

CONNECT

The Magazine of the Trunch Group of Parishes



'Barnie', St Giles, Bradfield. Photo credit: Keith Shepherd

Celebrating Creationtide

This issue marks the season of Creation with special features and news, together with all our regular features, including our church services and events.



Bradfield



Gimingham



Knapton



Mundesley



Paston



Swafeld



Trunch



Café Church

SALLY'S LETTER

Hello Everyone,

I am pondering this letter directly after my morning habit of checking the BBC News website. Articles today included the aftermath of the terrible floods in Nepal, wildfires still burning across the globe and concerns about El Niño, the weather event looking to impact the world in the coming months. Our creation-themed edition of Connect is very timely in helping us reflect on what is happening and ways in which we might adapt our churches and own lives to limit our contribution to climate change.

The first of our series of 'Spirituality' afternoons is also focused on nature. Spirituality is sometimes referred to as being in opposition to religion. Indeed, many people declare themselves to be 'spiritual but not religious'. For me the two are deeply connected because both are about seeking meaning, purpose and connection to something greater than ourselves.

To be religious is to do this through participation in institutions dedicated to this pursuit. Those who reject religion are perhaps disillusioned by religious organisations reproducing existing traditions and understandings, when they want to be helped and enabled in their own spiritual growth. For me it is not a question of either/or, but both. As well as 'passing on the faith', our churches are spaces

dedicated to and for encountering sacred mystery. The afternoons aim to offer the space at All Saints, Mundesley to practise being open to sacred mystery alongside opportunity for learning and sharing. They are open to everyone, of any faith and none, and certainly those who say they are spiritual but not religious!

All blessings,

Sally.

SPIRITUALITY AND...

A series of intentional gatherings at **All Saints, Mundesley, 2pm – 5pm** to delve into spirituality and how it applies to different aspects of life.

Curious? Come along to discover more – **all welcome**, refreshments provided.

SPIRITUALITY & CREATION

13th September, 2pm – 5pm



SPIRITUALITY & BREATH

11th October, 2pm – 5pm



SPIRITUALITY & ART

8th November, 2pm – 5pm



SPIRITUALITY & SILENCE

13th December, 2pm – 5pm



EDITORIAL

Have you noticed how some familiar things have grown obsolete in our modern, electronic age? Encyclopaedias and dictionaries for example are now seldom published – information, definitions, spellings are available on line. I think the same will soon be true of hymn books and service leaflets. More and more churches are now using screens for worship – something which is already completely familiar in gatherings on **Sunday @ The Hub**. Hymn books are not needed!

One hymn book which I really hope will not go out of fashion is the Book of Psalms – the song book of ancient Israel – 150 poems, originally set to music and used in worship for the best part of 3000 years. But the psalms are more than songs of praise. In fact, though the praise of God is certainly the dominant theme, other feelings and moods often come to the fore. The psalmists sometimes complain; they frequently lament and are sometimes angry. Despite these occasional lapses from an ideal ethic, the psalms represent sublime poetry and scripture which may be deeply inspiring and edifying. They speak to many different moods and represent the voices of a community that thanked God for all that he gave them, or implored him for help in their sad situation. They sometimes recount the history of their nation and

how the people have walked with God through difficult times and benevolent times.

I sometimes find it helpful to liken the book of Psalms to the works of Shakespeare. In Shakespeare plays the audience often quickly recognises that the author knew life in all its richness and understood people with all their foibles and faults. Shakespeare recognised that life was full of tragedy and triumph, that people displayed wickedness and saintliness; that life was a great joy, but sometimes a lament. The authors of the psalms show that the people of God experienced similar emotions some 2000 years before Shakespeare wrote his poems and plays. All human life is portrayed in these Hebrew songs of praise and lament. There is love and compassion; there is elation and gloom – emotions that need to be understood in their context. If Shakespeare is best experienced when seen acted on stage, then the psalms are best experienced when used as prayers. And in this there lies the crucial difference. If Shakespeare is about the mystery of life, the Psalms are about the mystery of life with God.

As we enter the wonderful season of Creationtide, let us read and reflect on those psalms which, at least in part, acknowledge God as the Creator of all things. Excellent examples are Psalms 8, 19, 33, 74, 104, 139 and 148 – one for each day of the week! Why not read and reflect on one of these psalms each day during the season of Creationtide? See page 6 for the words of Psalm 19.

POET'S CORNER

Some verses from Psalm 19 – a song of creation

PSALM 19

¹The heavens are telling the glory of God
and the firmament proclaims his handiwork.

