



Ryburn
BENEFICE

Connected

September 2021

The Churches of:
St Luke's Norland
St Peter's Sowerby
St Mary's
Cottonstones



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Church Services

Sunday worship services in our Churches have resumed, subject to the latest Covid-19 recommendations. We are now following a policy of leaving it to the individual with regard to mask wearing and social distancing. Sanitisers are available and use encouraged at the entry to the buildings. Congregational singing and refreshments after the service have resumed. Respect for each other's choices is our guiding principle as we welcome, greet and share worship with one another again.

Normal Sunday Worship times:

10am St Peter's Sowerby

11.30am 1st Sunday of the month, St Mary's Cottonstones

3,30pm St Luke's, Norland.

Social Events:

Community Café Sowerby 9am-1pm Saturdays, St Peter's Centre

Hub Café St Luke's Norland 10am-3pm 3rd Saturday of the month

Heritage Open day St Peter's Church 11th-12th Sept. 11am-3pm

Don't forget to look us up on the web & Facebook

www.ryburnbenefice.org



SaintPeter's Church Sowerby

Vicar: Revd Jeanette Roberts tel 01422 646 371

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Quotes

Never futile is the work of the church, for it is a product not of the mind of man but of the sovereign grace of God. – *William Hendriksen*

The church is the only society in the world that never loses any of its members, even by death.

From the pulpit ...

It is an uncomfortable experience listening to the news these days. On the one hand we have the benefit of receiving instantaneous news on situations in far flung parts of the world, on the other hand we experience the inability to help in any way. We feel horrified at what they are going through, but at the same time utterly helpless.

Perhaps you, like me, have reeled at the events in the news over the last few weeks.

It is all made so close and personal. These stories of heartbreak are devastating to hear. Our hearts can only break so many times, particularly where young children are involved. There is only so much we can take without finding some way to cope or shield ourselves or somehow find meaning in it all.

Some just switch off the news and the media to regain a sense of perspective. Others find practical ways of giving some sort of support, however small that brings relief to someone in some way. Others react angrily, shifting the burden on to others in the blame game. Trying to find a scapegoat seems a daily media preoccupation. Woe betide the person in government who dares to take a day off, or ignores a single email for help amongst the many that daily arrive in their inbox. Much is asked and much expected from our leaders, expectations impossible to fulfil. We may feel angry at failures in government. But we as a community voted them in. They are only human. We are only human.

What can we say to all this, we who believe that Jesus Christ is King and Lord above all and who will come eventually to restore all things and bring in a new heaven and a new earth? Does our faith have anything at all to say about our life as we live it today? Or is it completely irrelevant? A world with mobile phones, Facebook, Pinterest Google, and drone warfare is so different from the time of Christ. What can the bible possibly have to say?

If we think it through, is it all so very different from what has always gone on? There are some universal challenges and responses that have resonated throughout our history. The details may change but the underlying principles remain the same. Principles to do with finding a right balance between the desires of the wealthy and powerful to

acquire more wealth and power, and justice and entitlement for the minorities so that they don't get less and less: the poor, the widow, the orphans, the refugees, the differently abled, or maybe, just those different from us. Principles that strive to balance justice and the right ways of doing things with compassion and mercy.

How did Jesus respond?

But I say, love your enemies and pray for those who persecute you ‘

Matthew 5. 44

‘do good to those who hurt you’ Luke 6,27.

Why?

For if you forgive other people when they sin against you, your heavenly Father will also forgive you. Matthew 6.14

As the distance between us in the world grows smaller and smaller due to web-based communication, so the need is ever greater to overcome fear and aggression and a dislike of differentness, and seek ways of peace and hope.

Christ then as now still speaks today, through such people as Lily Ebert, a survivor of the holocaust. In her recently published book ‘Lily’s Promise’ on surviving the holocaust, she says that her promise to herself was to survive, so as to tell the world, “no one person is worth more than anyone else.”

All are of equal value as people, and all deserve equal respect.

I suppose for me the realisation is that there is no way we can do all this on our own. Jesus demonstrated God’s continuing and abiding love and forgiveness for us on the cross, to show us new ways to be, but also sent his Holy Spirit in order to help us in how to do it, how to live well in community with others. We can’t solve all the world’s problems. We can’t do it. Humans don’t have the resources to resolve it all. But God does. Faith says, trust him for that.

Well, I like you am a work in progress. None of us gets it right all the time or most of the time. Certainly not me, so take from these words of mine all that builds you up and encourages you, and forgive the rest, and may God’s grace be with you. Lesley E.

