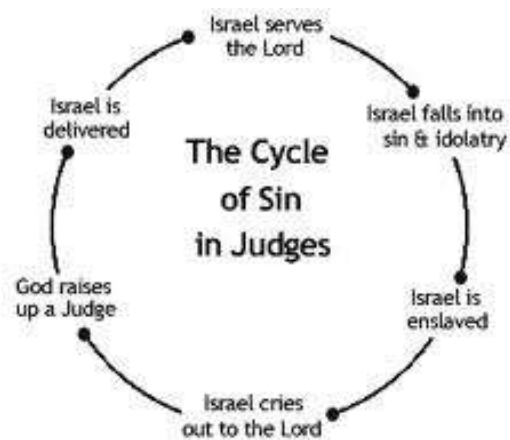
Judges presents us with Israel's dark days following the death of Joshua. A generation grew up who neither knew the LORD or what he had done for his people (2:11). In rejecting God's rule over them, *'every man did what was right in his own eyes'* (17:6, 21:25). This book is a study in the righteousness, faithfulness and loving-kindness of God, as contrasted with a permissive society.

The book takes its name from the *deliverers* or *liberators* that God raised up during these turbulent years. God empowered these judges, both men and women, with his Spirit to deliver the people from oppression and to rule the people. They included Ehud, Deborah, Gideon and his son Abimelech, Jephthah and Samson. The judges operated in the 350 years (1370-1050 BC) between Joshua's death and the beginning of the monarchy.

There is a recurring cycle which is played out throughout the book. The cycle includes apostasy, oppression, penitence and deliverance. As often as the people fell into sin (ie going their own way), God sent an enemy nation to conquer and oppress them. As a result they cried to him for help and God answered their prayers by raising up a deliverer to free them and give them peace.

The saddest words in Judges are those applied to Samson, *'He did not know that the LORD had left him'* (16:20). Apostasy or rejecting God in our lives begins with tolerating those things that are not in harmony with his will and purpose for our lives. The people's toleration of the beliefs and behaviour of their pagan neighbours led to a conformity in life and worship with them. Yet God is presented in Judges as one who watches and waits for his people to turn back to him. He responds with grace and mercy immediately and delivers them.

Of all the judges, Gideon stands out as somebody who was unwilling to compromise with the surrounding culture. Despite his weaknesses, God used him to deliver Israel from the Midianite invaders. When he stepped out in faith for God we read: *'Then the Spirit of the LORD came upon Gideon'*, lit: *'the Spirit clothed himself with Gideon'* (6:34). Here is the evidence of God's grace and faithfulness at work in those who are prepared to trust him, despite the unfaithfulness of his people.



The following has been extracted from Church News Service, and is entitled:

All in the month of: November

350 years ago: 12th Nov 1660 that English writer and preacher John Bunyan was arrested and imprisoned for preaching without a licence. He remained in prison for almost 12 years, as he refused to abstain from preaching. While there, he wrote *Pilgrim's Progress*.

200 years ago: 3rd Nov 1810 that the Italian composer Gioachino Rossini's comic opera 'La cambiale di matrimonio' was performed for the first time, in Venice.

150 years ago: 6th Nov 1860 that Abraham Lincoln was elected 16th President of the United States.

125 years ago: 10th Nov 1885 that Paul Daimler, eldest son of German engineer Gottlieb Daimler, became the world's first motorcyclist when he rode his father's new invention to the next town and back.

100 years ago: 7th Nov 1910 that the first air shipment took place when a Wright Brothers plane flew a shipment of silk from Dayton, Ohio to Columbus, Ohio, for a department store owner.

90 years ago: 15th Nov 1920 that The League of Nations held its first assembly, in Geneva, Switzerland.

