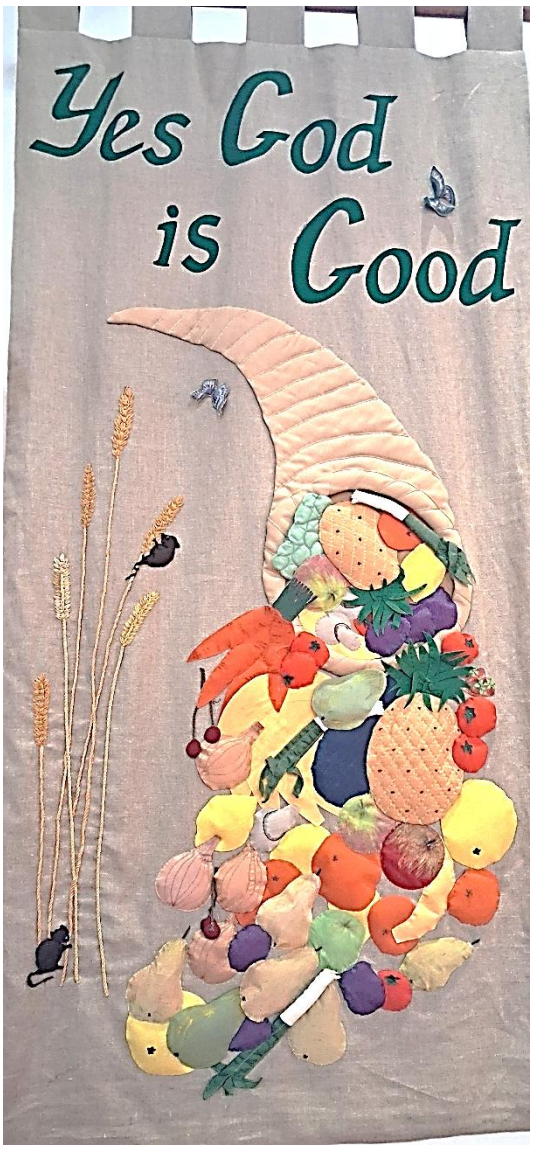
UNITING CHURCH SKETTY

MAGAZINE – NOVEMBER 2026

Uniting together – Caring for all – Seeking God













These are some of the images from our Harvest Service on October 11th, based on All We Can's development work in Sierra Leone, especially Pikin-to-Pikin's work among children, focusing on child protection, education, clean water and sanitation, health and nutrition. This meant that God's generous gifts and the challenge to share them justly and fairly were central. Many thanks to Revd. Louise for preparing and leading worship (and, with John A., providing some of the music) and all those who decorated the church and brought gifts to donate to local food banks.

ALL SAINTS' DAY : NOVEMBER 1ST



All Saints' Day at a cemetery in Gniezno, Poland – flowers and candles placed to honour the faithful departed on All Souls' Day [Nov 2nd] in a similar act of remembering to placing flowers on graves for Palm Sunday in Wales.

All Saints' Day is a Christian holy day celebrated in honour of all the saints of the Church. This holy day goes back at least to the 9th century in these nations.

The Christian celebration of All Saints' Day stems from a belief that there is a powerful spiritual bond between those in heaven (the "Church triumphant"), the living (the "Church militant"), and the "Church penitent" which includes the faithful departed.

In Non-conformist theology, All Saints' Day revolves around "giving God solemn thanks for the lives and deaths of his saints", including those who are "famous or obscure", whose example of faithfulness we treasure.

So we give thanks to God, in the words of W. W. How (1864) [Singing the Faith No 745]:

For all the saints who from their labours rest
who thee by faith before the world confessed,
thy name, O Jesus, be forever blest.
Alleluia! Alleluia!

Oh, blest communion, fellowship divine!
We feebly struggle, they in glory shine;
yet all are one in thee, for all are thine.
Alleluia! Alleluia!

(Adapted and expanded from Wikipedia)

PRAYER FOR ALL SAINTS' DAY...

For all the saints...
who went before us
who have spoken to our hearts
and touched us with Your fire,
we praise You, O God.

For all the saints...
who live beside us
whose weaknesses and strengths
are woven with our own,
we praise You, O God.

For all the saints...
who live beyond us
who challenge us
to change the world with them,
we praise You, O God. Amen.

Janet Morley

ST DAVID by Gwenallt

There is no barrier between two worlds in the Church.
The Church militant on earth
Is one with the Church triumphant in heaven,
And the saints are in this Church which is two in one.
They come to worship with us, our small congregation,
The saints, our oldest ancestors,
Who built Wales on the foundation
Of the Crib, the Cross and the Empty Tomb.
And they go out as before to travel their old ways
And to evangelize Wales.

[Dewi] brought the Church into our homes,
Put the holy vessels on the kitchen table
With bread from the pantry and wine from the cellar,
And he stood behind the table like a tramp
So as not to hide from us the wonder of the sacrifice.

(extracts taken from the translation in Threshold of Light, 1986)

LETTER FROM THE MINISTER

Dear friends

Things haven't been the same since last Thursday – that will be a few Thursdays ago by the time you read this! I was on the 07.18 train from Swansea to London for the Liturgy and Worship Subcommittee. Not only do extreme early mornings (5.30am – outrageous!) not agree with me, but I found myself sitting opposite (on a pre-booked seat) someone who was mouth-breathing clouds of menthol, coughing liberally, and generally behaving like a one-man mucus factory. I know there's a lot of it about, but it was less than ideal!

