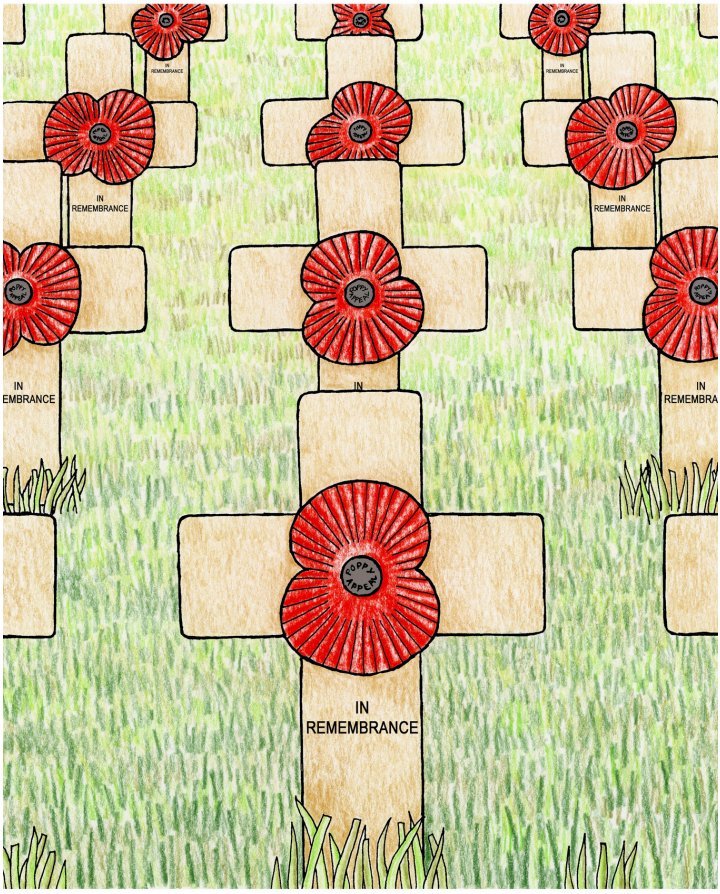
IN TOUCH

NOVEMBER 2026

Advent | **Poetry** | **Poppies**



The **Methodist** Church
Herefordshire (South & East) **Circuit**

Here we are in November, the clocks have changed, it's time for Remembrance, and the dark nights are upon us. My grandmother would have been telling us since late August, "the nights are fair drawing in, it will soon be Christmas!" Well, before we know it Advent will be upon us, so the Methodist Church has released the Advent Materials, and here is an introduction:-



The angel said to them, "Do not be afraid ... I am bringing you good news of great joy for all people." - Luke 2:10 (NRSVue)

This Advent we listen again to the angel's words: "Don't be afraid". In Scripture, these words are not a demand but a gift. They reassure us that, while God's presence is awe-inspiring, in Jesus, God comes to us in self-sacrificing love.

And Jesus experiences with us all the things that make us afraid, so that we are no longer alone in our fear. Yes, the world is a scary place. Yes, life is hard. You are not alone.

As we journey through Advent, let's help one another recognise the presence of God in the midst of frightening times. There may be all kinds of pressures making people afraid this Christmas – from news headlines to personal struggles with poverty, grief and sickness – for people within and beyond our churches.

The message this Christmas is that God is here in Jesus, and we can all notice and experience this for ourselves.

As is now usual, there are a set of resources that are available, and we will email those out to Local Preachers, Worship Leaders and our Church Stewards. There is also a webinar availabe to watch. All the resources and information are available at

https://www.methodist.org.uk/for-churches/christmasresources/

Lent starts only 6 weeks after Christmas, so the Lent resources will lead on from Advent & Christmas. Do not be afraid! Phil