²One day pours out its song to another
and one night unfolds knowledge to another.

³They have neither speech nor language
and their voices are not heard.

⁴Yet their sound has gone out into all lands
and their words to the ends of the world.

⁵In them has he set a tabernacle for the sun,
that comes forth as a bridegroom out of his chamber
and rejoices as a champion to run his course.

⁶It goes forth from the end of the heavens
And runs to the very end again,
And there is nothing hidden from its heat...

¹⁴Let the words of my mouth and the meditation of my
heart be acceptable in your sight,
O Lord, my strength and my redeemer.

Note for pub quiz enthusiasts –

Older readers may remember that Psalm 19, verse 14, (alongside verses 1-4 from Psalm 137) was used in the lyrics of Boney M's number one hit from the 1970s, 'The Rivers of Babylon' – a rare example of Bible verses becoming a pop hit!

FEATURE ARTICLE

Peter Brice's article is an important and profound interpretation of the Genesis creation stories. If readers have comments or queries, then the editors would love to hear from you, and depending on responses we may arrange for a special discussion meeting. See the suggested questions for reflection at the end.

CREATION IN CREATIONTIDE

- By Peter Brice

In my teens September was my favourite month: no hay-fever, yet sunny days and quite long evenings before autumn turned to winter. In the field it was harvest-time and in church harvest thanksgiving. Our modern Harvest Festival began in 1843 when Robert Hawker, Vicar of Morwenstow, Cornwall, invited his parishioners to join him in church to give thanks for God's bounty. The idea caught on, bringing us fine hymns like *Come, ye thankful people, come*. Dr William Beal, Rector of Brooke in Norfolk, adopted the Harvest Festival in 1854, hoping to end the drunken revelry of the traditional Harvest Home: he had limited success! This year our local harvest began in early July, not in late August as it once did. In the Trunch Group the harvest is before our eyes but it is hard for young urban dwellers to link their food to an actual harvest. So churches have adapted again, creating what is now called Creationtide, first celebrated in the Eastern Orthodox Church in 1989. It has

entered the Revised Common Lectionary in 2026 for an experimental three years. It runs from the new feast of the Creation in Christ on 1 September to the feast of St Francis of Assisi on 4 October. The focus, wider than the harvest, embraces the whole of Creation.

Whenever Christians have set the two biblical accounts of creation in *Genesis 1-3* against natural science they have over time lost out to overwhelming evidence. Modern creationists use so-called creation science to prove that the first humans, Adam and Eve, walked in Eden as little as 6000 years ago. However creation 'science' is not science all: it starts from the conclusion and explains away all contrary evidence. True scientists seek the evidence to prove or disprove their theories, so that they may cast increasing light on how our universe has developed over billions of years. Most people now believe, as science and archaeology indicate, that the earliest humans yet known in Britain walked on Happisburgh beach some 850,000 years ago. Insisting that *Genesis* describes real events may lead people to reject Christian belief as a whole. There need be no conflict between the Bible and scientific explanation, if we read *Genesis* as myth. Myth is not, as many think, a story that is untrue, but it is a story that conveys meaning even if the events it relates are not part of history. Does the myth speak spiritual truth? So what may the two creation myths in *Genesis* be saying to us? I want to take just four of the many possible meanings that suggest themselves.

First, *Genesis 1:1* in the *Revised English Bible* reads, '*In the beginning God...*' God precedes the universe. I have just read a

fine historical novel called *I, Julian* by Claire Gilbert (2023). Claire quotes from *Revelations of Divine Love* by Julian of Norwich (probably written in the 1390s). Julian has a hazel nut in the palm of her hand: 'What may this be?' she asks and she is answered, 'It is all that is all that is made... It lasts and ever shall, for God loves it, and so all things have being by the love of God.' Creative love was there at the start and creative love is holding and sustaining our universe now.

Second, *Genesis* 1.2 ends '*... a wind from God swept over the waters.*' The Hebrew *ruach* (*wind*) is used in the Jewish Scriptures to mean the Spirit and is feminine in Hebrew grammar. In the New Testament *John* 1.1 opens '*In the beginning was the Word...*' The Greek for the *Word* is *logos*, masculine in Greek grammar. To cut a long story short, in the New Testament and ever since the Spirit is masculine. Modern English has no grammatical genders, so that *he* or *him* is read descriptively. So the limitations of human language and its translation mean that we have lost the chance to use a gender-neutral term for God as Spirit or even to include the feminine within God, which we can reclaim if we return to the Hebrew.

