



6 SEPTEMBER
2026

With prayer & faith in God we seek to engage with the community - *inside* we enrich & equip: *outside* we give & care.

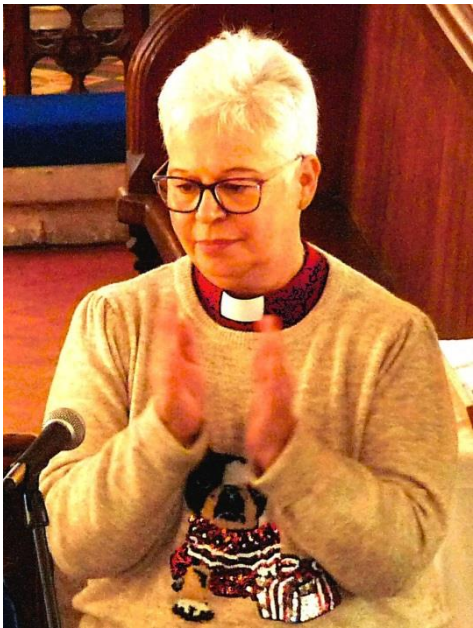
Come and join us with our community of faith at St Mary's!

TODAY'S LINK NEWSLETTER FOR:
6 SEPT to 20 SEPT.

A polite reminder to us all:



Are Rev Sally's days of rest each week - no contact unless essential please:



"Every day we are given is a new start" Rev Sally Letman



THE FUNERAL OF SUE DALE

Please note that Sue's funeral will take place at St Mary's Church, Capel at 11.00am on Thursday 17 September. It will be followed by a wake in the church hall to which everyone is welcome. There will follow at 3.00pm a private family cremation.

Ed requests that since this is to be a celebration of Sue's life informal, colourful wear is welcomed. But please no jeans or shorts.





WORSHIP TIMELINE

St Mary's is open for private prayer every day.

2026

6 Sept, 9.30am, St John's, *Holy Communion.*
10.45am, St Mary's, *Holy Communion.*

7 Sept, 7.00pm, The Rectory, Bible Study Group

9 Sept, 10.00am, St Mary's, *Benefice Holy Communion.*

11 Sept, St Mary's, 7.30pm, *Fashion Show & Sale*



13 Sept, 9.30am, St John's, *Morning Prayer.*
10.45am, St Mary's, *Holy Communion.*

14 Sept, 7.00pm, The Rectory, Bible Study Group

15 Sept, 12.30pm, St Mary's Hall, *Luncheon Club*

16 Sept, 10.00am, St Mary's, *Benefice Holy Communion.*

17 Sept, 11.00am, St Mary's, *Sue Dale's Funeral.*

19 Sept, 12.30pm, St Mary's *Wedding*
of Anna Marie and Dan.

20 Sept, 9.30am, St John's, *Holy Communion.*
10.45am, St Mary's, *Harvest Festival with Choir*

21 Sept, 2.00pm, St Mary's Hall. *Compassionate Cafe*
7.00pm, The Rectory, Bible Study Group

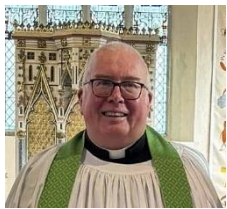
23 Sept, 10.00am, St Mary's, *Benefice Holy Communion.*

26 Sept, 3.30pm, St Mary's, *Wedding of Grant and Julie.*

27 Sept, 9.30am, St John's, *Family Service,*
10.45am, St Mary's, *Holy Communion.*

28 Sept, 7.00pm, The Rectory, Bible Study Group





"LOSS IS NEVER THE LAST WORD....."

Last Sunday Rev Adrian preached at St Mary's on Matthew 16: 21-28, a moving sermon which reflected significantly upon the sad death of our dear friend and fellow Christian, Sue Dale.

I won't pretend this week has been easy.
We are a small congregation, and we feel every loss keenly, because we know one another.
This week we said goodbye to **Sue Dale**, and if you've felt a particular quiet since — the empty seat, the habit of reaching for the phone to share some news before remembering — you are not imagining it, and you are not alone in it.