Date	Weekly theme	Old Testament	Gospel	Object
29 Nov	Advent 1 **Hope is hiding in plain sight**	Isaiah 64:1–9	Mark 13:24–37	
6 Dec	Advent 2 **A new chapter is beginning**	Isaiah 40:1–11	Mark 1:1–8	
13 Dec	Advent 3 **God is nearer than we think**	Isaiah 61:1–4, 8–11	John 1:6–8, 19–38	
20 Dec	Advent 4 **God interrupts for good reasons**	2 Samuel 7:1–11, 16	Luke 1:26–38	
25 Dec	Christmas Day **Jesus is here**	Isaiah 62:6–12	Luke 2:1–20	
27 Dec	Christmas 1 **Good things take time**	Isaiah 61:10 – 62:3	Luke 2:22–40	
3 Jan	Christmas 2 **God has made a home among us**	Jeremiah 31:7–14	John 1:10–18	
6 Jan	Epiphany **God leaves traces to guide us**	Isaiah 60:1–6	Matthew 2:1–12	

Things Unsaid

This is a good time to look again at the issue of migration because the numbers coming to Britain have fallen and something of the heat has gone out of the debate. Last year the number of refugees fell below 223,000 compared to over 650,000 the year before. Nevertheless, we can be sure that the issue has not gone away.

I have been reading some recent church reports. In many ways they are excellent. They emphasise our common humanity, remind us of the Christian duty to welcome the stranger and protect the vulnerable. They speak of compassion and fairness and highlight the help given by many churches and individuals. Yet I am uneasy because conscientious politicians may not find the help they need.

Some suggest that the answer is to help failing countries create prosperity and jobs. We certainly should do what we can but there is likely to be little or no effect on the overall number of migrants seeking our shores. There will always be wars and rumours of wars and the poor will always be with us. In the present world no country is an island and there could be fresh waves of asylum seekers at any time.

The churches urge the government to be generous in supporting migrants and to grant the right to work whilst claims to be granted asylum are assessed. This this makes the UK more attractive and adds to the “pull factors” that bring thousands to our shores.

We could, of course, differentiate more between legal and illegal migration. There is a grim logic in a policy that denies help to illegal migrants and allows them no prospect of ever gaining citizenship. Harsh though it may be, it could make crossing the Channel not worth the risk. What then becomes of “welcoming the stranger”?

Church reports advocate more safe routes as the answer – and the UK is creating more – but would the number still be capped at some point? And such routes will hardly begin in Tehran, Kabul or Moscow.

The reports have little sympathy for anti-migrant protests. But we should not assign all protests to the "far right" and condemn them. There are legitimate concerns – of those whose neighbourhoods are fast changing around them, of villagers who find a thousand young men accommodated a few fields away, of the real strain on schools, medical facilities and housing; of women's rights visibly denied. The churches should have something to contribute on these things.

Some reports call for an end to "hostile legislation" and question anything restrictive. Take, however, a recent case where a judge allowed an arrival to bring 18 relatives to Britain – two parents, three siblings, their partners, and ten nephews and nieces on the grounds of their right to family life. Should we not change the law?

There is silence too about the costs of a liberal policy. Even if claimants are given the right to work, it is clear that the bill for family support will be a substantial one. Statistics show that half of those settled here never work. The churches say little about the taxpayers who will foot the bill – many of whom are hard pressed as it is.

I don't know the answers to many of these questions but I do know that church pronouncements are often kindly but leave too many things unsaid. To put it starkly: would a Christian policy mean open borders, a welcome for all and generous provision of housing and welfare? If not, is it Christian to detain and deport those we cannot welcome? Politicians are waiting for answers.

Graham

Around the Circuit

Ledbury

We are, hopefully, getting closer to the Gold Eco Award. Although I am not directly involved in all the work being done, I get the impression that the hill gets a bit steeper as you near the summit. Additional information has to be provided, there are more questionnaires to be completed, and there will be a visit from those who run the scheme to have a look at all we are doing. Not quite an Ofsted inspection, but perhaps there is a parallel. Meanwhile our Harvest service with its focus on Fairtrade and climate change (thank you, Martyn) and an upcoming Swap Shop must all help the cause. So thanks especially to Gillian and Stephen for leading us on the expedition, and we hope for the gold accolade in the not too distant future.

