

Free

St. Andrew's Church Kildwick

**News and Views from
Kildwick, Farnhill and Cross Hills**

*Available each month from Kildwick Church, Cross Hills Library,
Farnhill Institute, the Health Centre, Thornton's,
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and other local outlets*

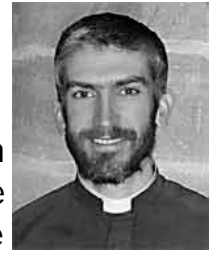
SEPTEMBER 2009

Parish Mission Statement

CALLED TO BE THE BODY OF CHRIST, WE ARE HERE TO SHARE GOD'S LOVE
WITH ALL PEOPLE,
THROUGH OUTREACH AND SERVICE, IN OUR COMMUNITY AND THE WORLD
THROUGH THE POWER OF THE HOLY SPIRIT

Church Website www.kildwick.org.uk

The Vicar's letter.....



Dear friends,

Watching the all too regular scenes of the repatriation of servicemen killed in Afghanistan is, rightly, upsetting. The sight of hundreds of people lining the streets of Wootton Bassett in tribute as the hearses carrying the coffins of dead soldiers drive slowly through the town gives pause for thought. War is indeed an ugly business and the cost is, at times, unbearable.

How we long for the wars and conflicts of the world to cease; how we long for the time when neighbour truly lives in peace alongside neighbour.

The tragedy is that whilst humans are naturally social creatures, we seem to have an innate ability to end up in conflict against each other. Even seemingly good friends can see admiration turns to resentment, love to hate, and friendship to enmity. You will know that this can happen even within families; ironically, perhaps, even the Christian family in the Church is not immune!

Of interest to people, of course, is how to restore harmony and achieve peace when a community finds itself experiencing conflict. The fact that humanity is still at war with itself suggests that we have yet to find the ultimate answer.

Some years ago I read an article titled "The Myth of Redemptive Violence". The writer reminded us how people convince themselves that an act of violence will bring healing, salvation, peace. Some writers have talked about the idea of "sacred violence"; other writers talk about the idea of "the scapegoat".

Now, the problem with scapegoating is not the result – peace is a good thing – but with the method used to achieve it which, perversely, only results in endless cycles of human suffering. This happens because the scapegoaters are able to convince themselves of their own goodness and their victim's guilt, so they are blind to the harm they are doing.

The awfulness of scapegoating is that sometimes a community just needs someone to BE wrong all the time, so they can know they are right. It really doesn't matter if the person is actually guilty or wrong, as long as people agree on it. The community can then act against the scapegoat and feel justified. They can hate, abuse, ridicule, neglect, expel, wound or even kill the scapegoat and actually experience feelings of joy and well-being afterward. To them peace is restored; but it is a false peace and will not last.

So how do you know when you are falling into the trap of scapegoating an innocent victim? Cliques of popularity maintain the peace within their communities by focusing all their resentment outward against the unpopular. The clique never doubts their own goodness and never acknowledges the pain they have caused. Individuals do this, too. I can feel good about myself by hating a celebrity or politician or next door neighbour, feeling at peace with myself at the expense of an unfair attitude toward another.

And how can you stop the cycle? To be sure you are not scapegoating, you must find the courage to honestly listen to the story of those whom you are convinced are guilty or evil. Seeing the suffering that they endure because of your persecution will destroy your ability to scapegoat them. The courage to end scapegoating requires the courage to

admit you were wrong.

From the global to the local, will we find the courage to hear ourselves when we speak dismissively of "them" or "they"? Will we find the courage to stop talking about "them" and "us", as though that they are "wrong" or "bad" or "guilty" and we are, of course, "right" or "good" or "innocent"?

In our families, in our schools, in our villages, in our places of work and, yes, in our local churches, will we find the strength to truly live out the gospel command to "Love your neighbour as yourself"?

Will you? Will I?

May God give us the grace we need. God bless you.

Robin

Heritage Open Days Saturday 12th & Sunday 13th September

St Andrew's Church will be opening its doors to show off its architectural treasures to local people and visitors on 12th and 13th September. The openings form part of Heritage Open Days 2009, a national event co-ordinated by the Civic Trust and part of a European wide initiative, European Heritage Days. The programme is funded and supported by English Heritage.



St Andrew's Church will be open during the following times:

Saturday 12th 10.00am – 5.00pm,

Sunday 13th 12 noon – 5.00pm (services at 8.15am, 10.00am).

On the Saturday from 2.00pm to 4.00pm there will an opportunity to try your hand at bell ringing under the supervision of our own experienced band of ringers.

Refreshments will be available on both days. For more details ring 01535 633307.

Yorkshire Historic Churches Trust Annual Sponsored Ride & Stride, Saturday 12th September



This event is the major fundraising event for the Trust that was established in 1988 and makes grants towards the repair of churches of Christian denominations in Yorkshire.

Help your local church by joining the sponsored ride. The aim is to visit as many churches and chapels as you can on the day. Half the money you raise goes to the Trust and the other half goes to a church of your choice.

You can take part by cycling or walking. It is hoped that a group of cyclists will be taking part this year, leaving St Andrew's to visit Bradley, Cononley, Cross Hills, Sutton, Steeton & Silsden. Please contact Robin Figg (633307) if interested or for more details.

The General Synod of the Church of England: A report of the meeting held 10th – 13th July 2009

July's General Synod was primarily concerned with financial issues, legislation and other governance issues, alongside discussions of The Children's Society's *Good Childhood Inquiry* and ministry with people with learning disabilities.

Finance

The economic downturn provided a challenging context for a debate on Christian Stewardship, after which the Synod commended *Giving for Life*, a report from the National Stewardship Committee, and an accompanying parish guide. The Synod reaffirmed its challenge to church members to give 5 per cent of their after tax income to and through the church, and a similar amount to other work that helps to build God's kingdom.

The Synod heard a presentation by the Clergy Pensions Task Group on the future options for the Clergy Pensions Scheme. Their report forms the basis of a current consultation.

Synod noted the report on the Archbishops' Council's spending priorities for the period 2010-2015; approved the Council's budget for 2010; and considered the annual reports of the Council and the Church Commissioners.

Legislation

Synod revised the draft Ecclesiastical Fees (Amendment) Measure, and approved the Ecclesiastical Offices (Terms of Service) Regulations. It gave final approval for two draft Measures dealing with issues relating to Crown appointments, for a number of changes to the Rules of the Funded Pensions Scheme and the Past Service Scheme, and some detailed changes to the Church Representation Rules. Synod also gave First Consideration to two draft measures consolidating current legislation on pastoral reorganisation and on the care of cathedrals.

Governance

Following debate, a motion from the Bradford Diocesan Synod calling for reductions in the numbers of bishops and other senior clergy was amended to call for a progress report on changes to the pattern of dioceses and episcopal deployment, in light of the re-establishment of the Dioceses Commission. Synod also requested a report on the exercise of senior leadership in the Church, complemented by biblical and theological perspectives.

A Diocesan Synod motion from London, supported by a similar motion from Chelmsford Diocese, expressed concerns about the pastoral implications of the Clergy Discipline Measure. Synod invited a report from the Clergy Discipline Commission on whether there is a case for bringing forward draft legislation to amend the Measure or the Code of Practice.

Proposals from the Constitutions Review Group to replace the existing Boards and Councils and restructure the way in which work is done on behalf of the Archbishops' Council were rejected. The Synod requested revised proposals providing for the fuller participation of elected Synod members.