Hello God ...

Sheep's Tale

(Luke 15:1-7)

I didn't know I was lost,
Just thought I'd try a new path,
Walk a different way for a while.
After all, the rest of the flock
Seemed so comfortable, so sure of
themselves.
I'd sometimes felt alone
Even with the ninety-nine all around me.
Then there was my voice – always one
bleat behind,
And just because I sat behind that
particular bush
Where the ewes always congregate,
I got pushed to the edge of the flock.
So, yes, I'd strayed a bit,
But I wouldn't say I was lost exactly,
Just wandering.

That was until night fell,
And I fell
Deep into danger,
Far from the flock,
Lonely and yes, lost now
And wanting so much to go home,
Not knowing how,
Needing help,
And the night so dark.

Then out of darkness
His voice of light,



Searching,
His arms of rescue,
Saving,

His heart of love,
Rejoicing
Because He found me,
My Shepherd.

He came to look
For *me*.

By Daphne Kitching



A prayer for Afghanistan

For those who are fleeing: Sanctuary

For those who are staying: Safety

For those who are fighting: Peace

For those whose hearts are breaking: Comfort

For those who see no future: Hope.

Evil all about us

Lord, I don't understand how people do the horrible things to each other which I read about in the newspapers. Lord, I cry to You to help those who inflict such injuries. Take hatred from their hearts; give them understanding of the evil they do. Strengthen the persecuted; give them courage and a firm belief in You.

Give me and all who try to serve You the desire to serve the suffering and fill us with the love which will defeat the power of evil in the world.

By Michael Hollings (1921–1997), a Catholic priest in London

Bible Bite

A short story from the Bible

It can be read in the Bible in
1 Kings 1:5-53

King David was now very old, but he had still not said which son would be king. Adonijah decided to make himself king.

Adonijah had a big party at Rogel Spring for all his friends, including Joab and Abiathar, to tell them he was the king. His brother Solomon and Nathan and Zadok were not invited.

Nathan told Solomon's mother
You must tell King David. If Adonijah is king, he will kill you and your son.



You promised our son Solomon would be king, but Adonijah says he is now king.



Nathan told David



He's having a big party to celebrate right now!

I will keep my promise! Solomon will be the next king. Zadok and Nathan, take him to Gihon Spring, anoint him and tell everyone!



So they went to Gihon with Solomon riding King David's own mule.



He was anointed king and a trumpet was blown.



Long live King Solomon!

At Adonijah's party they heard the noise.



What's going on?

David has just announced that your brother Solomon is now king.



Solomon was anointed and everyone is cheering.



Everyone ran away. Adonijah was so scared he ran to the sacred tent for sanctuary.



King Solomon sent for Adonijah.

If you don't cause me any trouble, I will not hurt you.



Commemoration

We have restarted printing copies of the magazine this September, having stopped printing because of the Covid restrictions. In response George Taylor sends this photo of his wife's gravestone to be included. Many of us remember Cynthia with warm affection and appreciation of all she was involved with at Church during her life. Sadly, the families of many who died during the time of Covid restrictions were unable to hold a normal funeral service at which people could pay their respects.



Paper copies of this magazine will be available at the back of our Churches, and in St Peter's Centre, courtesy of Ken Cuttle.

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

Learning lessons from a graveyard

If you're looking for a quiet oasis away from the bustle and busyness of everyday life, there's a place where nature, heritage and the life histories of hundreds of local people are on peaceful display.

Take a walk in your local cemetery.

The chances are it's a place where nature abounds, where socially-distant peace can be found, and you can meditate on the deeper issues of life.

It's true that graveyards seldom feature in most people's favourite places to visit. Many find them morbid, reminding them of their own mortality.

Or they can prompt memories of loved ones no longer with us, and the sadness overcomes the happy memories of the life shared together. Others simply rush past cemeteries or graveyards, without even noticing that they are there.

But walk among the gravestones, read the inscriptions and you find the stories of people's lives.

Samuel Ryder, the Hertfordshire seed merchant who devised the United States v Europe Ryder Cup golf tournament, is buried in the cemetery opposite the church where I minister. When I visited recently, someone had left golf balls on his grave.

In the same cemetery, there are more than 200 plain white graves of local and Commonwealth service people who died during the two world wars, and a memorial to the many local soldiers who died in the First World War.