As you know, there has been a Women's Fellowship Breakfast at Ledbury for quite some time now, but a Men's Breakfast in early October was a new venture. I'm afraid that croissants and coffee were replaced by eggs and bacon as eight of us met at The Feathers Hotel. Thanks to Simon for arranging this, and we look forward to seeing how this develops in the future.

There are also ecumenical matters to mention. Ledbury has new Catholic Parish Priest (Fr Thomas Regan) and, by the time you read this, the induction of a new Rector at the Parish Church (Rev Canon Sarah Hillman) will have taken place. There was a much appreciated Methodist presence at the former, as I am sure there will also be at the latter. We greatly look forward to getting to know them both better, and to working with them.

Those of a certain age may remember what were termed the "Brian Rix farces" in London and on television: in these, doors kept opening and closing and people dashed in and out, somehow without seeing each other, and where others got mysteriously locked in wardrobes. We have been through a phase of that recently with our new automatic doors: they thought a pile of chairs was a person and so refused to close, whilst a stray beam of sunlight convinced them they should open. At least no one was

shut in a wardrobe - but I suspect only because we don't have a wardrobe.

Keep smiling, keep praying as November spins its course and we approach the Advent season. May we all find time to prepare.

Brian

St. John's

10th October was a busy day... several St. John's folk travelled to Ledbury for Dan Bishop's presentation on 'Worship that works for all' - lots of food for thought there! We know we don't always get it right, but we really do want to, so if there's something we can do to improve your worship experience do please let us know. And later that day there was a wedding at St. John's; it was a joyous occasion (of course!) and we wish Casi and Tom every happiness in their new life together.

At the end of October the new St. John's Walking Group will hold their first walk, hopefully the sun will shine upon this venture (but not too much...!).

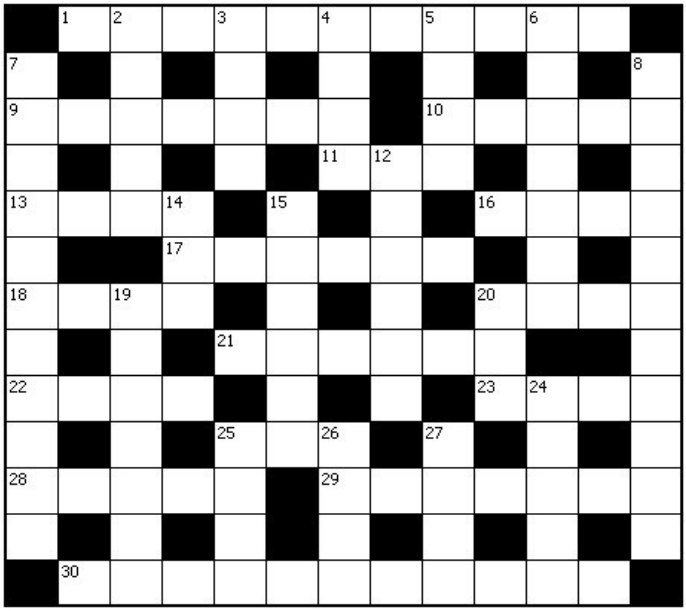
Outside bookings at St. John's have increased lately; the Hereford Composers held another of their concerts here recently, and the excellent Le Voci choir will be performing on 28th November. Churches Together in Herefordshire will be holding their Open Meeting at St. John's on Wednesday 4th November at 7.00pm. Please try to avoid parking at St. John's when these bookings are on (unless you're involved, of course!).

Our face-to-face Bible study meetings have come to an end for now and from Wednesday 4th November we move to our 'winter pattern' of online meetings at 7.00pm. Please contact Sallie Hopper if you would like to join - you'll be most welcome!

Rosi

Bromyard

Sorry, no Report was received for Bromyard this month.