The Archbishop of Canterbury made a presentation about the recent meeting of the Anglican Communion Council in Jamaica, and answered questions from Synod members.

The Church's ministry and the community

Synod considered a response prepared by the Archbishops' Council's Mission and Public

Affairs Division to The Children's Society's 'A Good Childhood' report . The report before Synod highlighted areas where Christian churches and agencies could offer distinctive responses to the report's findings. In taking note of the report, Synod also carried a motion renewing its commitment to enriching childhood by helping young people to discover the Christian faith.

The Rt Revd Stephen Lowe made a presentation reflecting on his three years' work as Bishop for Urban Life and Faith and answered questions from Synod members.

Synod commended guidelines in 'Opening the Doors: Ministry with People with Learning Disabilities and People on the Autistic Spectrum' for consideration by dioceses and parishes. The report highlights examples of good practice for the inclusion of people with learning disabilities in the life and work of the Church.

There was also a presentation and group work for Synod members on a report from the Council for Christian Unity and the Faith and Order Advisory Group, on the report of the Anglican-Roman Catholic International Commission on Life in Christ.

To find out more go to: www.cofe.anglican.org/about/gensynod

PCC Meeting held on 14th July 2009

The meeting opened with worship led by the vicar.

It was noted that David Lloyd-Brown has resigned from the PCC for personal reasons.

Following the extra PCC meeting held in June it was decided that future meetings should begin 30 minutes earlier to allow for a time of fellowship and social interaction. The meeting scheduled for September will therefore begin at 6.30 pm and will be held in the school, following the practice and positive experience of the last two September meetings.

The PCC was happy to endorse Robin changing his day off from Monday to Thursday from September to accommodate a counselling course he will be attending.

The need to reinstate Maintenance Days to continue the regular upkeep of the church and grounds was agreed. Members have been asked to consider who might be willing to co-ordinate this work.

The PCC agreed to the proposal from the Standing Committee that the heating be used for services during the winter months even with the increased financial costs, as the cold endured last winter without the heating was considered to be untenable.

It was decided that the faculty application for a security post at the Priest Bank Road entrance should be submitted without delay.

The cessation of regular monthly Choral Evensong services was agreed to, and the intention to hold occasional services of Choral Evensong in liaison with neighbouring parishes was noted.

PCC members were asked to consider who may be suitable to take up an appointment of Foundation Governor to the school following Kathryn Morris's resignation. It was also noted that Eleanor Eastwood comes to the end of her term of office next year. Robin will ensure information about the role of Foundation Governor is circulated to all members of the PCC and available for the congregation.

Updates were received from the Treasurer, from the Lang Kirk 21 Steering Group about the current status, and reports were received from the School Foundation Governors, Deanery Synod and the Cross Hills and District Fellowship of Churches.

Tea and Scones

Tea and Scones are served in the Parish Rooms, next to Kildwick Church every Sunday afternoon from 2.30pm until 4.30pm, until the end of September.

A warm welcome awaits our regular and new customers.

If you are able to help by hosting an afternoon, baking scones or church sitting so that our historic church can be open for visitors please sign the list in church or contact Lesley Hudson on 01535 633887

Fellowship & Focus Group

The next meeting of Focus and Fellowship will be on Monday September 14th when we will begin the new season with a Prayer Party.



St Andrew's Kildwick

presents



Gledholt Male Voice Choir.

Saturday 12th September 7.30 pm

This choir is one of the leading choirs based in Huddersfield. The Choir's repertoire varies widely and includes arrangements of popular songs from the Shows as well as traditional male voice items, music from the Opera and religious works.

In aid of the Lang Kirk 21 project.

Tickets available from Forget-Me-Not, Cross Hills, Church or
Lesley Hudson 01535 633887

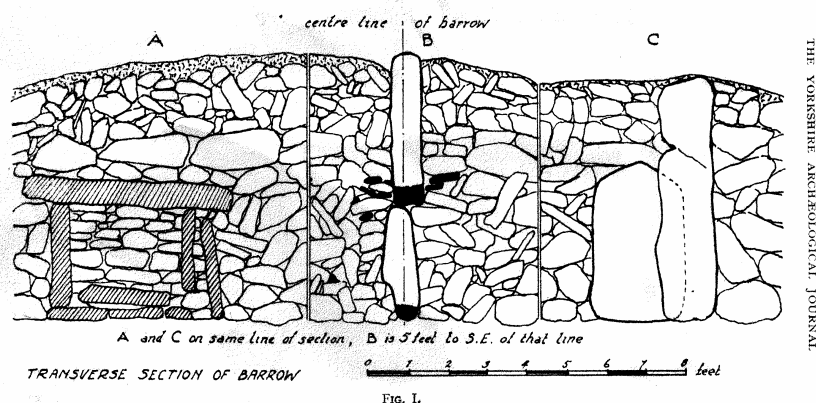


This a paper taken from the Yorkshire Archaeological Society's Journal, Part 134 (vol xxiv, 1939), written by the late Allan Butterfield It was lent to me by Ruth Ward who remembers the excavation taking place.

STRUCTURAL DETAILS OF A LONG BARROW ON BLACK HILL, BRADLEY MOOR,

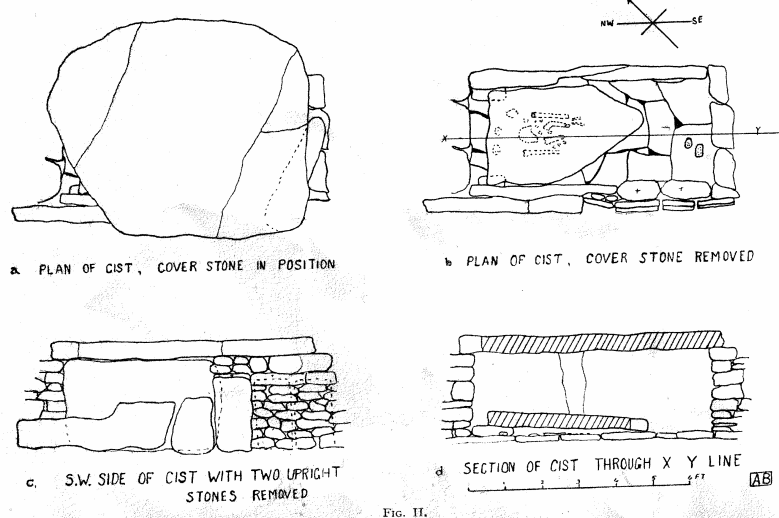
By Allan Butterfield.

In 1908, Mr. J. J. Brigg, of Kildwick Hall, drew attention to a group of barrows on Bradley Moor of which this is one (Bradford Sci. Journal, 1908 pp. 156-8). A further description of this barrow was made by Dr. Raistrick (Yorks. Arch. Journal, xxx, 1931), incorporating evidence provided by my excavations made during that year. As this is the only long barrow that has been recorded on the Pennines, and as its detailed structure incorporates many features of great importance for comparative studies, it has been suggested that further details of these structures should be made available.



In deciding the portion of the barrow to be excavated, I was influenced by the finding of a vertical pillar-like stone, the top just level with the top of the barrow, placed sixty feet from the south-east end, and directly on the centre line. On clearing away surrounding stone, this pillar stone was found to be 3 ft. 6 ins. high and roughly 18 inches by 8 inches in section, the greatest width being placed along the axis of the barrow. The base of this stone and many of the stones adjacent were fire-marked. Its base rested on the top of a second pillar stone of more irregular shape, 2 ft. 6 ins. high and about 8 inches by 4½ inches section. The base and adjacent stones were again fire-burned, while the rest of the material of the barrow was unburned.