To wander around any cemetery or graveyard is to enter into the lives of generations of families. To see the grave of the still-born baby close to the child who died in infancy, both near to the grandmother who died in her nineties. The husband and wife who died within months of each other, are alongside the wife who outlived her spouse by decades.

I'm always struck by how people are described. Most are defined by their family relationships – beloved grandfather, grandmother, father, mother, wife, husband, son or daughter.

Others are described by their roles in life – actress, golf professional or for the war graves, by their ranks. How long, I wonder, had the young men and women been in uniform before meeting their deaths – and being remembered ever after as soldiers? In some cases, it may have been just a few months.

What, I find myself asking, would I like to have written on my gravestone? How would each of us like to be remembered? How can long lives be summed up in the few words you can fit on a gravestone?

And what is it that we are doing in life that will be of lasting value? Cemeteries are places that can make you consider your own life and think about what is important in it.

Many Christian funerals begin with the words of Jesus Christ, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die.'

It is a promise I hold to as I walk the paths around the graves.

The Revd Peter Crumpler is associate minister at St Paul's Church, Fleetville, St Albans.

Nationwide digital churchyard mapping project begins

The first of 19,000 churchyards has been surveyed as part of a Church of England project to create a free digital map of every grave and feature in every churchyard in the country.



The Picture shows Tim Viney, Director of Atlantic Geomatics, surveying the first church to be completed, St Bega, Bassenthwaite, in the Diocese of Carlisle. The ancient church of St Bega on the shores of lake Bassenthwaite is the first churchyard to be scanned by surveyors using sophisticated laser equipment, as part of the national programme.

A new website will go online next year giving free access to the map which is expected to be of special interest to local community groups, conservationists, and those researching family history. The website will also enable the charting of biodiversity and green technology.

The Church of England has partnered with Cumbrian-based surveying company Atlantic Geomatics who will use back-pack mounted laser scanners to quickly and accurately map churchyards. They will also photograph all the visible headstones.

There are around 19,000 Anglican burial grounds in England, and the ambitious scheme will aim to digitally survey the majority over the coming seven years. Data on burials will be combined with other information, such as the National Biodiversity Network Atlas, to present the most complete picture of churchyards to date.

The project will come at no cost to parishes or dioceses in the Church of England and parishes will have free access to the map through a new web-based record system which is set to launch in Spring 2022. There will also be the option to subscribe to additional services.

Substantial funding for the programme has been given by Historic England, with the National Lottery Heritage Fund and Caring for God's Acre supporting the pilot phase, as well as support from genealogy research websites, all of which has allowed the basic service to be made available to parishes free of charge.

Use of the latest surveying equipment and bespoke software built by Atlantic Geomatics has made the national-scale survey a possibility for the first time. Operatives will aim to survey around nine or ten sites a day using back-pack mounted laser scanning equipment, GPS and cameras. Taking tens of thousands measurements every second the surveyors will then process the data to create accurate maps of each churchyard.

Bishop Andrew Rumsey, who is a lead Bishop for church buildings said: “This impressive national project will make a huge difference to those researching family history, as well as easing the administrative burden on parishes.

“It will improve management of burial grounds, and make information more fully accessible than ever before, supported by additional services by subscription for those wishing to go further.

“It will soon be possible to visit almost any Anglican burial ground in the country and see in real time the location of burial plots. For those researching at distance in the UK or overseas, the digital records will place detailed information from churchyards at their fingertips.”

Church by church, and diocese by diocese, it is hoped that the all Anglican churchyards will be surveyed over the next seven years. As well as capturing details of burials, the online interactive map will detail biodiversity in churchyards, including ancient trees and plant-life, as well as green technology such as solar panels.



...er Vicar, it's about that flower Mrs Brindle's brought back from her foreign holiday...

ST PETER'S CHURCH, SOWERBY

RUSHBEARING SUNDAY
5 SEPTEMBER
SERVICE AT 10.00AM

We welcome the Rushcart, cart pullers and supporters at the start of the 2nd day of the Rushbearing weekend as the new year's Rushes are presented and received

**Refreshments at
St Peter's Community
Centre**

Lots of music and entertainment to be enjoyed following the service as the Cart makes its way through Sowerby and down to Cottonstones



SaintPeters Church Sowerby

or visit <http://stpeters.ryburnbenefice.org>





ST PETER'S CHURCH SOWERBY IS OPEN TO VISITORS

**Saturday 11 & Sunday 12 September
11am - 3pm**

Explore this beautiful Grade 1 listed Georgian parish church; view the stained glass windows; see the war memorials; discover the church's link to an Archbishop of Canterbury; film location for the BBC's *Gentleman Jack*. Guide books & souvenirs available.