In our reading, Jesus tells his closest friends, plainly, that he is going to suffer and die. Peter, Jesus's loyal friend, can bear it: *"Never, Lord. This shall never happen to you."* It's such an understandable thing to say — it's what any of us would say to someone we loved.
We've all stood where Peter stands refusing to believe such a Peter stood. That refusal isn't a failure of faith. Its love, doing what love does.

Jesus doesn't tell Peter he's wrong to grieve. He tells him something harder, and in the end kinder: that suffering was never outside of God's story. It was always, somehow, folded into it.
Sue knew a great deal of suffering in her final months, and it is right to mention it rather than smooth it over. We don't pretend it was easy, for her or for those who loved her and watched her carry it. But we trust that her suffering, like Christ's own, was not the last word.

Then comes that strange, hard saying — whoever wants to save their life will lose it, but whoever loses their life for me will find it. There is a finding on the other side of the losing — not instead of grief, but within it, and beyond it.
Sue is held now by the same God who did not abandon his own Son to death, but raised him.
Notice, too, that Jesus says this to his disciples together, not to Peter alone. Neither is grief meant to be carried by one person at a time. That is part of why we gather — not because faith gives us a formula that makes loss painless, but because none of us were meant to carry it by ourselves.
However you are grieving Sue this week, whatever pace it takes, know that you are held — by this community, and by the God who walked that same road himself, all the way through death and out the other side.

Let's pray.
Lord Jesus, you know what it is to face death honestly, without pretending. Be near to us in our grief this morning. Hold those we have lost in your keeping, and hold us, together, as we learn to carry this loss. Help us to trust that where you are, loss is never the last word. Amen.



RECORD NUMBERS JOIN ST MARY'S FOR ANNUAL BARBEQUE



Above: Rev Sally opens the event.

Below: Paul and Mel man the drinks stall.



**Left: No St Mary's barbeque would be complete
without the expertise of Kate and Martin
Peartree in command of the provender.**



Everyone agreed that Martin's burgers were top of the class!



Above: Claire was joined by her full team....



Left: The main postprandial event was the pleasure of listening to David Williams playing a medley of songs.

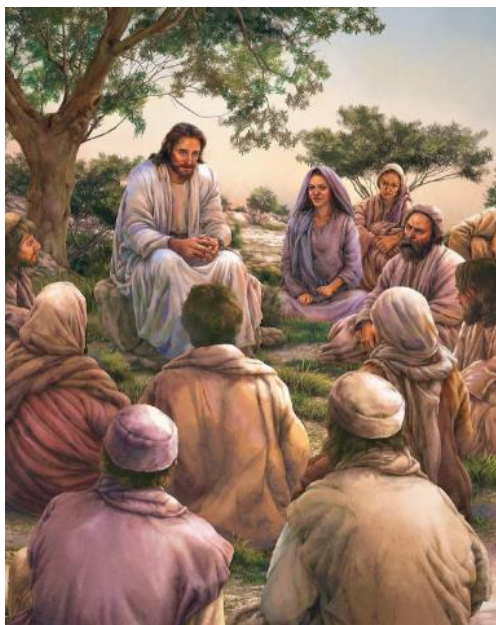


Right: And the heroes of the day (and the principal organisers) were the chaps in the white baseball cap and the Leeds United shirt.

**Well done once again Paul and Mel
55 people was a lot to cater for!**



NEW TESTAMENT READING - 6 SEPT, FOURTEENTH SUNDAY AFTER TRINITY



Matthew 18: 15-20

Dealing With Sin in the Church

"If your brother or sister sins go and point out their fault, just between the two of you.

"If they listen to you, you have won them over. But if they will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.

"If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

"Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

"Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. For where two or three gather in my name, there am I with them."

Sally's Reflection

"Heavenly Father, through weak human words, give us grace to hear your true and living Word, Jesus Christ our Lord" Amen

MATTHEW 18:15-20

Matthew over the next couple of Sundays in our readings challenges us with questions and reflections of what do we want our church to look like?

Writing for a Jewish Christian audience he explores the challenges facing them and us, with truths we prefer swept under the carpet; about community relations, openness, transparency and forgiveness.

When we behave in such a way that we live in grace and forgiveness and we do not let bitterness and resentment eat at us.

I hate confrontation and I don't like being direct with people and I found it very hard when I was in a managerial position.

When I became deputy head, I often had to discipline teachers: I would sit them down, chat with them and then tell them something upsetting.