The cist with burial was placed north-east of, and parallel to, the axis of the barrow, with its south-east end sixty feet from the end of the barrow, and therefore in direct line with the two pillar stones. The centre of the cist was seven feet from the centre of the vertical stones. The cist was approximately 6 ft. 6 ins. by 3 ft., and covered by a single large stone 7 ft. by 5ft. 10 ins. across the widest part, and varying from six to eight inches thick. The northeast wall of the cist was a single slab on edge, 6 ft. 6 ins. long and from 1ft. 10 ins. to 2ft. 4 ins. deep. The south-west side had a similar



flagstone 3 ft. 10 ins. long and 1 ft. 8 ins. to 2 ft. 4 ins. deep, placed on edge at the west half of the side, the side being completed to the south-east corner by rough walling against which four vertical slabs of stone were placed, their position and size being shown in Fig. II, c. Outside the first large slab a long slab was laid.

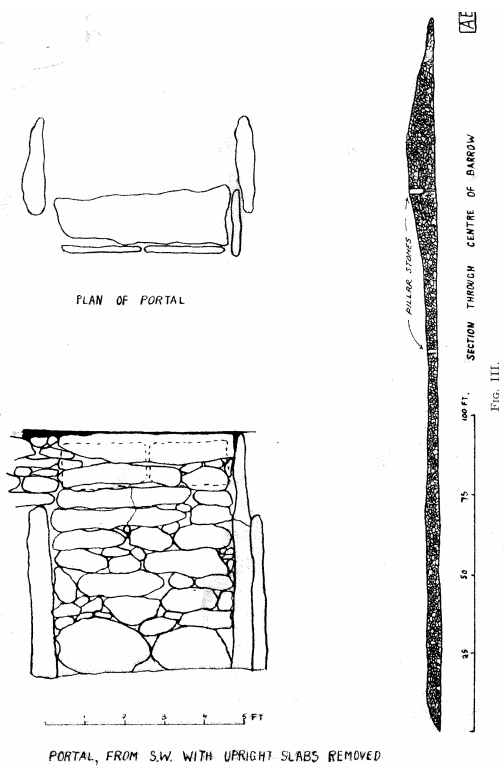
The two ends of the cist were roughly walled. Across the south corner a piece of rough gritstone, 6 ins. thick, was placed as a corbel top-carry a corner of the cover stone (Fig. 2, a). The floor of the Cist was made of thinner flags roughly fitted in the manner of "crazy paving," and at the north-west end was a large slab, square at the north-west end and pointed at the south-east end, approximately 4 ft 6 ins. long and 2 ft. 6 ins. wide (Fig. 2, b). The north-west end was raised from the floor by two small chock stones, 4 ins. thick, the pointed end rested on the floor. In the space under it were the human remains, fragments of a skull and limbs, which were determined by Sir A. Keith (listed in Y.A.J., xxx, 1931, p. 253). Most of the bone fragments in addition to the larger bones were from a human cremation. The following is quoted from Sir Arthur Keith's report: "As to the skeleton found in the cist, it is too imperfect to permit me to say anything of the person's racial characteristics. From the femur one infers that the skeleton is of a man about 5 ft. 4 ins. in stature." Referring to the skull, he says, "It is impossible to articulate these fragments and thus reconstruct the skull because the intermediate parts have weathered away. This skeleton I take to be the primary burial—the one which the stone cist was built to contain. Later, cremated remains were buried in the cist."

Dr. Raistrick also supports the theory that the cremated remains belong to a later period; (late Bronze Age). There is certain evidence which points to the practice of suttee in Europe, which rests upon the authority of Julius Caesar (Brit. Mus. Guide to Ant. of Bronze Age, p. 14, Intro.). It may be that here at Bradley Moor we have evidence of such practice.

Dr. Raistrick also supports the theory that the cremated remains belong to a later period; (late Bronze Age). There is certain evidence which points to the practice of suttee in Europe, which rests upon the authority of Julius Caesar (Brit. Mus. Guide to Ant. of Bronze Age, p. 14, Intro.). It may be that here at Bradley Moor we have evidence of such practice.

A frequent feature of the true long barrows is the portal, or blind passage, a remnant of the true passage entry to the chambered cists of the early passage graves. In the Bradley barrow the portal is formed by three slabs of stone set on edge, only one of which reaches to the surface of the barrow. Two slabs were placed at the south-east side and one at the north-west side of the portal. An interesting feature is the way in which the space between the two sides of the portal had been filled—at the bottom were rough boulders, while towards the top the builders had placed long slabs of stone; on the south-west side of the filling, almost level with the surface the barrow, were two thin slabs set on edge on the opposite side of the filling to the cist. The position of these two slabs strongly suggested an additional sealing, and indeed the whole arrangement of the portal filling was evidence of a ceremonial blocking of the portal, followed by the filling of the space between it and the cist.

In addition to the two pillar stones already described another similar pillar stands forty-nine feet further along the main axis of the barrow, and to the north-east. These pillar stones, with evidence of ceremonial fires at their base, must be regarded as of the



greatest importance in the structures here described. The pillar stones, portal, and cist structure definitely link this barrow with many of the decadent passage grave barrows of later Neolithic time.

In conclusion, I would like to thank Dr Raistrick for help and advice given.

Cutting from a local newspaper undated.

Neolithic Man Sir A. Keith and Farnhill Moor Discoveries

At a meeting of the Cross Hills Naturalists' Society on Saturday evening Mr. A. Butterfield (secretary) read letters he had received from Sir Arthur Keith of the Royal College of Surgeons, on the bones found in the recent discoveries in a barrow on Farnhill Moor. In the first letter Sir Arthur says

Dear Mr Butterfield -In the small box there are a number of bone fragments, most of them but not all, from human cremation. As to the skeleton found in the cist, it is too imperfect for me to say anything of the person's racial characteristics.

1. *Upper part of left femur*
2. *Lower part of left femur. From the femur one infers the skeleton to be that of a man 5 foot 4 inches in stature.*
3. *Right tibia*
4. *Left tibia.*

These are slender bones. The left has been gnawed by a rat or dog.

5. *Hinder part of skull, including parts of occipital and parietal bones.*
6. *The upper part of the forehead (frontal).*
7. *The basal part of the occipital sphenoid bones.*

It is impossible to articulate these fragments because the intermediate parts have weathered away. This skeleton I take to be the primary burial—the one which the stone cist was built to contain. Later, cremated remains were buried in the cist.

Have you evidence as to the date of the cist? The buried bones are very black but whether the black colour is due to fires having been lighted within the cist or not I cannot say. I commend the admirable plans you have prepared of the grave, and I am very sorry not to be able to tell you more of the man who was laid in it so long ago.

Afterwards Mr. Butterfield wrote to Sir. Arthur Keith giving full particulars of the barrow, and in reply sir Arthur wrote on 30th October:-

Dear Mr. Butterfield –that is an interesting fact. I did not know it was a long barrow. The cist is not quite the usual type of chamber found in long barrows of the South, but I know you do find the cist type in the long barrows of the north. You maybe right: the primary burial or burials may be Neolithic – i.e. pre 2000bc, but the cremations, I suspect are later. Anyhow, you must date the barrow on the archaeological evidence, not on the condition of the bones.