Also 90 years ago: 21st Nov 1920 that the Irish War of Independence's 'Bloody Sunday' took place. 31 people were killed in a day of violence that began when the IRA shot dead 14 British soldiers in Dublin. The British then opened fire on a Gaelic football crowd, killing 14 people. Three Irish

prisoners held in Dublin Castle were also killed.

70 years ago: WORLD WAR II 1940

60 years ago: 2nd Nov 1950 that George Bernard Shaw died. The Irish playwright and literary critic, had won the 1925 Nobel Prize for Literature (*Pygmalion*, etc)

50 years ago: 2nd Nov 1960 that a British jury cleared Penguin Books of obscenity for publishing D H Lawrence's novel 'Lady Chatterley's Lover'.

50 years ago: 8th Nov 1960 that John F Kennedy was elected 35th President of the United States.

40 years ago: 10th Nov 1970 that The Great Wall of China was opened to tourists.

30 years ago: 4th Nov 1980 that Ronald Reagan was elected 40th President of the United States.

Also 30 years ago: 21st Nov 1980 that an estimated 83 million Americans watched the TV show 'Dallas' to find out 'Who shot JR' as the answer was finally revealed after eight months.

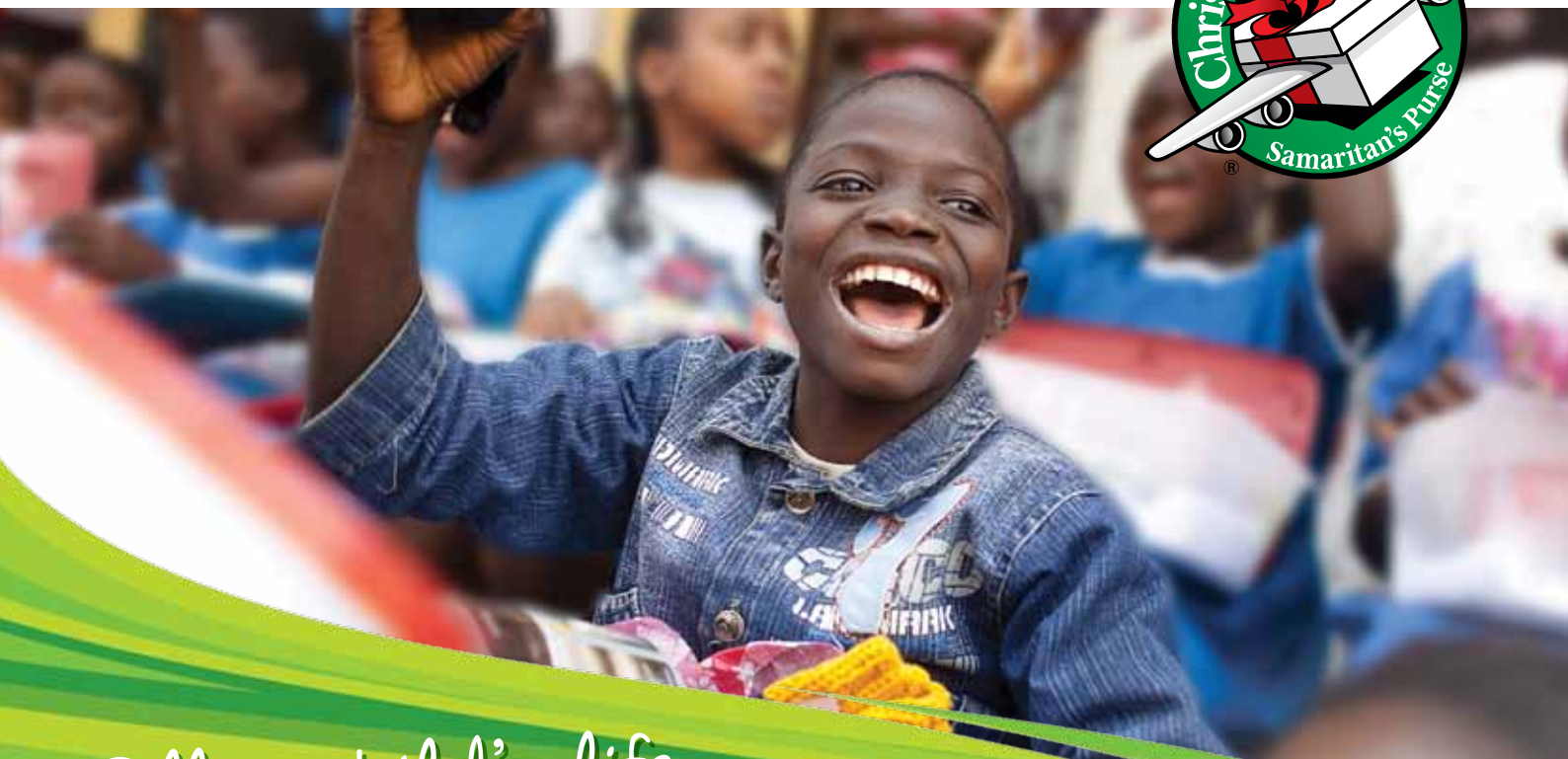
25 years ago: 20th Nov 1985 that Microsoft Windows 1.0 was released.