It really didn't work, it left them confused and not really understanding what the issues were.

In fact, I actually overheard someone say, *'I really like Sally and she is very nice, but when I have been in her office, I am not entirely sure how I need to adjust my behaviour.'*

Boy it taught me a lesson! Sometimes we have to be direct, sometimes we have to challenge.

Even in some churches shockingly there is gossip, and spiteful comments and moaning, and it can divide churches, it can make it appear that we are cliquey and divided. others see us. We hear what we want to hear and we don't look in the mirror at ourselves. We do not look at ourselves with clarity and honesty.

Jesus guides us with clear explanations; be clear with what offends you. It is not confrontation to be afraid of; it is a truth based on the solid foundation of Christ.

Paul tells the Romans, '*Love your neighbour as yourself*' *Love does no wrong to a neighbour; therefore, love is the fulfilling of law*'.

Take witnesses with you if you are concerned about a person and their behaviour, as it is stated in the Torah, be open in community and transparent.



I wonder if this is where the PCC comes from; the parochial church council, to share and explain and to witness God's work in the church.

It is all about attitude. The attitude is to, '*put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires*'.

"Spend no time", Paul tells the Romans, *"on quarrelling and jealousy"*. What a waste of time and energy when they need their early church to grow against all the odds.

We are given the armour of light, isn't that amazing and reassuring. Goodness, how differently would we behave if we all put on the Lord Jesus Christ and this armour of light. What an amazing church of community and love we already are but what a community of light and love we could become.

There are always two sides to every story, we always think our way is the right way; and we are useless at listening. Jesus says listen three times. I am not very good at listening, are you?

Matthew uses strong words and says if we sin and do not change and reconcile, we will be cast out like 'pagans and tax collectors'.

Matthew was a tax collector; he knew what it felt like to be ostracized. As a national church we seem to live in a society surrounded by people who don't understand us and that is why it is even more important to be transparent and clear about our churches. *'Binding and loosing'* is a rabbinic phrase to describe community regulations.

Jesus tells us again that if our laws are earthly-binding laws they may conflict with heavenly laws.

Jesus gives authority to leaders of His church but they must also lead and be held to account, for they have a responsibility that requires love, tact and thoughtfulness.

Jesus is warning his disciples how to behave as they will form their early church and face disagreement and opposition. Back to the PCC which holds us to account, that enables cooperation and consultation on your behalf.

But Jesus lovingly knows we are human and throughout it all disagreements must be bathed in prayer.



**Happy Birthday in
September to:**

- 10 Sept Paul Williams
- 13 Sept Joyce Cooper
Caroline Ursell
- 18 Sept Sandra Doe
- 20 Sept Trevor Bailey
- 25 Sept Valerie Franklin
- 28 Sept Charlotte Stark
- 29 Sept Pauline Stark.



With thanks to Trevor Bailey



NEWS



***Jim and Christina at Diocesan Commissioning of Ordinanad
Training at St Edmundsbury Cathedral on 13 September.***



***This is the beginning of Jim
and Christina's final training to
become CofE priests.***

***We are all invited to join them
at the cathedral for the
service at 3.30pm and which
will include Cathedral
Evensong.***



BUILDING BRIDGES WITH GLOBAL SOUTH ANGLICANS

Sarah Mullally preaches at installation of new Archbishop of Burundi



The Archbishop of Canterbury Dame Sarah Mullally has preached at the installation of the new archbishop of the church in Burundi, Eraste Bigirimana.

He has been a bishop since 2005 and is also coordinator of the Anglican Francophone Network and a member of the country's National Security Council.

The church is part of the Anglican Communion but also joined the Global South Fellowship of Anglicans this year.

Dame Sarah said in her sermon that the new archbishop should "contend for and uphold the unity of the church" and that the church would build deeper and closer relationships with its neighbours across the Province and the Anglican Communion.



New Greggs opens at Capel St Mary Jet Services

Greggs was started in 1939 by John Gregg, who initially delivered fresh eggs and yeast by pushbike in Newcastle.

He opened its first physical shop in 1951 in the Newcastle suburb of Gosforth (pic below) and was soon growing steadily across the North East.



The shop was situated very close to this writer's school - and he recalls he and his schoolmates buying lunchtime sausage rolls in the Gosforth store in the 1960s and 1970s.