Thanks to Ruth Ward for the loan of the paper and to Allan Butterfield for permission to use reproduce it.

BIBLE HISTORY

This is part 1 in a series of articles written by Michael Baumber

NEW TESTAMENT HISTORY



Writing about the New Testament presents a different challenge to the Old or the gap between the two. I am a Christian and, for me, the Old Testament, as a whole, is not part of my religious belief, so I have no compunction in exposing the gross historical distortions that it contains. What reading it does is help me to understand what Jesus was talking about and the attitudes of mind which made it difficult for his hearers to assimilate his ideas. The New Testament, particularly the gospels, is trickier. No one can approach it unbiased because you either accept that Jesus was the Son of God and rose again from the dead or you don't and the basic evidence is not susceptible to historical analysis. For instance if someone were to see and talk to a person he or she believed to be dead, it would be an overwhelming experience but, if they were then to tell others about it who had not had the experience, their listeners would naturally doubt it, because they had not seen or heard the person concerned and would wonder why they had been excluded.

The gospels are really, oral history, not written history, which has pluses and minuses. Mark is thought to be the earliest, written down c62 AD, over thirty years after Jesus' crucifixion. The plus side is that the memories Mark contains are far older and many come from people who actually knew Jesus. Matthew and Luke are based on Mark but contain extra material sometimes known as Q, which is even more contemporary, particularly the sayings. The minus side is that everything is coloured by what has happened since Jesus' death and resurrection. This is particularly true of John, the historicity of which is the subject of considerable doubt. Numerous attempts have been made to try and sort out what is genuinely Jesus and what is simply the traditions of the early church. They have all failed.

This inability to distinguish the Jesus of historical fact from the Jesus of church tradition means that there will be considerable differences of opinion about what really happened so the articles which follow are simply my take on it which you may agree with or not but I hope they will at least make you think about the issues involved. Archbishop Michael Ramsey is on record as saying that what we believe is based on the scriptures, the traditions of the church and a good dose of common sense. It is the task of the historians, I believe, to inject that good dose of common sense by sorting the wheat from the chaff. On the one hand they are natural sceptics and, like doubting Thomas, want to see the evidence for themselves. On the other they are used to adding 1 to 2 and making 4, because they never have enough material. So they do not automatically accept that because there is no scientific or historical proof that a thing happened that it did not do so.

WHEN WAS CHRIST BORN?

Matthew states baldly that Jesus was born 'in the time of King Herod.' (ch.2 v1) There were a number of different Herods but there is general agreement that Matthew's Herod was Herod the Great who died in 4 BC according to our computation. The story of the

visit of the magi suggests that he was still alive at the time of the massacre of the innocents when Jesus was two which pushes the birth back to at least 6 BC. Some writers have associated the story of a star with the appearance of a so called 'bright' star which is seen when one of the planets passes behind another. A conjunction like this of the two biggest, Jupiter and Saturn, took place twice in 6 and 7 BC. For astrologers Jupiter represented a 'king'; and Saturn was particularly associated with the Jews.

Luke does not mention Herod at all. For him Jesus was born during the reign of the Roman emperor Augustus (31 BC - 14 AD), while Quirinius was governor of Syria, when everyone went to his own town to register. (2 vl-3). This can only be a reference to a Roman census but territories ruled by sub-kings like Herod were exempt from the census so it cannot have been during his rule. The most likely time for one was when Herod's son Archelaus was deposed in 6 AD, when the Roman governor of Syria was indeed called Quirinius, which suggests that he was born some 10 years after Herod's death. Luke, however, muddies the water in Chapter 3, when he says that John the Baptist was about 30 years old when he began preaching in the 14th year of the Emperor Tiberius (14-37AD) i.e.28 or possibly 27AD which suggests a date at or around the death of Herod. Luke has already stated that Elizabeth was pregnant with John when Mary told her about Jesus so that gives a similar date for him too.

Neither account is wholly reliable. Matthew's is thought to have been fabricated to fit Old Testament prophecies about the expected messiah.. The magi may well have visited Herod but there is no evidence that it had anything to do with Jesus. Herod was mad in his last years and quite capable of ordering a mass slaughter but Josephus, from whom most of our evidence comes, makes no reference at all to a slaughter of children at Bethlehem. Luke usually sticks more closely to the facts but he is quite capable of massaging them to fit his own ideas. I suspect that the journey to Bethlehem took place, not at his birth, but at the time of the visit to the temple when we are told that he was twelve. If he was twelve in 6 AD he would have been born in 6 BC. Yet we must still be careful, twelve may have been chosen by Luke simply to show that that Jesus was still a child when he disputed with the teachers. Jewish children came of age at 13. All we can say therefore is that Jesus was probably born around the time that Herod died.

Tea and Scones September 27th

Jets

will be serving Tea and Scones on the last Sunday in September.

Last time we did this there was a really good turn out and the children thoroughly enjoyed taking part (well maybe Angus didn't enjoy all that washing up!) Please come and support them.

Offers of baking and gifts for the cake and Bring and Buy stall very welcome.

Proceeds for the Harvest Collection

More details from Lesley 01535 633887



This month's recipes

Fruit Traybake

This is the sort of recipe which is quick and easy to prepare, and is perfect to cater for large family gatherings, coffee mornings and school fetes.

Ingredients

6oz (175 g) soft margarine	8 oz (225 g) self-raising flour
1½ level teaspoons baking powder	6oz (175 g) caster sugar
3 eggs	3 tablespoons milk
8 oz (225 g) currants	

TOPPING

2 level tablespoons demerara sugar

Method.

1. Heat the oven to 350°F, 180°C, gas mark 4
2. Grease and line a roasting tin about 12 x 9 inches (30 x 23cm) with greased greaseproof paper.
3. Measure all the ingredients into a large bowl and beat well together until thoroughly blended.
4. Turn into the tin and level the top out evenly.
5. Bake in the oven for about 20 minutes. Sprinkle the sugar evenly over the top of the cake and continue to cook for a further 15-20 minutes until the cake has shrunk slightly from the sides of the tin and is well risen.
6. Leave to cool in the tin. Cut into 21 pieces to serve.

Makes 21 pieces

Oat Crunch

Ingredients

4ozs margarine
3ozs sugar
4ozs SR flour
1 tea cup oats
3 teaspoons boiling water
1 teaspoon golden syrup
4ozs chopped ginger pieces or cut dried apricots or dates

Method

1. Cream margarine and sugar
 2. Add water and syrup
 3. Add flour and oats, ginger/apricots or dates
 4. Mix well to a stiff dough
 5. Form into walnut sized balls on a baking sheet
 6. Bake gas no 4 for 20 minutes until firm
-

Page of prayer

Prayers for Peace

As the International Day of Peace is on 21st September this month's theme is peace



O God of peace, you know us from before we were formed in our mother's womb. Forgive us when we only have good intentions and do not commit ourselves to concrete action for peace and justice.

O God of justice, you judge our human race with mercy. Forgive us when we allow your image in us to be marred as we remain passive in face of so much violence and exclusion.

O God of love, you have created humankind to be one great family. Forgive our inability to be reconciled with others, both our dear ones and our enemies.

O God of grace, you have given us the gift of speech to be an instrument for change. Forgive us for the times when we have spoken too hastily without thinking of the consequences, or have remained silent out of fear or indifference.

O God of life, you have placed us on this earth to tend and watch over it. Forgive us if we have failed to care for your world, to protect nature, the home you have given us, the home of our ancestors and of our descendants. Help us to promote life and seek peace. Grant that our actions and our words may always promote peace.