There have been other niggles too. An air pressure warning on the car a few days before it is booked for its MOT; an early deadline for a tax-return; WiFi hiccups; almost forgetting to submit my preaching plan dates (oops); the scrambled eggs exploding in the microwave *again*; Bluebell cat using her litter tray five minutes after I've cleaned it; looking forward to my Autumn break and then remembering that is has been and gone - I had it early so that I could attend a flute retreat in Cornwall – and, oh, it was glorious. And soon the clocks will change, and the shops will fill up with 'Christmas' bling; Strictly is already well into its season, and Swansea's only contestant has been danced off! If you don't mind, I think I'd like a sit down and a snooze – all this is making me feel weary!

Instead, I'm sitting in front of my computer worrying about meeting Noel's deadline for the November magazine. I can't think of a single idea for the letter. What words of wisdom can I possibly summon? I'm all out of wise words, but Jesus never is. "Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest." (Matthew 28:11)

These are words we've probably heard before, and I don't know about you, but no matter how many times I hear them, I breathe a sigh of relief and a bit of the tension drops from my shoulders. Oh! Jesus – what a lovely thought! Stay right there – I'm coming!

Jesus knew a thing or two about self-care. For him, it was rooted in prayer. Whenever things got difficult for him, he'd take himself off and pray, spending time with God – with God who affirmed him (we see two instances of his in his baptism and transfiguration), directed him, and sustained him. Jesus' relationship with God didn't make his journey any less testing (in fact, I suspect it made it harder in some ways, as Jesus had some unique challenges), but Jesus always knew that God was with him, that God was close, and his life was filled with deep and divine love.

Self-care is essential – especially self-care in the form of prayer. This keeps our connection with God alive, and also equips us for the demands of life, and our responsibilities towards others.

As well as looking after others, please take some time to look after yourself this Autumn. Think of those things which are sustaining for you and do them. Often, it's the simple things that ground us and remind us of the wider perspective. Contact friends; connect with nature, or the creative things that give you life. Get outside if you can, go for a coffee, pick up a leaf or a shell and really study it; listen carefully and consciously to a piece of music, find a cosy corner and appreciate a really good book. Get the rest you need. Some animals hibernate in winter – we need time to recharge too. Whatever it is that gives you life and makes you feel calm and allows you the space you need, do it – and, most importantly, wrap it all up in prayer.

Then maybe life's small niggles (and even some of the big ones) will seem a bit more bearable, and you will discover 'the peace that passes all understanding'.

With love, prayers and blessings

Louise

THE FLOWER ROTA FOR NEXT YEAR, 2027, will be on the notice board in the foyer by the beginning of November. If you would like to give flowers please sign your name against your preferred date. You are welcome to arrange your own flowers if you would like to so please sign in the arrangers column on the rota. If you wish to give flowers and unable to get to church please contact me on and I will be happy to add your name to the rota. Thank you for helping to provide a message to those that receive the flowers that we are thinking of them.



Many thanks to Rosemary and her friends for arranging the flowers week by week and to all those in our church who give flowers to celebrate the lives of loved ones and friends).

WORSHIP SERVICES IN UCS IN NOVEMBER

November	**1**	**Revd Louise Gough**	**(Communion)**
	8	**Revd Pam Cram**	
	15	**Revd Louise Gough**	
	19	**Thursday Communion**	**(Revd Louise Gough)**
	22	**Revd Howard Long**	
	29	**Revd Louise Gough**	

Evening Prayers are held on Sunday evenings from 7.00pm until 7.30pm on Zoom, unless indicated otherwise. See Weekly Notices for the Zoom link.

COMMUNION COLLECTION this month will be for Re-cycle Swansea. It aims to provide free bikes for those on low income and who need a bike for everyday transport by recycling and refurbishing unwanted machines. A good green solution! See https://recyclesouthwales.wordpress.com/



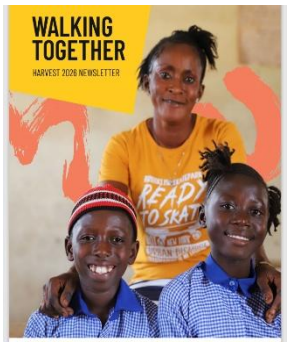
PASTORAL MATTERS (from Gwen D)

- Friends who remember Anne C, will be sorry to learn Anne died following a short illness. Anne attended UCS for a number of years, and despite difficulties communicating following a stroke, enjoyed helping at Sunbeams and the monthly service at Parkway Care Home. In recent years, Anne had been attending Parklands Church, where a service in her memory will be held. Details of the service will be shared in the weekly Notices.
- We remember in our prayers, Bill J, who is currently in hospital. We send him our love.
- We remember those who are in hospital, in care homes and nursing homes, those who are being cared for at home, those who are awaiting treatment and those who are convalescing. We pray that they will know God's strength and peace, and be able to trust in God's presence with them.
- We pray for those who are recently bereaved. May they know 'the peace of God that passes all understanding', through Jesus Christ, our Risen Lord.

THE PIKIN TO PIKIN MOVEMENT IN SIERRA LEONE

Our Harvest Service, led by Revd Louise, used resources from All We Can, the Methodist Church Relef and Development Agency. The focus was its work with Pikin to Pikin in Sierra Leone. I can't have been the only one who wasn't aware of this movement or its work. So I thought that some information would be helpful.