20 years ago: 12th Nov 1990 that British computer scientist Tim Berners-Lee published a formal proposal for the World Wide Web.

Also 20 years ago: 28th Nov 1990 that British Prime Minister Margaret Thatcher formally resigned.

15 years ago: 20th Nov 1995 that in a frank interview for the BBC, Princess Diana admitted that she had committed adultery, and spoke openly about her separation from the Prince of Wales.

10 years ago: 7th Nov 2000 that George W Bush was elected 43rd President of the United States



Fill a child's life with joy this Christmas

What it's all about...

Operation Christmas Child is the world's largest children's Christmas project, bringing joy into lives of children since 1990. Last year, almost 1.2million shoeboxes filled with gifts and goodies were packed by children and adults in the UK and sent to children who need them most in some of the toughest parts of the world.

Come and share in the power of a simple gift – reminding a child in need that God loves them and they have not been forgotten this Christmas.



From you to a child in need...

What Operation Christmas Child boils down to is a gift, given by you to a child in need. You wrap and pack it, we check and send it, and our in-country partners deliver it. It's that simple.

In the UK, we have an army of dedicated volunteers who give their time freely to ensure your shoeboxes get to where they need to go.

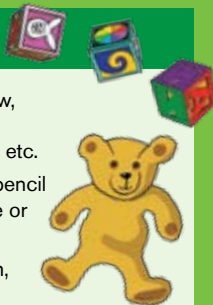
Overseas, we work with local churches and other Christian partners to ensure that your shoeboxes are given to the neediest children, unconditionally and without any obligation. We always give shoeboxes to children based on need, regardless of their background or religious beliefs.

Where appropriate, our local partners will also freely distribute a booklet of Bible stories – including the story of Christmas, the birth of Jesus – to children receiving shoeboxes. As a Christian charity, we would encourage you to pray for the child receiving your shoebox.

What gifts can I include?

Yes please!

- **Toys:** Bear, soft toy, tennis ball, finger puppet, jigsaw, yo-yo, building blocks, small musical instrument. For boys trucks and cars, for girls dolls, clip on earrings, etc.
- **Educational supplies:** Felt pens, pens, pencils, pencil sharpener, eraser, colouring book, notepad, picture or puzzle book, chalk, pencil case, stickers, etc.
- **Hygiene items:** Toothbrush, toothpaste, hairbrush, comb, hair clips, bar of soap, flannel, etc.
- **Other items:** Sweets (sell-by date to be at least March of the following year), gloves, scarf, sunglasses, cap, hat, bangles, necklaces, etc.



All gifts should be new, please include items from each category.

No thanks!