Lord, we pray for
Peace for those who weep in silence
Peace for those who cannot speak
Peace when all hope seems to disappear.

In the midst of rage, of violence and disappointment,
In the midst of wars and destruction of the earth,
Lord, show us your light in the darkness.

Lord, we pray for
Peace for those who raise their voices to demand it,
Peace when there are many who do not wish to hear of it,
Peace as we find the way to justice.

Circle me, Lord.
Keep protection near
And danger afar.

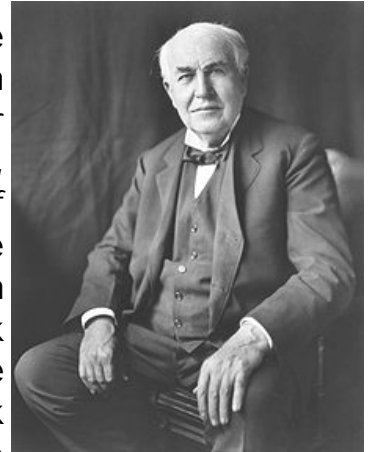
Circle me, Lord
Keep hope within.
Keep doubt without.

Circle me, Lord.
Keep light near
And darkness afar.

Circle me, Lord.
Keep peace within.
Keep evil out.

Isobel's Page

A boy was born in 1847 and as he grew it was thought that he had a very low IQ and his character was described as stubborn and aloof. He burnt down his father's barn and he used very poor grammar. However he loved everything mechanical and this boy, Thomas Edison, rose above a bad start and is considered one of the most prolific inventors in history, developing devices that have greatly influenced life around the world. Frederick Washington Bailey, the son of a white man- whom he never knew- and a black slave, was born in 1817. Escaping from his Maryland plantation he went to New York where he changed his name to Frederick Douglass. He became one of the foremost leaders of the abolitionist movement which fought to end slavery and was one of the 19th century's staunchest advocates of equal rights. He came to Leeds and delivered a long and eloquent address in December 1846.



It could be said that although these two men had faced incredible adversity they went on to succeed in life and the world as we know it today would have been very different if they had not.

In the last publication of 'The Bridge' I wrote about journeys. Recently I had the privilege of interviewing a gentleman- who is quite agreeable for me to share his story with you- whose journey through his early life had been anything but easy. However he, like Edison and Douglass, had risen above his own adversity and he had no bitterness, held a strong Christian faith and had striven to help those he considered less fortunate than himself. He told me that his mother, at his birth, had left him and some of his siblings in a workhouse and later he was sent to an orphanage where life was very harsh. Most of us will be familiar with the writings of the Victorian authors describing austere and cruel conditions in schools and orphanages at that time. I have read about Mr Gradgrind's school in Dickens' 'Hard Times' where children had no names but were referred to as numbers but it seemed hard to conceive that the man I was talking with had been always referred to as 'Boy 42'.

In 'Jane Eyre' Jane, when at Lowood school, is sickened by the burnt porridge and the fatty rancid meat served up at mealtimes and she describes how the ice in the bowl, in the dormitory, had to be broken up in the morning, before the water could be used for washing and the gentleman told me that, at the orphanage where he had lived, it was quite usual for the mouths of the children to be left sore and bleeding after eating porridge in which the husks had not been removed and he too had often to break huge icicles, which had formed during the night, from the insides of the dormitory windows. He went on to describe how three people shared a bath and the mattresses were filled with straw and carbolic soap was used for everything -even cleaning teeth. Beatings and canings were delivered frequently by those who were supposed to care for these children and he showed me the scar left from an injury caused when one of the so called carers had thrown one of his clogs (regulation footwear) at him and he had received a cut to the head. The blood refused to be staunched and it was unavoidable that he was taken to a hospital for attention where the incident was put down to him fighting with another boy! At Christmas time some of the other residents had contact with their families but he, having no such, was put into another room and given a piece of wood with a battleship

drawn on it as a Christmas present. This was put up on a shelf and brought out as his present for the next Christmas.. At the age of fourteen- unable to read or write- the main instruction he had received was religious- it was thought that he was old enough to leave the orphanage and become independent in lodgings in a big city. He was taken to the station with a knapsack on his back containing, surprisingly, a bar of scented soap Many, unused to the outside world and finding new found freedom for the first time, could easily have gone down a slippery slope but in this case it did not happen. He joined the army, learnt to read and write and later had a very successful career in the police force, working on many well known, notorious, murder investigations. During his enfolded life he had always had the wish to know more about his background and his parents and he has subsequently met up with some of his siblings and discovered family he never knew he had. He was reunited with his mother on her death bed. How tragic and poignant her words to her son were then-

“ I couldn’t afford to love you”

He went on to have a son of his own of whom he is justifiably proud, he having had a university education, has several degrees and is now a Church of Scotland minister. This man- the boy who had been called sly and devious in the orphanage- has received an honour from the Queen. I asked if this was in connection with his work with the police force but the simple unexpected answer came back-“ No, I worked with tramps.”

He, who had suffered hardships and cruelties many of us will only have read about in fiction, had the compassion and love in his heart to know that misfortune can happen to anyone and he had opened his home over many years to those who were homeless and down on their luck- a home where there was always a kind welcome, a good meal and a stock of clean underwear and socks always available.

What a wonderful undertaking by someone who had had such a bad start but who had risen above it and I felt very moved when he said that he had often wondered, out of all the many unfortunate people he had helped, which one of them was Christ. I myself feel that perhaps they all were.

‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did it for me.’ – Matthew 25- verse 40.

It is not often that I am lucky enough to talk with such a man and two things he said I will always remember:-

*“When you see someone not wearing a smile- give them one.” and
“You can’t help your past but you can help the future.”*

We live in a world that needs genuine acts of mercy to ‘ the least of these my brothers’- to those who are considered insignificant by society- to those who are neglected and abused- to those who can’t speak for themselves. The man I interviewed, by showing mercy to others, had become as Christ to those he had helped and in turn they had been as Christ to him. What a wonderful testimony for anyone.

Regular Events at Kildwick

Monday 1.30 pm	2 Ryecroft Road Glusburn	Informal Bible study and fellowship, all welcome
Tuesday 10-11.30	Chuffs (Not in school holidays)	Fun for pre-school children and their grown-ups!
Tuesday 7.30 pm-8.30 pm	Choir practice	In Parish Rooms
Wednesdays from 10.00 am	NottheKnot Group downstairs in Parish Rooms	Stitching and fellowship group.
Wednesday 6-30-7.30 pm	Jets in Parish Rooms (Not in school holidays)	School children's group
7.30 pm	Bellringing	
Thursday 2 pm	Open House in Parish Rooms	Refreshments and items for sale



September

Thu 3 rd	7.30pm	Prayers for the Parish (Parish Rooms)
Tue 8 th	7.00pm	PCC meeting (Parish Rooms)
Sat 12 th	7.30pm	Concert by Gledholt Male Voice Choir
Mon 14 th	7.30pm	Focus & Fellowship Group (Parish Rooms)
Sun 27 th		Back to Church Sunday
Sun 27 th	2.30 – 4-30pm	Jets children serving Tea and Scones (Parish Rooms)

October

Thu 1 st	7.30pm	Prayers for the Parish (Parish Rooms)
Fri 2 nd	6.30pm	CDFC Harvest Supper (St Peter's Methodist Church)
Sun 4 th	10.00am	Harvest Festival Family Communion service
Sun 18 th	10.30am	CDFC United Service for One World Week (Baptist Church)
Tues 20 th	10.30am	Worship Task Group meeting (13 Park Road)
Sun 20 th		Bible Sunday

November

Sun 1 st		All Saints Sunday
Tue 10 th	6.30pm	PCC meeting (Parish Rooms)
Sun 29 th		Advent Sunday

Services at Kildwick

Morning Prayer is said Tuesday-Friday at 7.30am

Evening Prayer is said Tuesday-Friday at 4.45pm

Mid week Eucharist on Wednesday at 9.15am.