The Pikin-To-Pikin Movement was formed in 1994 when Sierra Leone was engulfed by a devastating rebel war. The organisation was legally registered as a Non-Governmental Organisation in 1998 with the Government of Sierra Leone. During the war, the rights of children were grossly violated. Many children were forcefully conscribed into the fighting forces: the national army, the rebel forces or the civil militia. These children missed out on education, many children also died because of preventable childhood diseases such as diarrhoea. The situation in Sierra Leone for many years was such that there was very little protection for children. Pikin-To-Pikin was formed to salvage the situation of children in the country. It is a Child-Centred Community Development National Non-Government Organisation based in Sierra Leone, West Africa. The name "Pikin-To-Pikin" is a lingua franca translation of "Child-to-Child *(from www.developmentaid.org*).



EDUCATION = A HARVEST THAT LASTS The Kingdom Jesus envisions is one of justice and joy, where all can flourish under his care and live free of hindrances. Through All We Can's support, our partners, Pikin-to-Pikin in Sierra Leone and FABIO in Uganda, are ensuring all children have the resources they need to learn and thrive. The photo shows one of the teachers involved with two of the children in a primary school in Bimbali District supported by All We Can. As we heard during the service, Jesus said, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these.' [Matthew 19:14] *[from the All We Can website]*

HOLDING ON TO PEACE AND HOPE

Reflections, for Remembrance Day, on Jesus' call to witness to peace and reconciliation, as the sounds and threats of conflict and war seem to dominate the world scene

For over 350 years Quakers (The Religious Society of Friends) have been committed to their witness to peace and reconciliation through their words, actions and lives. The following statement was agreed in 2011, 350 years after a Quaker declaration for peace and against war was made to King Charles II in 1661:

350 years on: the peace testimony today

During 2010 and 2011, Friends in Britain Yearly Meeting considered their peace testimony, on the occasion of the 350th anniversary of the declaration to Charles II:

Through collective worship and personal reflection… We saw that economic, environmental and human injustices are root causes of much violent conflict. These forms of structural violence therefore need to be addressed at an early stage. The production and trade in increasingly destructive weapons inevitably encourage armed responses to conflict.

Friends reaffirmed their commitment to nonviolent, spirit-led approaches. The peace testimony, in words and in action, remains both inspiring and challenging. Quakers recognise that of God in every living being. We work to build peaceful relationships between individuals, communities and nations, and to nurture life on this planet. We strive to live in ways that are consistent with the peace we seek. We are convinced that no end can justify the means of killing another human being.

The promptings of the spirit of love and truth lead us to express our peace testimony through loving, creative and imaginative action. Some forms of witness may make us feel uncomfortable or even put us at risk. We recognise that demands may be made of us that go against the values and norms of society, but we will not let these norms temper the call to action. We sometimes feel overwhelmed and disempowered by the scale and complexity of current global crises. The power that governments, corporations and individuals wield is too often destructive. But we know a 'life and power' which enables us to be both peaceable and powerful. We can dare to be bold as we resist injustice and challenge institutions which prepare for war.

Do you stand up for Peace, use your voice and join with others to take action? Do you try to discern what action you can take and seek the means to make a difference? Do you provide all the support you can to those who take action?

From the Friends' website

FROM DESTRUCTION TOWARDS PEACE



Coventry Cathedral is most famously known for being bombed during WW2, which in 1940 left Coventry Cathedral and much of the city centre in ruins.

Coventry Cathedral's decision to respond to this destruction with forgiveness and continues to this day to be a living community rooted in reconciliation work is what has inspired people from around the globe to visit the site.

This story of reconciliation, begins the day after the destruction of the Old Cathedral on the 14th November 1940. Provost Dick Howard (who led the Cathedral during WW2) made a commitment to not seek revenge, but to strive for forgiveness and, ultimately, reconciliation with those responsible, which at the time was seen to be very radical thinking, as we were still at war with Germany.



After the Blitz, two symbols emerged from the rubble: two charred roof-beams which had fallen in the shape of a cross were bound and placed at the site of the ruined altar, and three medieval roof nails were also formed into a cross, which became the original Cross of Nails (now located at the High Altar in the new Cathedral).

During the BBC radio broadcast from the Cathedral ruins on Christmas Day 1940, six weeks after the Blitz, Provost Dick Howard declared that when the war was over, we should work with those who had been enemies 'to build a kinder, more Christ Child-like world.'



Shortly after the Blitz, the words 'Father Forgive' – deliberately neutral in content – were inscribed on the wall of the ruined chancel. We now hold the **Litany of Reconciliation** at midday daily during the week which pays homage to this inscription, written in 1958 by Canon Joseph Poole.



The destruction of Coventry Cathedral touched the hearts of many countries around the world, who contributed and gifted elements of the building of the New Cathedral. The decision to leave the Ruins as they were after the Blitz became a powerful global symbol of peace building and forgiving enemies.

Standing in union with the New Cathedral, the two cathedrals stand as a powerful symbol of peace and peace building across nations, something which still runs deeply in the heart of Coventry Cathedral's mission.

From the Coventry Cathedral website



So, Prince of Peace, disarm our trust in power,
Teach us to coax the plant of peace to flower.
May we, im-passioned by your living Word,
Remember forward to a world restored.