Third, the myth of Adam and Eve in *Genesis* 2.4-3.24 does show how humans can self-destruct, but it has also been wrongly used to blame women for the origin of sin. Early Christian theologians – all male and mostly celibate – saw the story as proof that women brought sin into the world – with disastrous results for women ever since. Yet in *Ezekiel* 28.11-19 we find an echo of the Garden of Eden myth: the king of Tyre was blameless ... *until iniquity was found in him* (verse 15) –

without a woman or serpent in sight! St Augustine of Hippo (354-430 AD) turned this generalised blame of women into a new, precise and (dare I say?) generally unhelpful doctrine of original sin. If we re-read *Genesis* without Augustine's misogynist spectacles, may we see Eve not as the supposed source of original sin, but as the mythical mother of humanity, as an original blessing? Pay attention to Genesis 3:20: '*the man named his wife Eve, because she was the mother of all living.*' Go back to Genesis 1.31: '*God saw all that he had made and, indeed, it was very good.*' And note that the Adam and Eve story predates *Genesis* 1:1-2:4.

Finally, if we look at *Genesis* 1:28, *subdue [the earth] and have dominion over...* can be read literally as giving humans absolute authority over the natural world to do as we like. If we also believe the Last Judgement is coming very soon, we may think that the growing climate crisis that we have seen this summer is less important than enjoying all that the earth can give us in the short time we have left, ignoring the longer term effects of our actions. But the Hebrew carries meanings that the English does not: *subdue* becomes *bring under control* or *responsible management*; *have dominion* suggests *become caretakers or stewards over God's environment*.

Gimingham All Saints – with its recent 'Eco-Church' success – is showing us the way. Enjoy Creationtide!

- **Peter Brice**

SOME POINTS TO PONDER...

(You may have to consult your Bibles on some of these!)

Did you know there were two very different creation stories at the start of Genesis? What might be the explanation for this?

What aspects of God's character are evident in Genesis chapter 1? And what contrasting characteristics are seen in Genesis chapters 2 and 3? Which of these aspects do you find most helpful or comforting, and why?

Scholars are convinced that the Garden of Eden narrative (Genesis 2-3) was written about 300 years before Genesis chapter 1. Why did the author of Genesis 1 write a separate account, and place it first?

Are you worried by the use of the word 'myth' in the article?

We often think of God as the Trinity – Father, Son and Holy Spirit. Do you see any evidence for this in the early chapters of Genesis?

'Science and religion are not incompatible. Science demonstrates the structure of the physical world and how it was created. Christian religion marvels at these insights and sets them within the all-embracing experience of faith in a Creator God.'

Do you agree with that statement, or should science and religion remain as separate areas of study?

POET'S CORNER

A SONG FOR THE SEASON OF CREATION: EVERYTHING HOLDS TOGETHER

by Malcolm Guite

Everything holds together, everything,
From stars that pierce the dark like living sparks,
To secret seeds that open every spring,
From spanning galaxies to spinning quarks,
Everything holds together and coheres,
Unfolding from the centre whence it came.
And now that hidden heart of things appears,
The first-born of creation takes a name.

And shall I see the one through whom I am?
Shall I behold the one for whom I'm made,
The light in light, the flame within the flame,
Eikon tou theou, image of my God?
He comes, a little child, to bless my sight,
That I might come to him for life and light.

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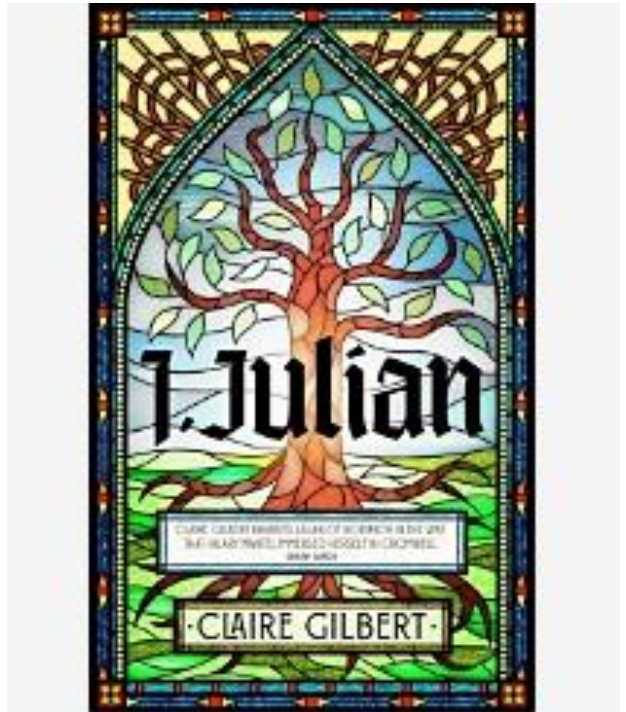
BOOK REVIEW

Peter Brice's feature article makes a brief reference to the excellent novel *I, Julian* by Claire Gilbert on the life story of Julian of Norwich. This is now available as a paperback and here is our review, plus an exclusive quote from the author (overleaf).