06/09/09	8.15 am	Holy Communion
Thirteenth Sunday	10 am	Family Eucharist with Baptisms
after Trinity		
13/09/09	8.15 am	Holy Communion
Fourteenth Sunday	10 am	Sung Eucharist
20/09/09	8.15 am	Holy Communion
Fifteenth Sunday after	10 am	Sung Eucharist with prayers for healing
Trinity		
27/09/09	8.15 am	Holy Communion
Sixteenth Sunday	10 am	Sung Eucharist. Back to Church Sunday
after Trinity		
Back to Church		
Sunday		

FROM THE REGISTERS

Weddings

Saturday 25th July Martin Kerr & Rachel Hainsworth, of Hartley Street, Glusburn

Friday 7th August Oliver Barrett & Natalie Geldard, of Curlew Court, Steeton

Memorial Service

Thursday 2nd July Irvine Butterfield of Dundee, Scotland and formerly of Farnhill

Burial of Cremated Remains

Saturday 25th July Muriel Henderson, formerly of Kirkgate, Kildwick

Women's Institute News



Glusburn and Cross Hills WI - July and August Meetings

Our meeting on 7th July took the form of a trip to Markenfield Hall. We were fortunate in having a fine evening for our visit. Markenfield is "off the beaten track" and has been a working tenant farm most of its life. As a result it has not been "improved" over the centuries as have most great houses. It is the oldest continuously occupied house in England. This makes it particularly original and interesting. We were shown the house by a charming guide, a friend of the present owners, who has a very full knowledge of the history of the house and the family. The moat and its resident pair of black swans were much admired. After this most satisfying visit we stopped on our way home to enjoy a lovely home made supper at the Millstones. This was a most successful outing.

At the meeting on 4th August our speaker was Julie Clarke, who told us about the "Joys and Sorrows of B & B". She took us from her first decision, against her husband's inclinations, to open a B & B in their remote farmhouse to the present day, when she cooks dinner as well as breakfast for a large and international group of regular visitors. Her account was warm and often humorous and provided a very entertaining evening.

Our next meeting will be on 1st September, when our speaker will be Nicola Down, her subject "Slow Boat to China". Visitors and new members are always welcome.

Pam Brown

Kildwick and Farnhill WI July Meeting

A talk by Michelle Horton from Duttons for Buttons was held at the home of Margaret Berry. This was an enjoyable evening illustrated by examples of all kinds of buttons from Michelle's collection. Two of the five guests won raffle prizes, one of which was an extra large wooden button donated by the speaker.

August's meeting was a conducted ramble around Bradley and ended with supper at Pat Kirkpatrick's.

Enga Preston



**WE NEED BELLRINGERS
NOW!**

**EXPERT TUITION
PROVIDED**

01535 655441

Harvest Festival Celebration

Join us for our Harvest Festival services
on **Sunday 4th October** as follows:

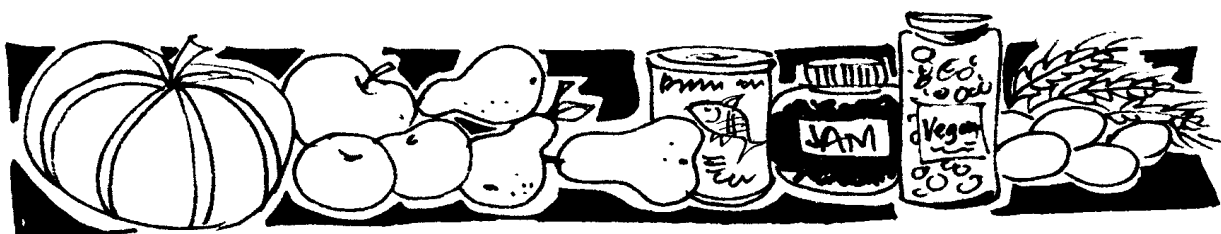
8.15am Holy Communion

10.00am All Age/Family Communion Service -
to be followed by auction of produce



Why not also join us for a
Cross Hills & District Fellowship of Churches
Harvest Supper
at St Peter's Methodist Church
on **Friday 2nd October**.

Look out for details of how to book.



Church Rotas

06/09/09 Thirteenth Sunday after Trinity	1 st Reading 2 nd Reading Gospel	Isaiah 35.4-7a James 2.1-10(11-13)14-17 Mark 7.24-37	1 or 2 Readings to be arranged separately
13/09/09 Fourteenth Sunday after Trinity	1 st Reading 2 nd Reading Gospel	Isaiah 50.4-9a James 3.1-12 Mark 8.27-38	Lesley Hudson Glyn Evans John Hudson
20/09/09 Fifteenth Sunday after Trinity	1 st Reading 2 nd Reading Gospel	Jeremiah 11.18-20 James 3.13 - 4.3,7-8a Mark 9.30-37	Pam Brown Marie Stinson Michael Baumber
27/09/09 Sixteenth Sunday after Trinity	1 st Reading 2 nd Reading Gospel	Numbers 11.4-6,10-16,24-29 James 5.13-20 Mark 9.38-50	Stephen Westcott Lesley Bannister Barry Houghton

Date	Sidesperson	Intercessor	Communion
06/09/09 Thirteenth Sunday after	Joan Houghton Barry Houghton Libba Utley		
13/09/09 Fourteenth Sunday after Trinity	David Baxter Pam Brown Marie Stinson Peter McNeill	Lesley Hudson	
20/09/09 Fifteenth Sunday after Trinity	Christine Anderton Ann Mosley June Whitaker	Sue Hargreaves	
27/09/09 Sixteenth Sunday after	Eleanor Eastwood Dorothy Ward Christine Hutchinson	Isobel Stirk	

Flowers		Church Cleaning
6th 13th	Mrs Whitley Mrs Hutton	September: Lesley Hudson, Libba Utley, Christine Anderton
20th 27th	Mrs Stirk Mrs Hutchinson/mrs Tillotson	October: Rosie Hargreaves, Sylvia Ackroyd Helen Hulley,
Brass Cleaning: September		John and Dorothy Ward

Cross Hill Naturalists' Society (Founded 1904)

Meetings are held at St. Peter's church, Cross Hills on Saturdays at 7pm.
The Microscope Group meets at the Senior Citizen Centre, Sutton in Craven on the
second Thursday of the month at 6.45 pm

WINTER PROGRAMME 2009-2010

October

- 10th Flora and Fauna from Anglesey to Walney. J.Charles Owen
- 24th Save our Birds of Prey. David Tomkins

November

- 7th Cave Research in Littondale. David Hodgson
- 21st Small is Beautiful. David Smith FRPS

December

- 5th Christmas Supper Evening
- 16th The Wildside of the Yorkshire Dales. Dr. T. Thorn

January 2010

- 30th Sustainability - Zero Footprint Living. David Rhodes

February

- 13th AGM followed by members' evening
- 27th Seafood through the Centuries. Prof. C. Roberts

March

- 13th Mar. Alpines through an Artist's Eye. Rosemary Cox.