Fred Kaan, 1929-2009 (Singing the Faith, No. 698)

Fred Kaan was a Congregational and, later, a URC minister, who worked for peace throughout his ministry, and ended his years as a Quaker, because of their witness to peace.

THE PROMISE OF PEACE IN THE BIBLE AND OUR CALL TO PURSUE IT.

'Christ is our peace… He came and preached peace to you who were afar off and to those who were near.' (Ephesians 2.14 & 17)

Jesus Christ is in himself our peace. In his words and in his actions, in his relationships and in his friendships, in his teaching and in his admonishing, in his healing and in his restoring, in his continuing companionship, he embodies peace: to those who are near and those who are far off. "What does peace look like?" "Look at Jesus." But more than this: Jesus, the crucified, who gave himself for the life of all the world, is our peace and the peace of the whole of humanity. On the cross – where all enmity is destroyed and rendered powerless – **all** are brought together into unity and wholeness in Jesus.

'I give you my peace; my peace I leave to you. Do not let your hearts be troubled, neither let them be afraid.' (John 14.27)

The Jesus who embodies peace, gives us peace. So, first and foremost, peace is a gift. Our calling is to embrace and live out that gift of peace in all we are and do. In Fred Kaan's words, to 'coax the plant of peace to flower', in our lives and in the life of the world. Such peace, given in and through Jesus, gives us courage. In a world where many see a frightening and threatening future, we are called to hold on to hope. Jesus is not only our peace, he is also our hope. So 'Do not let your hearts – in the end – be troubled or afraid.' The Risen Jesus says to us, now as then: 'Peace I give to you' (John 20.21)

'And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.' (Philippians 4.7)

Such peace and hope are not always easy to hold onto or fathom. They are, of course, fragile and vulnerable gifts. This peace is not merely an intellectual idea, for it 'transcends human understanding'. It (or, rather, he) is a presence and a reality in our hearts and minds, in our emotional and intellectual lives, so that in all we are and do, we are rooted and grounded in him. It is a protective divine, transcendent presence around us.

'Do everything possible on your part to live in peace with everybody.' (Romans 12.18)

But it is demanding too – especially in a world such as ours. It is not only a gift. It is a call and a commission: '…live in peace'. Paul recognizes that this is not always easy. Some translations use phrases such as 'as far as it's possible' or 'insofar as it depends on you' rather than 'Do everything possible…' (*Good News Bible*). But nevertheless, peace is our calling, even when it is costly, even when it is challenging, even when it seems impossible. This is why Paul writes to the Ephesians that they should 'make every effort to maintain, with the bonds of peace, the unity which the Spirit gives.' In Jesus' words, 'Blessed are the peacemakers', those who see it as their calling and vocation to create and encourage peace and to shape a peaceful world. Even today! Especially today!

Noel

THE COVENTRY LITANY OF RECONCILIATION



The Coventry Cross of Nails

All have sinned and fallen short of the glory of God.
The hatred which divides nation from nation, race from race, class from class,
Father, forgive.

The covetous desires of people and nations to possess what is not their own,
Father, forgive.

The greed which exploits the work of human hands and lays waste the earth,
Father, forgive.

Our envy of the welfare and happiness of others,
Father, forgive.

Our indifference to the plight of the imprisoned, the homeless, the refugee,
Father, forgive.

The lust which dishonours the bodies of men, women and children,
Father, forgive.

The pride which leads us to trust in ourselves and not in God,
Father, forgive.
Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you.

"My subject is War, and the pity of War. The Poetry is in the pity." (Wilfred Owen)



Poetry often expresses for us what our words cannot. Especially in love and war. One poet that stands out is Wilfred Owen. Born in Oswestry on the Wales-Shropshire border, he fought in the first World War and was killed in action on 4 November 1918, a week before the Armistice, at the age of 25. These two poems represent something of the horror, the sense of futility and the love that the cruelty of war produces in the human soul. The first reflects on the death of a fallen comrade in the snow as the winter sun shines on him. The second poem reflects on the anguish of the losses of war – of whom he himself would be one. And there are the questions that we also ask.

In his *War Requiem*, composed for the opening of the new Coventry Cathedral, Benjamin Britten set these poems – and others by Owen – to music, as a powerful witness to the peace and reconciliation that the Cathedral would symbolize. At the head of the score, Britten placed the words quoted above.

Futility

Move him into the sun –
Gently its touch awoke him once,
At home, whispering of fields unsown.
Always it woke him, even in France,
Until this morning and this snow.
If anything might rouse him now
The kind old sun will know.

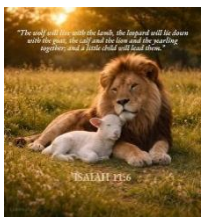
Think how it wakes the seeds—
Woke once the clays of a cold star.
Are limbs, so dear-achieved, are sides
Full-nerved, still warm, too hard to stir?
Was it for this the clay grew tall?
—O what made fatuous sunbeams toil
To break earth's sleep at all?

Anthem for Doomed Youth

What passing-bells for these who die as cattle?
Only the monstrous anger of the guns.
Only the stuttering rifles' rapid rattle
Can patter out their hasty orisons.
No mockeries now for them; no prayers nor bells,
Nor any voice of mourning save the choirs, -
The shrill, demented choirs of wailing shells;
And bugles calling for them from sad shires.