- **No food** especially chocolate. Only exception, non-chocolate sweets.
- **No medicine** or vitamins of any kind.
- **No war related items:** Toy guns, soldiers or knives of any kind.
- **No clothing** other than listed above.
- **No fragile items:** Glass containers, mirrors.
- **No liquids** including blow bubbles, shampoo, bubble bath, toiletry sets or aerosols.
- **No dangerous items:** Sharp objects, scissors or razors.
- **No novels.**
- **Nothing of a political nature.**
- **No hand-knitted stuffed toys without a CE mark.**

ROTAS

WELCOMING TEAM

Oct	03	Jill & Robert McBride
	10	Iris Lindsay & Susan Wass
	17	Nanna Blackman & Theo Howells
	24	Val Obriain & Sharon Watson
	31	Pat & Ben Smith
Nov	07	Beryl & Pip Cartwright
	14	Joan Currie & Irene St Clair
	21	Jill & Robert McBride
	28	Susan Wass & Theo Howells
Dec	05	Iris Lindsay & Sharon Watson



COMMUNION

Oct	03 pm	Jacqui Powlesland & Nanna Blackman
		Preparation Iris Lindsay
	17 am	Elaine Gudem & Chris Esapa
		Judi Holloway & Jacqui Powlesland
		Preparation Beryl Cartwright
Nov	07 pm	Jacqui Powlesland
		Preparation Iris Lindsay
	21 am	Nanna Blackman & Jacqui Powlesland
		Preparation Pat Smith
Dec	05 am	Jacqui Powlesland & Judi Holloway
		Sharon Watson & Elaine Gudem
		Preparation Susan Wass



FLOWERS

Oct	03	Alison Hazell
	10	Joan Currie
	17	Beryl Cartwright
	24	Judi Holloway
	31	Val Obriain
Nov	07	Jill McBride
	14	Alison Hazell
	21	Jacqui Powlesland
	28	Rita Hayes
Dec	05	Joan Currie



COFFEE

Oct	03	Marjorie Lee, Iris Lindsay & Judith Bungey
	10	Sue Birdseye & Linda McCormac
	17	Jill & Robert McBride
	24	Peter Gamston & Gwen Mee
	31	Susan Wass & Irene St Clair



ROTAS

Nov	07	Marjorie Lee, Iris Lindsay & Judith Bungey
	14	No Coffee
	21	Linda McCormac
	28	Church Family Meal
Dec	05	Jill & Robert McBride



REST & CHAT

Oct	07	Iris Lindsay & Joan Currie
	14	Jill & Robert McBride
	21	Jean Stanley, Marina Bowerman & Irene St Clair
	28	Marjorie Lee
Nov	04	Pat Smith
	11	Iris Lindsay & Joan Currie
	18	Jill & Robert McBride
Dec	25	Jean Stanley, Marina Bowerman & Irene St Clair
	02	Marjorie Lee
	09	Pat Smith



Every effort has been made on the rota list to meet individual circumstances. However, please change with someone else if the dates are not convenient for you - Thank



Oct	01	Naomi Boyd	26	Hilary Pratley	
	06	Mark Hazell	27	Jeremy Boyd	
	07	James Hazell	29	Marina Bowerman	
	08	Rita Hayes		Holly Hazell	
		Stephen Hopwood			
	10	Susan Wass			
	11	Michele Tomlin			
	15	Chris Esapa			
	25	Linda McCormac			
	26	Hannah Hayes			
	28	Karen Bruschi			
	Nov	03	Jordan Pinnock-Trotman		
		11	Anneke Schunselaar		
		17	Elaine Gundem		
19		Nanna Blackman			
26		Gavin Suter			
	Ellie Rose Esapa				

A FUNNY!

Beg, Borrow or Steal (BBC2)

Jamie Theakston: Where do you think Cambridge University is?

Contestant: Geography isn't my strong point.

Jamie Theakston: There's a clue in the title.

Contestant: Leicester