New members and visitors welcome at all meetings.
Visit the Society's website for more details and contacts.

www.crosshillsnats.com

email www.crosshillsnats@aol.com

Rainbow T'ai Chi classes

KILDWICK Parish Rooms
Thursday evenings 7.30 -
9.00pm

Autumn term 2009

10th September - 8th October

5th November - 17th December



**Advertise your business here
This size costs only £35 for 1
year**

**Tel Lesley Hudson on
01535 633887**

**Or email
lesley.hudson@kildwick.org.uk
For more details**



GLUSBURN INSTITUTE

'Community & Arts'

, Colne Rd, Glusburn, Keighley, W. Yorkshire, BD20 8PJ

Tel: 01535 630223

Email: info@glusburninstitute.org.uk



**3rd, 4th, and 5th of September
2009**

**Performed by Actors and Students
from the local area, including the
students of the
Glusburn Theatre School.**

**This high-energy, up-beat show is great
fun for anyone who enjoys a good laugh,
and a thrill at the same time. The ups and down of Oliver's
travels will leave you wanting to see more!**

***Showings start at 7:00pm
Saturday 5th- 2:00pm and 7:00pm***

*The story of an orphaned workhouse boy making his way across the country
to find his true home. This heart-felt tale leads Oliver into more trouble than he
can know. He runs into some odd characters who try to help him on his way
and have some good laughs too, but some not so friendly. Can he
trust anyone to help him out of the world he now finds himself in? Can he
escape the grasp of the evil Bill Sykes.*

**Tickets start from £6.00 and are on sale at Forget-me-not, Cross
Hills**

**Or you can book by telephone by phoning Glusburn Institute,
Colne Road, Glusburn, on -01535 630223**

Reg. Charity No: 510727

This year we all went MAD at holiday in Kildwick Church!



Thirty or so children and adults had an exciting time finding out about who WENT MAD in the Bible.



- ♦ **Day one Noah went Bananas!** People thought that Noah was mad to build an Ark in the middle of the desert. But Noah had listened to God and did what He asked. God promised that he would never flood the world again, but there are still areas of the planet where having too much water or not enough is a big problem. We heard about **Champa** in Bangladesh and how her home was washed away by floods but Christian Aid is helping her and others like her get clean fresh water and sanitation as well as helping rebuild their homes with better flood defences.
- ♦ **Day two Joseph was in Dreamland!** Pharaoh had some weird dreams about thin cows eating fat ones and Joseph was able to use his gift to interpret the meaning of the dream and save Egypt from famine. **Walter** is 12 and he lives high up in the mountains in Bolivia. He has to work in the fields growing potatoes for his family. They eat very few vegetables and a local organisation called CIPE is providing him with materials to build a greenhouse so he can grow more - especially onions!
- ♦ **Day three Esther went Mad!** Many people thought Esther was mad to go to the King with her request but, in fact, she was being incredibly brave in an effort to prevent her people from being attacked. **Eduardo** is 12 and comes from Angola. Until the war ended he lived in the forest with his family. They had to always run and hid to avoid the soldiers. Their village school had been destroyed and he has to have lessons outside. Now they are rebuilding their homes and the school with the help of a local organisation sponsored by Christian Aid.
- ♦ **Day four Two friends go loopy!** The crowd in the house couldn't believe there eyes when they saw the roof being taken apart and a man being lowered through the hole. **Feron** is 11 and lives in Zambia. Her Mum died and her Dad left her and her brothers and sisters to look after themselves. She sometimes doesn't get enough to eat and feels ill so she cannot walk to school or church. Her brothers have been helped by a group called CHEP, a sort of local bank, who lend money to help those in difficulty. They have bought a camera and make money selling the photos. This means Feron gets two meals a day and can go to school
- ♦ ~~**A load of gobbledegook!** At our last session on Thursday tea time we heard how~~ some people thought the disciples had been drinking and were speaking a load of gobbledegook at the festival, but God had appeared and touched the disciple in a dramatic way. **Bianka** is 6 and lives in Guatemala in one of the very poor neighbourhoods. Christian Aid has helped to organise a group that holds carnivals and art classes for people like **Bianka**. She loves to dress up and join in the parades and learn stilt walking and juggling!
- ♦ Our Holiday Club is going to make a difference—we are going to spend the money we collected at the Tea Party to buy toilets and water taps for people in the countries we have been learning about. We have **GONE MAD** and **WE WILL MAKE A DIFFERENCE!**



Learn
encourage
act
pray

into mission




Thursday 10th September at 10 am
In the Parish Rooms

We meet again to explore in more depth the work
of the mission agencies. Please do join us



BARNABAS FUND
...hope and aid for the persecuted church



FARNHILL PARISH COUNCIL

The meeting of Farnhill Parish Council was held on the 2nd July 2009 in Kildwick/Farnhill Institute. The meeting was chaired by Counc. D Atkinson. Six members of the council were present, plus CDC Reps Councs. M Wheeler & P Fairbank, NYCC Rep P Mulligan and two members of the public.

The minutes of the meetings held on the 7th May & 4th June were proposed, seconded and signed as a correct record by the Vice Chairman.

Two members of the public expressed concerns about the speed of traffic traveling along Main Street from the bottom of Grange Road to Bradley Road. They stated that the issue was not of traffic sticking to the 30mph limit, but that the speed limit was too high and should be reduced to 20mph with some road narrowing to slow the traffic down. They reported that it was a particularly vulnerable area which had seen lots of accidents, some of them only being minor incidents which do not get reported.

The Parish Council suggested that it would be a good idea for them to supply a questionnaire for locals in the immediate area where they can state their concerns and to start a petition of signatures. They agreed to do this for the next Council meeting. In the meantime Clerk to write to NYCC Highways & NY Police to ask if they have any updates on traffic calming or speed reducing schemes for the area.

Clerk to contact NYCC Highways regarding issues on the A629. Concerns expressed were the need for speed restrictions from Kildwick Roundabout to Cononly Lane end, a pelican crossing by the new bus stop and a low noise road surface or some screening to reduce

tyre noise. Also to ask how the money which was transferred over to NYCC from Highways when the road was de-trunked has been used.

A request made to NYCC to replace the top of a sign on Main Street was refused on the grounds that they no longer provide village name plates. Clerk to advise them that the missing sign was a triangular sign warning of people walking in the road.

NY Police have written to the Parish Council asking for their support for a 'Volunteer and multi-agency community speed watch' scheme. The scheme would involve an officer (either a Police Officer or Community Support Officer) operating a speed detection device (speed gun) together with a member of the local parish or suitable volunteers at an agreed location. To get the scheme off the ground funding would have to be found for a speed gun to be kept at Crosshills for use in South Craven and they would like a contribution from Parish Councils. Clerk to reply that the Parish Council would support the scheme in principle and would consider a contribution if the scheme goes ahead.

A reply was received from NYCC regarding a request to cut the grass verges on Main Street. They state that High Main Street & Grange Road are on their rota for grass verge cutting (being a C road) and will be carried out in July, but not the rest of Main Street. They have said that due to rapid growth of the verges this year they have employed an extra person to carry out strimming work and they will cut the remainder of Main Street this time as a one off. Clerk to ask them if a member of the Parish Council could carry out the trimming on a more regular basis.