What candles may be held to speed them all?
Not in the hands of boys, but in their eyes
Shall shine the holy glimmers of goodbyes.
The pallor of girls' brows shall be their pall;
Their flowers the tenderness of patient minds,
And each slow dusk a drawing down of blinds.

FAITH AND FELLOWSHIP : ADVENT 2026



Our Advent Faith and Fellowship studies this year will be based on four Advent sermons written by the Revd Noel Davies, the Revd John Atkinson and the Revd Linda Woollacott. It will be an opportunity to think more deeply about the Advent themes and messages of these sermons, to ask about their relevance for today and, perhaps, to critique them! There will be four sessions as follows:

Session 1 : November 24th: **KINGS AND SHEPHERDS**
Session 2 : December 1st: **THE PROMISE OF ADVENT: THE LION AND THE LAMB**
Session 3 : December 8th: **WHAT DO WE THINK ABOUT MARY?**
Session 4 : December 15th: **WHAT WAS MARY EXPECTING TO SEE?**

OCTOBER WAS BLACK HISTORY MONTH

In this reflection, the Revd Stephen Ansa-Addo, Minister of Park, Hungerford and Thatcham URCs in Berkshire, shares his thoughts about the word "community".

When I hear the word "community", I think first of people. People *really* matter to me. I belong to many communities, connected through ethnicity, faith, theology, music, food, gaming, books and much more. At community kitchen and coffee mornings, I see something of this lived out around tables, where food and drinks create space for conversation, relationship, dignity and belonging.



Each of these communities reminds me that God has made us fearfully and wonderfully, uniquely ourselves. I believe deeply in unity, not uniformity. Honouring our communities means creating spaces where people do not have to leave parts of themselves at the door, but are welcomed, valued and encouraged to bring their whole selves.

Some of the moments I treasure most in ministry can seem small: a child running up for a high-five; children at holiday club singing worship songs with gusto; a toddler finding freedom in a church hall while a parent finds friendship; walking and praying alongside someone through a difficult season; or, sometimes, awarding an enthusiastic 10,000 points!

These moments matter because I believe God is already at work. We join in, plant seeds of faith and point people to Jesus. I may never see all the fruit, but I trust the Lord of the harvest.

Black History Month invites the URC to look honestly at itself. Honouring Global Majority people must mean more than celebrating our presence. In Reading, the Windrush generation is commemorated through public art and even a roundabout bearing its name. Such recognition matters. But commemoration is not the same as honour.

Being welcomed into the room is not the same as being honoured once you are there. Do we remain curious enough to know the actual person before us, or retreat into assumptions, stereotypes, convenience or disengagement? Paul does not merely tell us that every part of Christ's body belongs; he says that those parts considered less honourable should receive greater honour (1 Corinthians 12:22–26). That takes us beyond diversity towards how the Body of Christ *actually*, treats its members.

We cannot truly honour God while failing to recognise and honour the people within our communities. Our worship of God and our treatment of one another cannot be separated; Scripture repeatedly reminds us that the way we receive, value and honour people reveals something of the reality of our love for God. So, may we prayerfully and prophetically act justly, love mercy and walk humbly with our God.

From the URC website

REMEMBERING: A HYMN FOR ABERFAN



On 21 October 1966 (60 years ago this year), a coal waste tip overlooking the village of Aberfan, destabilised by rainwater, slid and crashed down into Pantglas Junior School, destroying most of the school as well as a farm and twenty houses. The avalanche killed 144 people including 116 children. It's the worst disaster involving children in modern British history.

The Revd Gareth Hill's hymn, "God who knows our darkest

moments", was written for personal reasons. Gareth's father-in-law, the Revd Irving Penberthy, was a 27-year-old Methodist minister in Aberfan at the time of the tragedy.

God who knows our darkest moments
meets us in our brokenness:
walks beside us as a whisper,
holds our pain in his caress.
God, who leads through shadowed valleys,
where death's bleakness dims our sight,
speaks a peace beyond our knowing,
floods our anguish with his light.

Far beyond our grief's horizon,
as Creation holds its breath:
Love Divine, revealed in Jesus,
tears apart the chains of death.
Servant son and humble healer,
by your cross and life laid down
you have carried all our suff'ring
and you wear the victor's crown.

Lift us up, now, risen Saviour
to the place where mercy plays,
where our broken hopes and heartache
find their healing in your gaze.
This is love, that God has saved us!
This is love, that Christ has died!
We rejoice that love has conquered
and has drawn us to your side.

Words: © Gareth Hill Publishing/Song Solutions CopyCare, 14 Horsted Square, Uckfield, TN22 1QG and taken from The Methodist Church website

WOMEN IN ZIMBABWE



Women in Zimbabwe play a vital role in family life, agriculture, education and the wider economy. While significant progress has been made in women's rights and access to education, many women continue to face challenges related to early marriage, economic inequality and limited opportunities.

The legal minimum age of marriage in Zimbabwe is 18. However, child marriage remains a serious issue, particularly in rural areas. Recent research suggests approximately one in three Zimbabwean women aged 20-24 were married before the age of 18. Poverty, limited educational opportunities, and some traditional or religious practices contribute to early marriage. Child marriage often leads to girls leaving school, early pregnancy and reduced economic opportunities later in life.

Women make a substantial contribution to Zimbabwe's economy, particularly in agriculture and informal trading. However, they are more likely than men to work in lower-paid, informal and less secure jobs. Access to land ownership, credit, financial services and formal employment remains more limited for many women. Education has been shown to improve women's economic empowerment significantly and there is a vocal women's movement.