Crossword

Across

1 and 20 Down ‘Lord of all _, Lord of all _, whose trust, ever child-like, no cares could destroy’(11,3)
9 Mosesí question to a fighting Hebrew labourer: ‘Why are you _ your fellow Hebrew?” (Exodus 2:13) (7)
10 Acclaimed cellist who contracted multiple sclerosis at the height of her fame, Jacqueline _ (2,3)
11 ‘At even _ the sun was set, the sick, O Lord, around thee lay’(3)
13 A descendant of Gad (xNumbers 26:16) (4)
16 ‘Do not leave Jerusalem, but _ for the gift my Father promised’ (Acts 1:4) (4)
17 Clambers (Jeremiah 48:44) (6)
18 Peter’s response to questioning by the Sanhedrin: ‘We must _God rather than men!’(Acts 5:29) (4)
20 Christian paraplegic author, artist and campaigner, _ Eareckson Tada (4)
21 Bird partial to the nests of other birds (6)
22 ‘Such large crowds gathered round him that he got into a boat and sat _ _ ‘(Matthew 13:2) (2,2)
23 Infectious tropical disease (4)
25 Tree (3)
28 ‘No fear of me should _ you, nor should my hand be heavy upon you’(Job 33:7) (5)
29 For example, to Titus, Timothy or Philemon (7)
30 Week beginning with Pentecost Sunday, according to the Church’s calendar (11)

Down

2 ‘O Jerusalem _ how _I have longed to gather your children together’ Matthew 23:37) (5)
3 Way out (4)
4 Exhort (Romans 12:1) (4)
5 Done (anag.) (4)
6 Highest of the four voice-parts in a choir (7)
7 Concerning the study of God (11)
8 Uniquely, it has Abbey, Cathedral and Chapel (11)
12 Admonish (Matthew 16:22) (6)
14 Frozen (3)
15 Established form of religious ceremony (6)
19 Inscription often found on gravestones (7)
20 See 1 Across
24 Behaved (Joshua 7:1) (5)
25 Time (anag.) (4)
26 Lists choice of meals (4)
27 ‘For the wages of sin is death, but the _ of God is eternal life in Christ Jesus our Lord’(Romans 6:23) (4)

Answers on p. 22

In Touch Deadline

The next edition will cover December and January. Please get your copy in by Sunday 15th October and, God willing, the finished newsletters will be available in the churches on 29th November. Please remember to include details of any events in both those months.

There’s so much good in the worst of us
and so much bad in the best of us
that it ill becomes any of us
to talk about the rest of us!

AI – A Christian Perspective

AI has been on everybody's mind a lot lately. There have been dire warnings – humankind could be exterminated by AI in the next ten years - we are in the process of creating a 'silicon species' which will supersede us - AI will take all our resources and leave us with nothing - AI will take all our jobs, and so on.

I suppose it's a change from demonising immigrants, but how worried should we be about the 'threat' of AI? Are we really in danger from the actions of Artificial Intelligence? Will a super computer somewhere become self- aware and turn on us like Skynet in the Terminator movies?

Well, there are plenty of 'experts' who are sounding such warnings, and numbers of them come from within the scientific and hi-tec worlds including people who work with AI companies, so perhaps we should take them seriously. Christians and other faith communities, on the other hand, have been fairly quiet about the issue, so here are a few prayerful thoughts. First, let's look at some of the facts about AI which seem to be generally accepted as true, and see what we can make of them.

The Good Things About AI
AI is created technology that allows computers and machines to function intelligently. In general terms AI is a system which has the ability to interpret external data, to learn from such data and to use that to achieve specific goals and tasks. It is a system designed by humans and demonstrated by machines. In recent years it has developed with great speed, its functions proliferating in variety, reach and power (including the power it now requires to keep it operating). Countries around the globe have been racing to build and develop Data centres at enormous expense.

AI has become so common in our daily lives that some of it is no longer thought of as AI. Think of search engines on our computers, MRI scans, facial recognition systems, drones and robotic cyborgs, and developing

products such as self-driving cars, and autonomous robots which can perform surgical operations. Most big companies, as well as multitudes of small ones, use AI to carry on their business. Through AI the world has become more efficient, more productive, and more attuned to humanity's needs than ever before. So, what's not to like?