I, Julian by Claire Gilbert (2023)

Hodder & Stoughton RRP £10.99 pbk

A novel about an obscure 14th century lady who spent most of her life in solitary confinement does not seem to be promising territory. But the lady is Julian of Norwich and the author is Claire Gilbert, fine writer and wise theologian, who succeeds splendidly in bringing the mysterious Julian to vibrant life. We follow



Julian's entire story from earliest childhood, when the Black Death struck her family, through marriage and motherhood – when another outbreak of plague left her a lonely widow. After receiving divine visions during her own near-fatal illness, she found her vocation as a hermit, bricked up forever in a cell adjacent to St Julian's church. Here she was inspired to write *Revelations of Divine Love*, the spiritual manual we value to this day. Claire Gilbert paints a vivid picture of medieval religious tension when fear of death and hell dominated people's minds. Her triumph is to demonstrate how Julian left her negative childhood faith to become an assured theologian, utterly convinced that God's wrath had been replaced by Christ's overwhelming compassion and love on the cross. Highly recommended.

When the book was published I asked Claire Gilbert how she thought Julian can still guide modern Christian ministry. Here is her reply.

'Julian's theology is still radical. She sees overwhelming love. No ethics, just love. Love which overcomes everything, like an enormous irresistible overpowering waterfall that takes everything with it. We have to open ourselves to the possibility of such love, have courage to let go and allow ourselves to be transformed. Not easy!'

- Claire Gilbert in *Transforming Ministry* magazine (2024)

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Going for Gold

Liz Carr celebrates our silver Eco-awards, but explains the tough challenges we face in going for gold!



“Eco Church is 10 years old this year! Run by A Rocha UK, which itself is 25 years old, Eco Church supports churches to care for creation across every part of church life — from worship and teaching to buildings, land and nature, community engagement and everyday lifestyle choices.”

- 10 Years of Eco Church, A Rocha UK Project

There are three levels of award achievable, Bronze, Silver and Gold. Since the programme started in 2016 the questionnaire used to gain these awards has developed and changed with a major change in January 2025 which reflects national changes in lifestyle choices and community engagement. The awards are not just a badge of achievement, they are a way of helping us embed creation care into worship, discipleship, practical action and community life.

As a group of churches, we have been working at gold level in the worship section for some time, and we are

thrilled that both Bradfield and Gimingham churches have now achieved silver awards using the new questionnaire. The Church of England has recently authorised a new liturgy for a service at the start of Creationtide which can be used on the Sunday of the first week in September. We will be using it at Mundesley on 6th September. Creationtide ends on 4th October which is the feast of St. Francis (of Assisi)– the patron saint of Ecologists. This year marks the 800th anniversary of his transitus (death) and many people are celebrating this event with special services and walks (especially in the countryside). Here in the Trunch Group we will be hosting pet services on 4th October across the parishes. These were trialled last year and proved very popular, so they will continue. If you do not want to bring your pet, (cats can get a bit hissy), then why not bring a photograph of your fur baby. We look forward to seeing you.

We have developed an environmental policy which each church agreed at their annual meeting in the spring and this will be reviewed every year, as will the equal opportunities policy (also agreed at the annual meeting). As part of our environmental policy, we have to consider Target 25. This project helps a range of 25 declining species, taxonomic groups or habitats.

We have chosen:

T1- grassland- which includes all our unimproved grass in the churchyards;

T6 – native wildflowers – which are encouraged by good churchyard management;

T9 – butterflies – count the butterflies at home as part of the big butterfly count in July/early August or in the churchyard. There has been a greater variety of butterfly and daytime flying moths, this year, including the beautiful hummingbird moth.



Red Admiral, Liz Carr

T10 – bees. Did you know that honey bees feed on only one food source at a time whilst bumble bees forage any flower they can find?