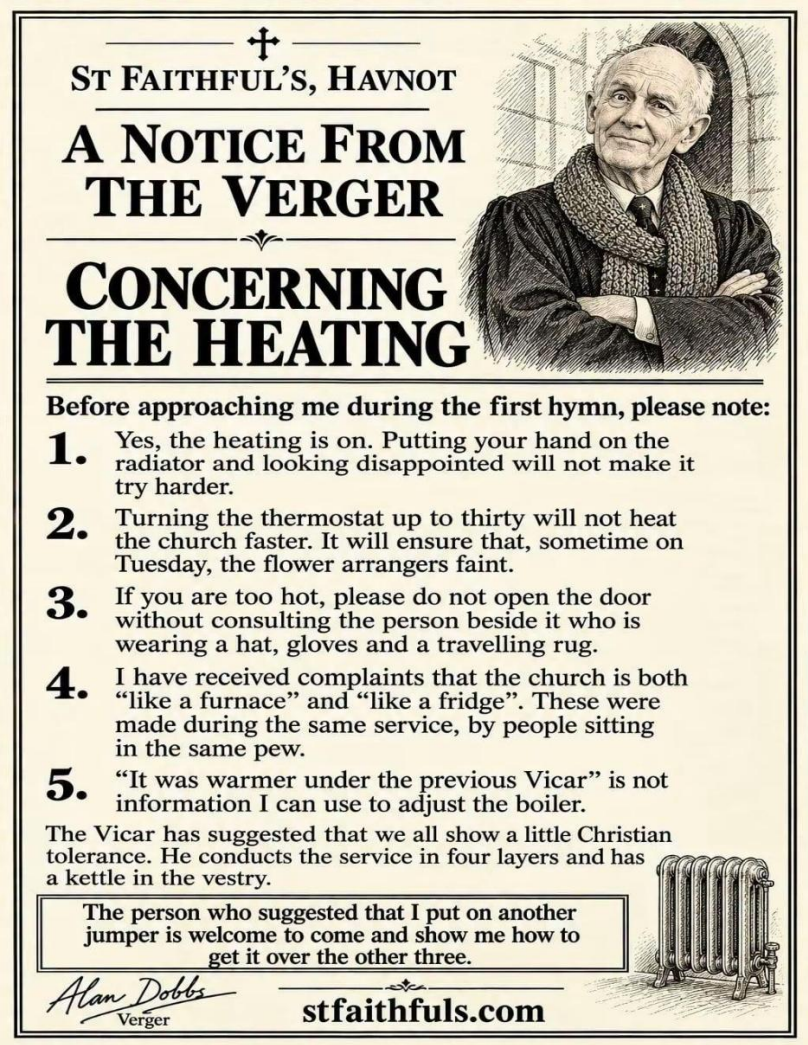
Susan G

COFFEE MORNINGS



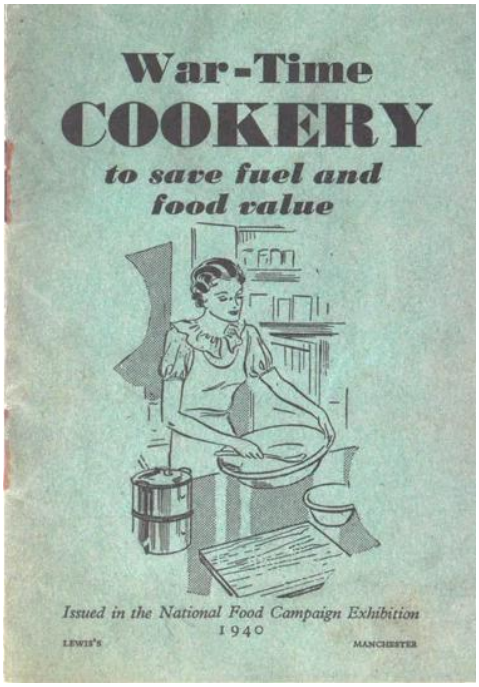
Saturday, 7th November 2026: Coffee Morning – proceeds for Tŷ Olwen

Saturday, 5th December 2026: Coffee Morning – proceeds for Alzheimer's and Old Mill



This was sent to me by another Alan, who saw the funny side of this 'notice', and to whom we are all grateful for all he does for us in keeping our building safe and welcoming. The space above is reserved for an imaginary photo of him in overcoat and scarf – though I've never seen him in either!

REMEMBRANCE (from Green Friends)



Calling all war babies, post war boomers and those who listened to parents and grandparents

At the outset of World War 2 the government issued advice to citizens to make the best use of the limited resources available. This was at a time when far more was produced "in house". Since we import so much more nowadays, this advice is timely if we wish to conserve rather than waste and, of course, keep the bills down.

These are some food TIPS taken from the 1940s DIRECTIVES

- National Food Campaign: "War Time Cookery to Save Food and Fuel" This pamphlet was issued to all households and there were other pamphlets provided for various aspects of life in war time.
- Keep a vegetable stock pot using the liquid from boiling root vegetables and greens to preserve minerals and vitamins which would otherwise be lost.
- Save fuel by using one pot for boiling mixed vegetables and steaming or an oven only meal e.g. casserole, baked potatoes, pies and tarts.
- Overcooking is a British fault to be avoided; it spoils flavour, reduces goodness and wastes fuel.
- Cook two small cakes rather than one large, it saves fuel and similarly steam several small puddings rather than one large.