Free admission

Free car parking available at the Community Centre opposite the church



Find us on
facebook.

SaintPeters Church Sowerby or visit <http://st-peters.ryburnbenefice.org>

www.heritageopendays.org.uk



@heritageopenday #HODs #dsnw



/heritageopendays



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Historic England



National
Trust



Saints you may not have heard of ...

1st Sept Drithelm - vision of the after-life

Drithelm is the saint for you if you have ever wondered what lies beyond death, or have had a near-death experience. He was married and living in Cunningham (now Ayrshire, then Northumbria) in the 7th century when he fell ill and apparently died. When he revived a few hours later he caused panic among the mourners, and was himself deeply shaken by the whole experience.

Drithelm went to pray in the village church until daylight, and during those long hours reviewed the priorities of his life in the light of what he had seen while 'dead'. A celestial guide had shown him souls in hell, in purgatory, in paradise and heaven... suddenly the reality of God and of coming judgement and of what Christ had done in redeeming mankind became real to him, and his life on earth could never be the same again.

Next day he divided his wealth into three: giving one third to his wife, one third to his sons, and the remainder to the poor. He became a monk and went to live at Melrose, where he spent his time in prayer and contemplation of Jesus.

Drithelm's Vision of the after-life is remarkable in that it was the first example of this kind of literature from England. It was SO early: seventh century Anglo-Saxon England! Drithelm has even been seen as a remote precursor of Dante.

On a lighter note, Drithelm can also be a saint for you if you didn't get abroad this summer, but ventured to swim instead off one of our beaches: he used to stand in the cold waters of the Tweed for hours, reciting Psalms.

Lester Amann considers the lesson of the caterpillar and the butterfly

Becoming new

When a caterpillar changes into a butterfly, it's hard to believe it's the same creature. But at both stages of its life, it has a body that is perfectly suited to living in a particular environment.

This insect can help us understand the afterlife and the significance of the resurrected Jesus. Paul, on his journeys, discovered that some members of the church in Corinth were confused about life after death. So, Paul, wrote a lengthy letter to them to explain the importance of the resurrection of Jesus, and how it affects our future existence.

Paul doesn't mention caterpillars and butterflies but describes a seed becoming a plant. By just looking at an individual seed there is no knowing what it is going to look like! But out of its death comes a beautiful new life form.

Paul points out that all living beings have a body that enables them to live in a particular environment. There are earthly bodies for living in a physical world and a spiritual body for living in the heavenly realms. And so God will give to us a new spiritual body to enable us to live with Him in heaven.

Of course, all butterflies eventually die, but in our resurrected body we will not be subject to decay or death. How do we know this? Jesus said: "Because I live, you also will live" (John 14:19). Jesus pioneered the way for us. He died on the cross, arose from the grave, and so opened up the way for all believers in Him to go to Heaven. Thanks be to God!



The Revd Dr Jo White considers Holy Communion

The Bread we eat

The majority of Sunday morning service in churches throughout the world are based on the Last Supper of Jesus.

At the Passover meal, on the night before His death, Jesus took bread, gave thanks, broke it and gave it to His disciples saying, "*This is My body given for you;*" (Luke 22:19a). He also took wine and passed it to each of them and said, "*This is My blood, given for you.*"

These two elements, the bread and the wine, continue to be the central focus for Christians: doing what Jesus asked us to do, '*Do this in remembrance of me*'. (Luke 22:19b)

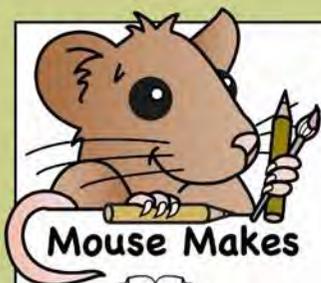
It is a way of giving 'thanks' as Jesus did (the word '*Eucharist*' comes from the Greek by way of Latin, and it means 'thanksgiving'), reminding us not only of the tremendous sacrifice that Christ had made on our behalf, but also recalling the love and joy that Jesus brings to the community.

The word '*Communion*' comes from something done with others – the community. It's done with Christ. It's done with other worshippers. In sharing the meal, 'I' becomes 'us'.