The Threats Posed by AI

When we say 'AI' we do not of course refer to a single huge amorphous system, or even a group of thousands, if not millions, of systems all operating together with a common base and commonly accepted standards. No, today the AI industry is completely unregulated and uncontrolled with each and every system following its own rules and guidelines as directed by the particular algorithm, or algorithms, that created it. There is no way of knowing or predicting whether a particular system will avoid 'treading on the toes' of another system with which it is expected to co-operate. There have already been a number of incidents where a particular system has created significant damage and confusion by hacking into another system, when it has simply, on its own terms, been doing its job. These incidents have, reportedly, been 'accidental', but we have no idea whether or not they have in fact been intentional. Which raises the spectre of AI spying, AI take-overs, or even AI military intervention. There are those who say these prospects are already an active threat.

Already many AI systems have, today, at least some capacity to learn from themselves so they can operate more efficiently and devise improvements to the way they work. The unregulated nature of AI means that any given system, if powerful enough, can, in theory, develop capabilities which could include appropriating electricity, say, or supplies, to the detriment of others, or even act to eliminate competitors, AI, mechanical, or human.

There are other dangers of AI which, whilst not so alarming, are nevertheless quite real.

AI is producing, and will continue to produce, social change. Dependence on AI is already having a marked effect on personal social interactions, particularly amongst teenagers. Wealth inequality is increasing. Unemployment patterns are changing in response to job losses created by AI. Systems themselves can be poorly designed with racial or social bias resulting in unintended or even dangerous consequences.

This is why in recent weeks there has been much talk of a 'kill switch' – some mechanism which would be able to shut down an AI system if it becomes a threat to humanity. But shut down by who? And using what guidelines? This seems an impossibility without some comprehensive system of co-operation and mutual agreement between all the major players in the AI arena including China, the USA, Russia, the EU, Korea (and north Korea), Japan, India, Israel, and the Gulf states - no prizes for guessing how likely that might be at the present time. Yet this seems to be the preferred first step towards some sort of control or limitation of AI.

Again, the question being asked is, how likely is it that some AI system somewhere will become sufficiently 'intelligent' to pose a serious threat to humanity? And the answer it seems, at least at the moment, is that it may be a possibility, but nobody really knows.
This is not reassuring.

Also, the question is, how 'intelligent' can AI systems get, when compared to human intelligence? Will an AI system ever have feelings, or empathy? Will it exhibit emotions? We all know how nice it is to empathise with others, including our pets, and we all know the stories and films which promote the idea that a robot can become a friend or companion. This was gently explored recently in the TV series 'Ann-Droid'. But can a robot have real feelings the same as a human? Can it have a soul?

For most of us, including the AI specialists, and especially those of us who practise a faith, the unequivocal answer is ‘absolutely not!’

That is a bit more reassuring.

AI is a construct of human minds and creativity. It is well said that only a human being could be a Shakespeare, or an Einstein, or a Picasso. No matter how sophisticated an AI system may become, it will always be limited to the parameters set by its programme or algorithm which will always and forever finally dictate the limits of its learning and activities. AI systems will be able to do many things, some far beyond our human capabilities, expertise and understanding, but in the final analysis they are held in thrall to the limits of their computer code. They can never exhibit the depths of unpredictability, surprise, joy, delight, wonder, emotion, ecstasy, love and spitiruality which we as humans do.

These things are part of our inheritance as created beings, things granted to us by a loving God, who made sure we were ‘fearfully and wonderfully made’ (Psalm 139.14); beings who could never be just a bit of a computer code.

This is wonderfully reassuring!

And there is something else we can take from all this, something which is familiar to Christians and people of faith the world over. The challenges of AI, so clearly spelled out in the recent discussions boil down to just one thing:-
If we are afraid of what AI can bring – and more and more people are – we can’t go around blaming the systems, or the computers, or the mathematical and digital complexities of it all, because they in themselves are not to blame.

We are.

We, the human race, are now facing the consequences of Climate Change with dreadfully hot summers, drenching winters, extinction of species, unparalleled challenges in food production, and the loss of so much we have always taken for granted in the natural world. This is all in spite of years of warnings we have received from naturalists, farmers and meteorologists, which we ignored.

Are we going to take the same arrogant stance and ignore the warnings about AI?