T11 – Bats. Like it or not, most of our churches have at least one species nesting in the roof space. Our aim is to provide nesting boxes outside of the church in trees and in areas where they do not cause a problem for those people inside.

T22 – Swifts. These beautiful birds are losing their nest sites as more barns are converted and land is converted to housing. Providing nest boxes in church towers is a really good way to manage the land and is being investigated in some of our churches.

The sections on community engagement and lifestyle we are answering as a group of churches as much of our outreach takes place at the Hub in Mundesley although often run by members of other churches in the group.

Some of the larger villages in the Trunch group of parishes, which consists of Gimingham, Knapton, Mundesley, Paston, and Trunch with Bradfield and Swafield, also engage with environmental issues and community outreach through Parish council initiatives. (Warm spaces and monthly lunch clubs). Each year Betty has run a series of services at one of the churches. This year they are held at Paston where we have learned much history about the Paston family and the village itself. The more we involve ourselves with our local environment and initiatives already taking place the more we can initiate change for the better. It is still our aim to reach carbon net zero in the church of England by 2030 – which is getting closer and closer, despite some diocese' abandoning the idea (not Norwich). Our Diocese works closely with the Diocese of Ely sharing information and resources in environmental issues especially with regard to energy and how to become 'greener'. This is not an issue for Bradfield Church as there are no energy facilities present and with a churchyard sustaining mature trees on its boundary (as at Gimingham too) both these churches act as a heat sink so not only are they carbon zero they offset much of the energy used in our other churches. Making small changes to the way we think about our energy usage in each church and moving away from fossil fuels (oil and gas) will, very quickly, move us into the gold category. To achieve gold standard, we need to prove that we are doing what we say we are

doing, and be more consistent, which takes time, but we are nearly there.

There are many villagers who support environmental groups as individuals, for instance membership of Norfolk Wildlife Trust, The National Trust, The Butterfly



Green veined white, Liz Carr

Trust, RSPB and support other charities which enhance our local environment. We thank you for attending and contributing to our church fundraising activities and hope that we can each do a little bit more to make a global change. Even switching from your normal washing up liquid to an environmental one

makes a difference and saves harmful chemicals entering the water system. Clean, safe, water is going to be one of our biggest challenges in the next few years with earlier drier summers and more chance of flash floods when it does rain.

If anyone is interested in learning more about the Ecochurch platform, has any ideas or wants to investigate any topics further, please contact Liz Carr or our Rector, Revd Dr Sally Myers or speak to your churchwarden.

- Liz Carr

ST GILES, BRADFIELD

On Sunday 30th August we held our Patronal Festival at St. Giles Bradfield. Betty made this lovely display

depicting the legend of St Giles and the hind and also stepped in to play the harmonium.

Attendance was low but those who were there enjoyed a lovely service and learnt a bit more about St Giles.

- Meg Dinnes



Photo: Meg & Jim Dinnes

Our Patronal Silent Prayer service at St Giles was overseen by Barnie, who gave us quite the show!

Upon arrival into the church for the service, Barnie was atop the altar rail - as if awaiting communion.

A very poetic start to our Creationtide season!

If you would like to join our silent prayer services at St Giles, they are held on the 1st of each month at 12noon, all welcome!



The lovingly named 'Barnie', the owl, who has taken up residency in St Giles

GIMINGHAM FLOWER FESTIVAL



Gimingham Flower festival was well attended by the local community and beyond, including annual flower festival visitors from Germany!



This year's theme was countries... see if you can spot which display fits which country!



A big thank you to all of those who made displays and helped to make the flower festival so special. Particular thank you to Heather and Richard Lee for all of your hard work.

CHURCH SERVICES IN SEPTEMBER AND EARLY OCTOBER 2026

Our traditional services begin at 9.30 am, except at Trunch which is at 10.00 am. During September our worship will have a Creationtide theme, culminating on 4 October (the Feast of St Francis of Assisi) when in addition to the usual services, we shall offer special 'Pet' services. All creatures great and small are welcome!