The word '*Mass*' comes from the conclusion to the traditional service – which was in Latin: '*Ite, missa est.*' 'Go. You are being sent.' Today we use similar words, '*Go in peace, to love and serve the Lord.*'

At the moment many churches, especially the Church of England, are only giving bread to the congregation with the priest alone consuming the wine. So the meaning underlying the taking / the giving of bread is more crucial than ever. In some denominations the bread is literally the '*daily bread*', whilst in others it is a '*wafer*' or yeast free bread – as was used at the original Passover.

This month: Have a look at the bread that is placed into your hands the next time you 'receive'. How does it reflect receiving Christ into your life?



Mouse Makes



The bowl of flour and the jar of oil

It had not rained for months and months, there was a drought in the land. God sent His prophet **Elijah** to the town of Zarephath. At the town gate he saw a widow gathering firewood.

"Please bring me a drink of water and some bread." he asked her. 

She answered *"All I have is a handful of flour and a drop of oil in a jar, it is our last meal."*

"Do not worry." Elijah said, *"Make the meal and make a small loaf for me."*

The woman did what Elijah had asked and God blessed her ...

... The bowl never ran out of flour and the jar never ran out of oil until it rained again!



Find these words from the story in the word search:

WORD • LORD • GOD • ELIJAH • SENT • ZAREPHATH • GATE • CITY • WIDOW
STICKS • WATER • DRINK • BREAD • FEED • HANDFUL • FLOUR • LITTLE
OIL • SON • EAT • DIE • FULL • WENT • MAKE • BAKED • ATE • JAR • JUG • MANY
DAYS • LIVE • NEVER • EMPTY

Crossword clues (Sept 2021)

Clues Across

1 'Through [Christ] we have gained by faith into this grace' (Romans 5:2) (6)

4 Deprives of sight (Deuteronomy 16:19) (6)

8 The words of a hymn do this (mostly) (5)

9 Faithful allegiance (1 Chronicles 12:33) (7)

10 Belgium's chief port (7)

11 Where John was baptizing 'because there was plenty of water' (John 3:23) (5)

12 Imposing height (Psalm 48:2) (9)

17 Jesus' tempter in the wilderness (Mark 1:13) (5)

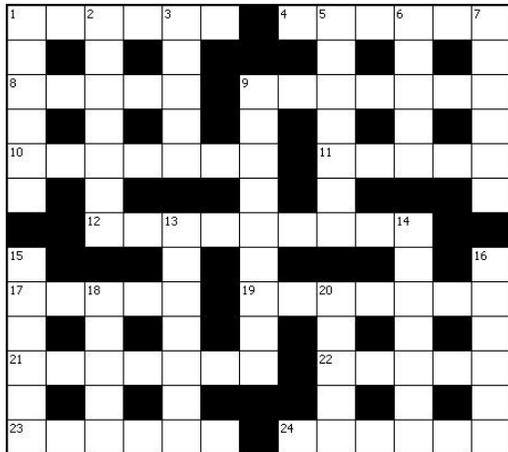
19 Comes between Amos and Jonah (7)

21 'Your will be done' ... as it is in heaven' (Matthew 6:10) (2,5)

22 Gale (Matthew 8:24) (5)

23 Axle, eh? (anag.) (6)

24 'Out of the... I cry to you, O Lord' (Psalm 130:1) (6)



Clues Down

1 Popular Christian author and humorist, Plass (6)

2 Transparent ice-like mineral (Revelation 4:6) (7)

3 Method of compelling surrender by surrounding target of attack (2 Chronicles 32:1) (5)

5 Expose (Isaiah 52:10) (3,4)

6 Lonny (anag.) (5)

7 Utterance (1 Timothy 1:15) (6)

9 Husband of Deborah, the prophetess (Judges 4:4) (9)

13 Burial service (Jeremiah 34:5) (7)

14 What Christ threatened to do to the lukewarm church in Laodicea (Revelation 3:16) (4,3)

15 Simon Peter climbed aboard and dragged the net (John 21:11) (6)

16 His response to Jesus' decision to return to Judea was 'Let us also go, that we may die with him' (John 11:16) (6)

18 There will be weeping and gnashing of ... (Matthew 8:12) (5)

20 Walkway between rows of pews in a church (5)

Solution on page 24

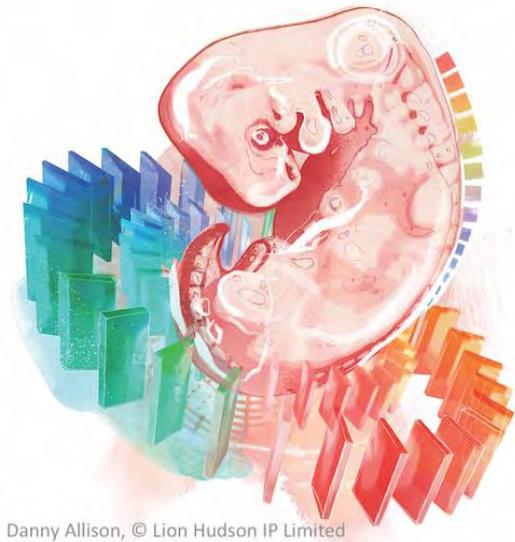
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God in the Sciences