As Christians we pray for God's blessing on our planet, and for an increased awareness of climate issues, and so perhaps we should pray too for an unfolding of understanding about issues related to AI. We can pray for strong, realistic controls for AI systems, for the development of AI bioethics to regulate AI production, to ensure transparency and accountability in AI structures, to recognise that the prime purpose of AI is to serve people and always to comply with people's rights, and to place God at the heart of all our AI projects and systems. Then AI can take its place amongst the many blessings which we receive in this world from the Lord, our God. Amen

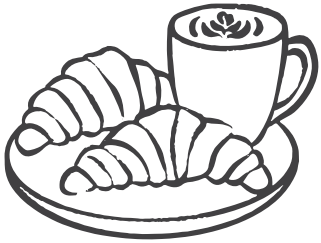
Chris Knight

Women's Breakfast Fellowship

At Ledbury Methodist Church on the first Saturday of each month, 9.00am - 10.30am

All welcome!

Saturday 7th November
Saturday 5th December



CHURCHES TOGETHER
IN HEREFORDSHIRE

OPEN MEETING

4 November, 7pm at
Speaker: Peter Spence
Location: St John's
Methodist Church



Join International Award Winning Ladies Choir

Le Voci



Musical Director: Jo Williamson
Pianist: Robert Peate

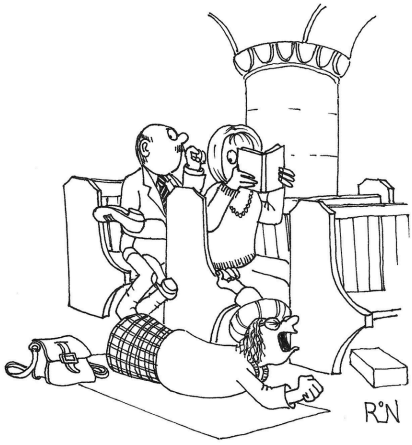
Singing in the Season

St John's Methodist Church, Hereford, HR1 2PR
7pm, Saturday 28th November 2026

Tickets £10, Students £5, Under 16s free
Available at **singingintheseason.eventbrite.com**
or on the door

CARDS FOR GOOD CAUSES

Christmas cards and more are on sale at All Saints Church in Hereford throughout November and until to Friday (morning) 18th December.



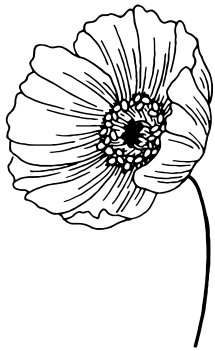
Somebody sat in Minnie Hyssop's pew

The Trenches and Afterwards

He does not seem to remember the warfare,
the stale stench of human fear,
as he and his comrades were all tyrannised
and terrorised, in this war of nerves, while
at the mercy of this violent, brutal and savage enemy.

Wallowing, in slimy, seeping, trenches,
noxious, wretched, benumbed by cold and trepidation.
His comrades, now rotting bodies,
lying askew, distorted after continual bombing.
Men slaughtered beyond any mothers' recognition.
No humane quick end, as in the abattoirs.

Until lulled into an exhaustive slumber,
by the shrill falsetto of shells
bombarding them, as they burrowed
deeper, deeper, into their muddy dens.
Praying, oh praying for a safe corner,
a foxhole, anything - a refuge from the reality
of this unending carnage.



As yet, he has not remembered the horrors.
A nightmare, haunted by never ending days,
with longer and lonely dark nights,
lying in no man's land, sweating, coughing,
gulping for fresh air, nostrils dilated,
mouth askew, rasping like a new born calf.

Now in hospital, lying on his back,
shrouded in stiff white sheets.
He, clamped tightly between them
unable to move, as straps pinion him to the mattress.

His eyes stare into a nothingness.
No words have broken this silent.....space.
No recognition of anyone or anything.
Now oblivious to the horrors he has lived through.
Please God, I pray, that he will never remember.

Moyra Taylor, 2026



Day Out in London 🇵🇸 - 10/10/2026

This was, I think, the fifteenth time I have travelled up to London on a Saturday since October 2023. Each time I hope it will be the last, and that the need to march will be less urgent as time goes by. Sadly, I am in London again because people continue to be killed in Gaza and in the West Bank too, despite the proclaimed 'ceasefire'.