The Clerk presented a draft copy of Financial Regulations, which were approved by the Council after a few alterations. Clerk to amend for next meeting to be adopted by the Council.

The usual checks have been carried out at the Play Area and no problems reported. Counc R Bramley thanked Counc M Scarffe for cutting the grass in his absence.

The old concrete pole has now been removed from Newby Road but the new lamp has not been shortened. It appears the engineers were not allowed to shorten the pole by 1 metre. Clerk to confirm with Peter Ball if this is correct. A meeting has been arranged with Paul Gilmore NY Street Lighting Officer to discuss the standard of lighting required to enable NYCC to take over the responsibility of the lights. A decision will then be made on the new light for Starkey Lane.

Counc D Atkinson filled in an application form to British Waterways to register the Parish Council through their volunteer group process to enable the Parish Council to cut the grass on the canal side adjacent to Redmans Bridge. Unfortunately it was turned down because the Parish Council do not have a Health & Safety Policy. In the meantime Clerk to inform British Waterways that the Contractor has cut the grass on the towpath but not done the land in question.

Dr Canaway the botanic expert who has been overseeing the project at the Arbour has applied to Yorkshire Wildlife Trust for funding on behalf of the Parish Council. He has also advised that trimming the two trees at Arbour top would only encourage more growth and would spoil the shape of the trees. He recommended cutting the trees down and allowing two smaller trees behind them to grow. Clerk to apply for planning permission to CDC to have them cut down.

It has been confirmed by NYCC that the footpath in question at lower Arbour is not a

public footpath and can therefore be moved. Clerk to get two estimates for the work required.

A request for a dog bin for Lower Arbour has been refused by CDC. After inspecting the location and finding very little dog waste and because there is a bin at the top of the Arbour and one just down the road they did not think it necessary. CDC Counc P Fairbank to make further enquiries.

Seargent Scott cannot find anything specific regarding cyclists using the public footpaths on Farnhill Moor in relation to prevention or prosecution, but has passed on the information to NYCC Public Works who will log the details and discuss putting up signs or stiles to deter.

Charlesworth Wood & Brown cannot find any relevant legal information regarding responsibility for maintenance or liability of seats owned by the Parish Council, but placed on private land. However they recommend that if the seats are in a dangerous state then the Parish Council should either mend them, replace them or remove them. Clerk to get estimates for a new seat for Crag Top. Counc R Bramley kindly offered to replace the wood on the seat at the Arbour and the seat at the top of Main Street.

The Parish Council agreed that C. D Atkinson in liason with Counc. M Scarffe prepare a health & safety policy in order to enable the Parish Council to undertake volunteer maintenance work.

Clerk to respond with the Parish Councils views on the proposals to alter the arrangements for the domestic waste collection, stating that the parish Council do not agree with the proposals.

NYCC provided an explanation of how the gulleys are cleaned in response to the request from the Council. NYCC also provided an explanation of the drainage work that had been carried out on the A629. Clerk to report that in the recent flash floods the A629 had been flooded, so further work is required.

CDC Rep Counc P Fairbank gave reports on the trade waste collection proposals and concessionary bus fares.

CDC Rep Counc M Wheeler gave reports on the review of CDC's Financial Services, Affordable Housing & Re-cycling.

NYCC Rep Counc P Mulligan was welcomed by the Council as the new NYCC District Representative . He reported that he had been to several committee meetings and still trying to get to know people.

**DATE OF NEXT MEETING THURSDAY 3rd SEPTEMBER 2009
IN KILDWICK/FARNHILL INSTITUTE AT 7.30PM
All members of the village are welcome to attend.**



September 29 Michael, Gabriel and Raphael

In the Bible, angels are messengers from God. The word 'angel' comes from the Greek word for a messenger and it appears hundreds of times in the Bible. But the only angels whose names we know are Michael, Gabriel and Raphael who are archangels, captains among the angels. Each of these three has a different task: Michael protects; Gabriel announces; Raphael guides.

In the New Testament, in the book of Revelation, Michael leads God's armies to final victory over the forces of evil and in the Old Testament he is in the book of Daniel, defending Israel against its enemies.

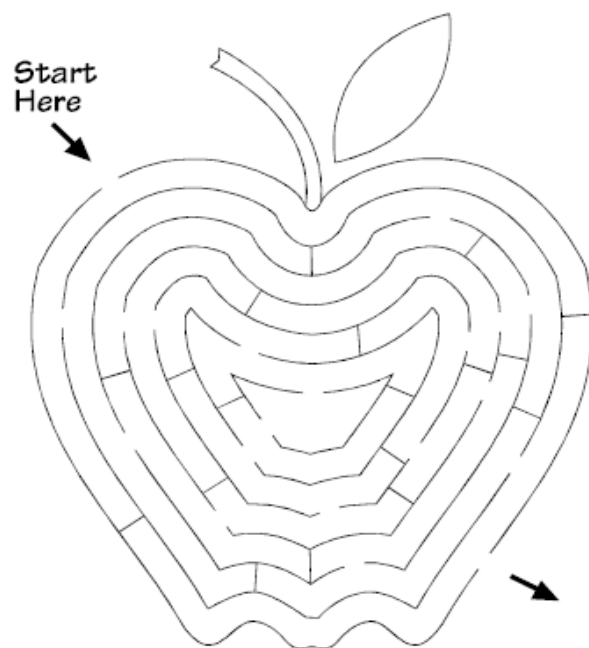
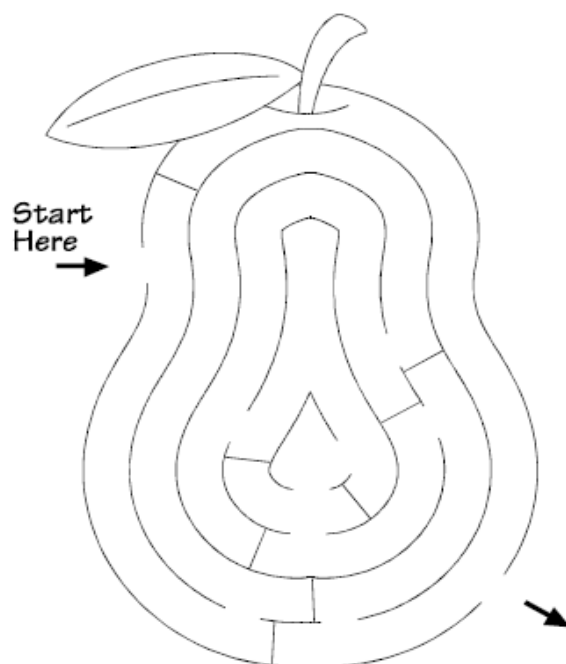


Gabriel is best known for his appearing to a young Jewish girl named Mary to tell her that she will give birth to Jesus.

Raphael is in the Old Testament story of Tobit where he guides Tobit's son Tobiah.

HARVEST PUZZLE

Can you find your way through these two fruit mazes?



What kind of nuts sneeze the most?

Cashews.

What's a vampire's favourite fruit?

Nectarine.

back page

A reader visiting Cumbria went to an organ recital and was intrigued to hear that details of further musical events could be found on the CHURCHWARDENS CHEST.



© CHRISTIAN CRACKERS THROUGHOUT THE YEAR by Phil Mason, published by Monarch

swap and shop

Why not sell your unwanted items here **FREE**.
Contact Lesley on 01535 633887 or email lesley.hudson@kildwick.org.uk

Has nobody got anything to sell! Have a good clear out for next month!!