- Dice and slice cooks quicker than the whole but bake potatoes in their jackets to have the benefit of the goodness in and under the skin. Always use the least amount of water required for boiling and making tea.
- Stale bread can be used in bread pudding and past fresh milk used in scones.
- MEAT to be included in meals as much as possible – tripe, cow heel, oxtail, kidney, liver, heart, tongue, calf head, sheep head and bone broth. *(I must admit this next piece of advice I would not follow.)* Rabbit was included and I did enjoy that as a child and bone broth is now recommended for good health.

The public was told there was sufficient food available without imports if the stock was distributed evenly and fairly, and to this end each household would be supplied with a Ration Book, according to their needs. Rationing of some items continued into the early 1950s. People were encouraged to grow their own vegetables and fruit, keep chickens and ducks in their gardens and make their own compost. This led to an emphasis on post-war social housing with private gardens, before the development of high-rise flats. Emphasis was given to ensuring children were kept well fed and healthy.
Waste was avoided at all costs since food was scarce. Now it's plentiful and, sadly, too much is wasted. Swansea is fortunate that food waste is recycled – not for pig swill now but for energy production.

Sonia B

INVITATION FROM THE REVD. ANDREW PEARCE:

On behalf of Brunswick Methodist Church Council, may I invite you to the final service of the Brunswick Methodist Church Fellowship, which will be held

on Sunday, November 29th
at 3.00pm
at St James' Church, Uplands

(followed by fellowship and light refreshments in the Hall afterwards).

We give thanks to God for Brunswick's worship and witness throughout the years. I celebrate particularly their faithfulness to ecumenical work in Swansea. We already welcome a number of friends from Brunswick to our worship and activities, and look forward to welcoming other friends into our fellowship in UCS. Please let Andrew know if you intend to be there (ed)

THE FIRST BIBLE IN ENGLISH

***James Roberts* celebrates 500 years of a publication that changed the world**

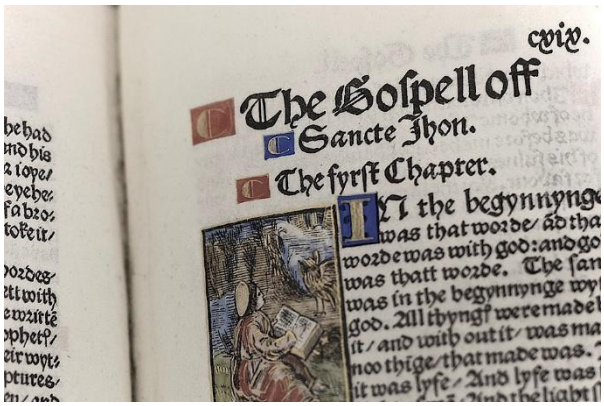


The Tyndale New Testament at St Paul's Cathedral

ONE of the most significant treasures in the library of St Paul's Cathedral is a small, unassuming book: a copy of the New Testament produced 500 years ago by the priest and scholar William Tyndale (born in Gloucestershire in 1490). In this volume, Tyndale published for the first time a translation from Greek (and not from the Latin Vulgate) into vernacular English — a task seen as not only dangerous, but heretical. The pocket-sized New Testament at St Paul's has survived against all the odds, and is one of only three copies surviving in the world today. *(Prompted by the Clydach and Morriston newsletter, taken from* ***The Church Times.*** *For the remainder of the article see Faith: Choose me, you English words).*

In the early years of the Reformation – began in Germany in 1517, when Luther nailed his 97 theses to the door of the church in Wittenburg – translating the Bible (which was only available in Latin within the Roman Catholic Church, the only Christian tradition in these nations at the time) into English was illegal. But William Tyndale felt called and compelled, under the influence of the Reformation in Europe, to make the New Testament available to the people of England in their own language, so that they did not have to depend on their priests to read and interpret the Bible. So he left England and went to Germany and the Low Countries to undertake his work of translation, without the threat of severe – most likely, capital – punishment. He went back to original sources and used the original Greek text, not the Latin text of the Vulgate, for the translation. He completed the work very quickly and was able to have the New Testament printed – a new technology at the time – in Worms, in the Rhineland region of South Western Germany, one of the key centers of Reformation Christianity in Europe at the time.

This translation appeared 500 years ago this year, in 1526. So it predated the better known Authorised or King James version, published in 1611, by almost a century. This fulfilled the vision of Tyndale and those who came after him (including William Morgan and John Salesbury in Wales, later in the 16th century) that God speaks directly to the people of God through the Scriptures and that having the Bible in their own language was essential for faith.


cxix.

The Gospell off Sancte Jhon.

The fyrst Chapter.

But Tyndale knew what the cost of his work would be. In the end, in 1535, Tyndale was arrested and jailed in the castle of Vilvoorde outside Brussels. The following year, while he was still working on translating the Old Testament, he was convicted of heresy by the Roman Catholic Church, and executed by strangulation (garrotting), after which his body was burnt at the stake. William Tyndale reminds us (as our recent Faith and Fellowship course has confirmed for us) that having the Bible in our language and having a choice of translations to help us understand what God says to us, through the Holy Spirit, in the Bible, is vital for faith but costly too. As we think of All Saints' Day, we give thanks 'For all the saints' in these nations and around the world who have given, and still give, their lives so that God's word may be known and loved in each generation.