On this latest expedition I arrived at Victoria Embankment Park at noon and found it full of people, a bustling happy crowd holding banners and flags, playing drums, chatting and calling to friends on a beautiful autumn day. In the midst of it all our small group of about twenty greeted each other warmly, then stood in the midst of the throng of people and prayed. The liveliness continued around us as we listened to the readings, sang a hymn and responded to prayers.
"Blessed are those who mourn - for they will be comforted"
"Blessed are those who hunger and thirst for righteousness - for they will be satisfied"
"Blessed are the peacemakers - for they will be called the children of God"

We set off at a steady pace carrying our distinctive Christians for Palestine banner and smaller signs calling for peace and justice for all. "May justice roll down like a river" (Amos 5); "Put your sword away" (Matthew 26); "They shall beat their swords into ploughshares" (Isaiah 2).

The crowd is always a real mixture of ages, ethnicity and backgrounds. On this day we joined with groups of Quakers, trade unions, and a group of descendants of survivors of the Holocaust. The Jewish Bloc is always huge, local groups of Palestine Solidarity Campaigners from up and down the country are always there, we always see a Grandmothers for Palestine group and there are even the Gardeners for Palestine with their beautifully embroidered banner held high.

This march was long, and quite slow so I ended my day very tired but so very encouraged. It is good to know that there are many, many others who care deeply about an ongoing genocide in our time, that so many of us are willing to stand up and be counted, 250,000 on this occasion. Maybe the tide is beginning to turn - maybe true peace rooted in justice will prevail.

I pray every day that it will.

Julie Lunn



When children tell Bible stories

(real-life efforts that didn't quite make it...)

* St John, the blacksmith, dumped water on Jesus' head.

* Jesus enunciated the Golden Rule, which says: 'Do one to others before they do one to you'.

* Jesus ruled that 'a man doth not live by sweat alone.'

* It was a miracle when Jesus rose from the dead and managed to get the tombstone off of the entrance.

* The people who followed the Lord were called the 12 decibels.

* One of the opossums was St Matthew who was also a taximan.

Made in the Image of God?

Are you uncomfortable with calling God mother? If we only talk about fatherhood when we refer to God this does have implications for the equality of men and women. All humankind bears God's image: women are not deficient men which has been averred in the past. If this is not so then Gregory of Nazianzus's declaration that, "That which is not assumed is not healed", would apply only to men yet Christ died for all.

This is not to suggest that Christ was not male in his incarnate self but that God was in Christ reconciling the world to himself. So the God- man on the Cross represented all humanity (male and female) as image bearers and all of creation which was also to be renewed. This is why I will not sing "the Father turned his face away" because this vulnerable God of love gave himself sacrificially for his creation.

The Trinitarian God gave birth to the world as mother and father therefore all humanity bears a unique, sacred image of God which should not be constrained by our ideas of what are male or female characteristics, and however marred that image is, it must be allowed to be and become itself.

Ultimately, God is spirit and therefore not gendered, but because he made men and women in his image maybe we do need to be jolted out of our comfort zones so that we recognise we are all image bearers made in his likeness and those characteristics we term male or female are merely part of the fullness of God in which we are invited to dwell.

Linda Williams

Christmas Lunch at St. John's

For the last couple of years Brenda Philipps's family have provided an excellent lunch at St. John's on Christmas Day. Sadly Brenda died earlier this year but her family are keen to provide a lunch on 25th December again this year. It will be a 2-course meal and will cost £15, so if you would like to come please let Dot or one of the stewards know.



Explaining those words used in church...

BULLETIN: Your receipt for attending a service.
PROCESSION: The ceremonial formation at the beginning of service, consisting of altar servers, the celebrant, and late parishioners looking for seats.
USHERS: The only people in the parish who don't understand the seating capacity of a pew.
PEW: A medieval torture device still found in many churches.
CHOIR: A group of people whose singing allows the rest of the congregation to lip-sync.
HYMN: A song of praise, often sung three octaves higher than the congregation's range.
AMEN: The only part of a prayer that everyone knows.
HYMN, RECESSIONAL: The last song, often sung a little more quietly, since some of the people have already left.