FIRST SUNDAY OF THE MONTH

09:30am, Holy Communion, All Saints, Mundesley, NR11 8BE

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

SECOND SUNDAY OF THE MONTH

10am, Holy Communion, St Botolph's, Trunch, NR28 0PZ

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

THIRD SUNDAY OF THE MONTH

09:30, **Harvest Festival** with Holy Communion, St Peter & St Pauls, Knapton, NR28 0AD

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

FOURTH SUNDAY OF THE MONTH

09:30, Holy Communion, St Margarets, Paston, NR28 9TA

10am **Harvest Festival** with Morning Prayer, St Botolph's, Trunch, NR28 0PZ

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

FIFTH SUNDAY OF THE MONTH

09:30, Holy Communion, All Saints, Gimingham, NR11 8HF

11:00 Sunday @ The Hub, Mundesley Community Hub, NR11 8BE

SERVICES IN SEPTEMBER AND EARLY OCTOBER (CONTINUED)

On the 1st of every month, **St. Giles' Church, Bradfield**, hosts a silent prayer service beginning at 12 noon and lasting about 30 minutes

Sunday @ The Hub (Café Church) meets at 11:00 in the Mundesley Hub Community Rooms on Sunday Mornings: 6, 13, 20, 27 September and 4 October

The 10:00 Wednesday morning Holy Communion will be in the Mundesley Hub on 2, 9, 16, 23, 30 September and 7 October.

Paston Revealed, St Margaret's Church, Paston, the final session in our summer series of cultural events exploring the life and history of Paston village will be at **7.00 pm on 16 September on 'Stow Mill'**. Cheese, wine, tea and coffee. The event is free – donations voluntary. For further information please phone 01263 626811 or 07748641709

Sunday 13 September 2.00-5.00 pm 'Spirituality and Creation', All Saints, Mundesley – Talk/Q & A/Quiet time/Evening Prayer

Sunday 4 October 3.00 pm Pet Services at Mundesley and Trunch



FORTHCOMING EVENTS INCLUDE:

National Theatre live: Thursday **24 September 7.00 pm**
The Misanthrope by Martin Crimp (after Moliere),
starring Sandra Oh (of Killing Eve fame)

Cinema Night Thursday **15 October 7.00**
Beautiful Thing – 30th Anniversary Release

Coming soon: **Royal Ballet and Opera** in Cinema

- **Verdi's Macbeth**
- **Bizet's Carmen**



National Theatre live (**3 Dec**) – **Golden Boy** by Clifford Odets
Trunch Candlelit
Concert (St Botolph's) **5 December**

For further details and tickets: www.st-nicks.co.uk or 01692 402624

ALL WELCOME



ALL WELCOME



ALL WELCOME

THE HUB – Mundesley Community Hub, NR11 8BE

OUR REGULAR EVENTS ARE:

Sunday @ The Hub | 11am

An informal service of sharing and learning, songs, prayer and fellowship and of course, great cake and coffee

Tuesday – The Hub | 15:30 – 17:00

A time for informal gathering, chat, crafts, games and in colder months a warm meal, and always great cake and coffee

Tuesday – QUESTIONS of Faith | 18:00 – 19:30

An informal discussion group to explore experiences of and questions about church and all things faith-related. *"There is no such thing as a silly QUESTION!"*

Wednesday – Holy Communion | 10am

All are welcome at our relaxed, informal eucharist

Wednesday – Memory Lane Café | 13:30 – 16:00

A space for carers and those for whom they care to come together for company, entertainment, and you guessed it - great cake and coffee!

Thursday (every 3rd Thursday of the month)

– Lunch Club (£5pp) | 12noon – 14:00

Everyone is welcome to come and eat a two course (at least!) meal together in a friendly supportive environment

Friday – Community Café & Larder | 09:00 – 12noon

A time of real community, sharing coffee, cake news and friendship, with the opportunity to reduce food waste by picking up still fresh produce from local supermarkets that would otherwise go to waste.

OPEN TO LOCALS & VISITORS



OPEN TO LOCALS & VISITORS

Our Pastoral Team

Of Authorised Pastoral Assistants (APA)



Bob

Jane

Doreen

Donna

Amy

How are you, today?

If you, or someone you know, may benefit from a listening ear, please do let us know and we would be happy to spend some time with you, either here, at Mundesley Community Hub or at your home.

If you'd like to talk, we are here to listen

Authorised Pastoral Assistants (APAs) are trained and authorised to engage in pastoral ministry on behalf of the local church, working as part of a team of clergy and laity. All Authorised Pastoral Assistants focus on pastoral care, but an individual's ministry varies according to their gifts and skills, and the local situation. In all cases, the ministry calls for a loving and compassionate heart, and a willingness to listen and support those in need.

SOME PARISH CONTACTS

Rector: Revd Dr Sally Myers (Sally) 07840 399185
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**THE NEXT ISSUE OF
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AVAILABLE ON OR
AROUND 10th OCTOBER
AND WILL FEATURE OUR
ACTIVITIES IN OCTOBER
AND NOVEMBER.**