This series is written by Dr Ruth M Bancewicz, who is Church Engagement Director at The Faraday Institute for Science and Religion in Cambridge. Ruth writes on the positive relationship between Science and Christian faith.

Fearfully and Wonderfully Made

Every person was once a sperm and an egg. Those two unique germ cells fused together, and in nine months they turned into a living, breathing, human being. One of the most important stages of this process is when each section of the body, from head to rump, takes on its identity.



Danny Allison, © Lion Hudson IP Limited

In this context, identity means what shape it takes, and which limbs or internal organs grow there: legs or arms, lungs or pancreas, and so on. The source of that physical identity is DNA: the networks of genes that are switched on or off in each segment of the body, making all the proteins that

are needed to grow and develop in the right way. The master-genes that control the whole process are called homeobox, or Hox genes for short.

The most beautiful thing about the process of body patterning is the way it brings the

dimensions of time and space together

in such a tidy way.

The Hox genes are

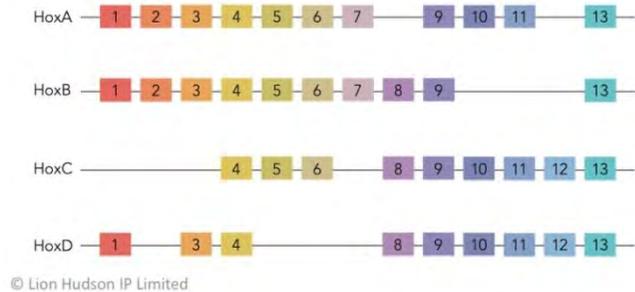
organised into

several clusters on

the chromosomes,

in the order in

which they are needed during development *and* the order in which they appear on the body.



As the embryo develops, the cells near the head end activate the first genes in the Hox clusters. The cells just below the head then switch on the second genes in the cluster, and so on. A wave of gene activation passes down the embryo, specifying each section of the trunk in turn.

Once a Hox gene is switched on it can stay switched on in the next few sections of cells, and it is the overlapping activity of the genes which gives each section of the body its proper identity. The Wisconsin-based developmental biologist Jeff Hardin often quotes Psalm 139 to express the wonder of embryonic development.

“For you created my inmost being; you knit me together in my mother’s womb...your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth.”

The story of the tidy Hox genes is very relevant to these verses, bringing out the hidden beauty in the process.

The more biologists get to find out about how we came to be born, the more we can say, *“I am fearfully and wonderfully made”!*

And Finally....

- If people from Poland are called Poles, then why aren't people from Holland called Holes?
- If it's true that we are here to help others, then what exactly are the others here for?
- Online meetings: Not muting your mic is the new Reply To All.
- Just so everyone's clear, I'm going to put my glasses on.
- Overall, chickens have probably flown further as an airline meal than they have as a species.
- The sentence, 'Are you as bored as I am?', can be read backwards and still make sense.
- From a church report on renovations at a Youth Centre in Northants: 'The lift and the new windows are installed and the non-alcoholic bar is already plastered.'

Puzzle Solution Sept 2021

A	C	C	E	S	S		B	L	I	N	D	S
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If you have enjoyed reading our magazine, and would like to advertise the activities of your group or business in our next edition, please contact the editor, Revd. Lesley Ennis tel 01422 832747, or email your request to lesleyennis@hotmail.co.uk

For voluntary organizations there will be no charge. For commercial organizations, £2 per issue or £10 per year, for a quarter page insert.

All articles are accepted subject to Sowerby PCC editorial policy.

Cut off date for items for the next issue is 15th of the August.

If you would like to receive future editions (in PDF format) direct to your email box, please email the editor with your details, which will be used solely for this purpose only.

Grateful acknowledgement is given to all our magazine contributors, and also to the contributors of the website Parishpump.co.uk, for kindly allowing us to use some of their material.