Noel

FUNERAL MATTERS

If this article were a BBC television programme, it would probably contain a polite warning that some viewers might find it upsetting. There might also be an action line to call for support.

You see, I'd like to air something that has become increasingly important to me over the past few years. I would like to talk about funerals.

One of my 'hats' is representing the Methodist Church on the Churches' Funerals Group. As a result, I have an increased awareness of the recent changes in funeral practice, beyond those I've experienced myself since I became a minister in 2000. I have shared my thoughts and concerns with the Leadership Team and Pastoral Committee, and both agree that I should write something for the magazine – so here it is, in the hope this is the start of the conversation and not the end!

Rituals around death have been part of human life since the earliest times. They help us to put into some kind of manageable form and shape something deeply profound; they honour loved ones; mark and process the loss; signify an ending; they bring people together for support. There are all sorts of ways to celebrate the life of a loved one, and it's right that people should be able to find their own best way to do this. For many, a form of traditional cremation or burial with a service in church or at a crematorium or funeral home (or any appropriate building) is a crucial part of the grief journey.

If you have been in hospital or in a care-home when a television is on, or if watch TV in the daytime, or receive mailings, you may be aware of the firm "Pure Cremation". The advertisements

are impossible to ignore. They suggest that the kindest thing to do for your next of kin/family is to arrange a plan for a 'direct cremation', which not only saves them money, but avoids them having to 'make any fuss'. The advertisements do not make it particularly clear that a direct cremation is NOT a funeral. Putting it bluntly (sorry), it is the disposal of the body. Direct cremations are also known as 'unattended cremations' or 'simple cremations' – in the majority of circumstances, the cremation happens when no-one is present. For a variety of reasons, for some people a direct cremation is an appropriate and helpful choice. During the Covid years, for example, we got used to not being able to attend funerals (except in very small numbers) and found other ways to mark death or deferred a bigger service or event. But my concern is that people should make their funeral arrangements and plans with the full detail and knowledge of what they, or their loved ones, are choosing. (There have been stories of loved ones arranging direct cremations for themselves and the family not finding out until afterwards, when they wanted to hold a traditional funeral all along – they wanted to 'make a fuss'!)

Direct cremations have been in existence for a long time but have become much more popular as a result of advertising. They can be arranged by a particular firm, such as Pure Cremation, where the cremation takes place at a central location; or be handled by a local funeral director and take place in the local crematorium. If you happen to be thinking about a direct cremation, you might want to consider ways the loss can be marked and the person honoured.

If you are wondering about a funeral plan, or a funeral for yourself or a loved one, I strongly recommend a conversation with the funeral director or firm to find out **exactly** what you are buying/arranging. For example, is there an opportunity to visit a loved one's body, to choose the clothes, to receive back the ashes; if you are thinking of a direct cremation, will you know where and when the cremation is taking place? (These cannot be taken for granted with commercial plans.) Good funeral directors will advise you. Similarly, ministers and celebrants are trained to help you create the service you want for yourself or your loved one. One of the greatest privileges in ministry is helping people to mark the end of a loved one's life.

This article scratches the surface of a very complex topic, but my concern is that we should help each other to explore these issues. In my experience, we're not always very good at talking about death. Not surprisingly, really, as loss is the hardest thing we ever have to go through. But appropriate rituals at the end of life can really help us with the trauma. Thinking about them in advance can give us the peace of mind that we are fulfilling the wishes of our loved ones, and that they also know our wishes for them (though I'm aware that relationships can be tricky!).
If you would like to talk to me about any of these issues – or if this has been upsetting for you - please do get in touch. (It might also be worth mentioning that I'm happy to hold any thoughts or plans you might have for a funeral service, confidentially, in the church safe.)

I hope you don't mind me raising this – it matters a great deal to me, not only that cremation providers are transparent, and but that funerals are handled well, and are the means by which God's love is experienced.

With love,
Louise



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Church Related Community Worker:
Adella P (Swansea Region of URC Churches).

Magazine Editor:
Noel D



"We hope that in our partnerships – within the Church and in our neighbourhood – in worship, mission and service to the community, we continue to reflect the vision of those who felt called to build Wesley Chapel 150 years ago to be a place of worship in Sketty and a witness to the Good News of Jesus in this community. We praise God that this building has served us well, for 150 years, and we pray for God's guiding Spirit as we face the future together." *[from the Gymanfa Ganu Booklet]*

What we believe

'As Christians we believe in one God and that Jesus Christ is the Son of God. We believe that no one is beyond God's love. We believe that God knows our every thought, word and action. We believe in forgiveness. God loves us and wants us to be the best we can be. ...

Every human being is travelling a unique and personal journey. Through different experiences and encounters, some good and some bad, people form opinions and perspectives, gather knowledge and wisdom. Along the way, people we meet, and those experiences encountered, shape us into who we are. How we as human beings respond to stories in the Bible, in newspapers, or in works of fiction tells us a lot about who we are. It is on this journey we learn, grow and create ourselves. We can then learn more about the world we live in and our place within it. Our belief is part of who we are, the choices we make and the way we respond. It's not just about coming to church on Sunday. Our faith is part of us every day of our lives. It is a way of life.' [*from the UCS website]*

PLEASE NOTE:
Copy date for December & January double issue:
Tuesday, November 17th