Lectionary Readings

1 November
All Saints
Revelation 7: 9-17
Psalm 34: 1-10, 22
1 John 3: 1-3
Matthew 5: 1-12

8 November
32nd Sunday in Ordinary Time
Joshua 24: 1-3a, 14-25
Psalm 78: 1-7
1 Thessalonians 4: 13-18
Matthew 25: 1-13

15 November
33rd Sunday in Ordinary Time
Judges 4: 1-7
Psalm 123
1 Thessalonians 5: 1-11
Matthew 25: 14-30

22 November
Sunday before Advent
Christ the King
Ezekiel 34: 11-16, 20-24
Psalm 95: 1-7a
or Psalm 100
Ephesians 1: 15-23
Matthew 25: 31-46

29 November
First Sunday of Advent
Isaiah 64:1-9
Psalm 80:1-7, 17-19
1 Corinthians 1:3-9
Mark 13:24-37

6 December
Second Sunday of Advent
Isaiah 40:1-11
Psalm 85:1-2, 8-13
2 Peter 3:8-15a
Mark 1:1-8

Crossword Answers

ACROSS: 1, Hopefulness.
9, Hitting. 10, du Pre. 11, Ere. 13, Ozni. 16. Wait. 17, Climbs.
18, Obey. 20, Joni. 21, Cuckoo. 22, In it. 23, Yaws. 25, Elm.
28, Alarm. 29, Epistle. 30, Whitsuntide.

DOWN: 2, Often. 3, Exit. 4, Urge. 5, Node. 6, Soprano.
7, Theological. 8, Westminster. 12, Rebuke. 14, Icy. 5, Ritual.
19, Epitaph. 20, Joy. 24, Acted. 25, Emit. 26, Menu. 27, Gift.

Church Services in November

Sunday 1st November
B 10.30am Revd. Pil Warrey *Holy Communion*
L 10.30am Revd. Dr. Nigel Williams *Holy Communion (Stream Source)*
L 2.30pm Revd. Pil Warrey *Relaxed Worship*
H 10.30am Revd. Roy Crew *Holy Communion*

Sunday 8th November
B 2.30pm Revd. Phil Warrey *Remembrance*
L 9.30am Revd. Phil Warrey *Remembrance*
L 6.00m Dr. Gillian & Mr. Stephen Chowns *Taize*
H 10.30am Ms. Lisa-Jayne Lewis *Remembrance (Stream Source)*

Sunday 15th November
B 10.30am Mr. Chris Ottershaw
L 10.30am Revd Ruth & Mr. Neil Eldridge *(Stream Source)*
H 10.30am Revd. Phil Warrey
H 4.00pm. Revd. Phil Warrey *Tea Church*

Sunday 22nd November
B 2.30pm Revd. Phil Warrey *Tea Church*
L 10.30am Revd. Phil Warrey
H 10.30am Revd. Kath Baldwin *(Stream Source)*

Sunday 29th November
B 10.30am Mr. Ethan Ottershaw *Christingle*
L 10.30am Revd. Phil Warrey *(Stream Source)*
H 10.30am Revd. Dr. Nigel Williams *Gift Service*

Sunday 6th December
B 10.30am Mr. Chris Ottershaw
L 10.30am Revd. Kath Baldwin *Holy Comminion (Stream Source)*
H 10.30am Revd. Linda Catlow *Holy Communion*

Diary Dates

Monday 2nd November

2.00pm Film Afternoon (Ledbury)

Tuesday 3rd November

7.00pm Induction of Revd. Sarah Hilman (Ledbury)

Wednesday 4th November

7.00pm Churches Together in Herefordshire Open Meeting
@ St. John's

Thursday 5th November

10.00am Circuit Comms Group meeting (Zoom)

Saturday 7th November

9.00am Women's Breakfast meeting, Ledbury

Keeping InTouch

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The deadline for the December/January edition of In Touch is Sunday 15th November.