During the 80s, however, the company really took off and expanded throughout the UK.

By the first six months of 2026 Total sales rose by 7.2% to £1.1 billion compared to the previous year.

Operating profit reached £86.5 million, while pre-tax profit climbed 19.7% to £76 million.



There are (August 2026) some 2,700 locations nationwide (with independent trackers putting the figure around 2,759 to 2,777).

The estate includes a mix of company-managed branches and hundreds of franchised units in locations like petrol forecourts, retail parks, and transit hubs.



VIEWPOINT

Rowan Williams criticised over claim Farage is using Christianity to fuel anti-Muslim feeling

By Duncan Williams

Former Archbishop of Canterbury Rowan Williams has faced criticism after suggesting that Reform UK leader Nigel Farage is using Christianity to "channel anti-Muslim feeling" in Britain.



In an interview with *New Humanist* magazine, Williams discussed the growing prominence of Christian language in nationalist

and political movements, questioning the depth of Farage's Christian convictions and suggesting that concerns about migration and Islam may be contributing to the political use of Christianity.

"I suspect really that Farage and others want to channel anti-Muslim feeling, and it helps to have 'we're a Christian society' to fling back. It gives a sort of ballast," he said.

Williams also questioned the appointment of Cambridge professor of philosophy of religion Dr James Orr as Reform UK's head of policy, saying: *"Although Nigel Farage thought it was worth getting a theologian on board for Reform UK, I don't think he lies awake at night thinking about his soul. I may be doing the man an injustice, but I don't believe he cares about profound theological questions."*

A strong response

Meanwhile the comments have prompted a strong response from Christian activist Fleur Elizabeth Meston, who told GB News that Williams' assessment of Farage was "entirely false".

"I think it is entirely false, and the fact that Farage has entrusted Zia Yusuf, a Muslim, in a prominent position within the Reform party just immediately puts to that any claims of Reform or Farage having an anti-Muslim agenda," she said.

Meston accused Williams of "*mischief-making*" and being "*divisive*", while arguing that his criticism failed to recognise the distinction between defending Britain's Christian heritage and hostility towards Muslims.

She also questioned whether Williams had attempted to engage personally with Farage or other figures whose political views he disagrees with.

"If Rowan Williams doesn't like the character - I know he mentioned Tommy Robinson as well as Farage because of their different beliefs - I wonder, has he ever tried to

reach out to them as a prominent Christian in the UK and showed them the Gospel?" she said.

"I just think that the judgement is not his to give. I think it is unwise to be making public statements that you don't believe that someone else is really a Christian."

The debate comes as Christianity has become an increasingly visible part of Reform UK's political language.

At Easter, Farage said that *"the Christian values on which our country is built are something to be proud of"*, while in May he spoke publicly about what he described as a *"resurgence of Christianity"* with the senior pastor of Bread of Life Community Church in his Clacton constituency.

Erosion of Christian values

Reform UK has also placed the restoration of Britain's Christian heritage among its stated political objectives. Significantly, its home affairs spokesman Zia Yusuf is himself a Muslim. Yusuf has argued that mass immigration from what he described as *"low-trust societies"* has contributed to an erosion of Christian values, and has spoken against churches being converted into mosques.



The issue raises a more fundamental question for Christians about the relationship between faith, national identity and political power.

Christianity has undeniably played a formative role in Britain's history, institutions, laws and culture, but the Christian faith also carries teachings that sit uneasily with political tribalism.

Jesus' command to love one's neighbour, his concern for the stranger and the biblical emphasis on welcoming outsiders mean that any political appeal to Christianity inevitably raises questions about how those principles are applied to immigration, asylum and religious minorities.

Political debate intensifies

Equally, Christians are not required to abandon their cultural and religious heritage simply because questions surrounding immigration or national identity have become politically controversial.

Acknowledging Britain's Christian history is not, in itself, evidence of hostility towards another faith.

For Christians, there is also a danger in allowing political arguments to become a substitute for the Gospel. The New Testament does not present Christianity primarily as a programme for national restoration, but as a call to repentance, faith in Christ and transformed lives.

As the political debate intensifies, Christians may therefore find themselves challenged from both sides: to defend the historical and cultural contribution of Christianity without turning faith into a weapon against minorities, while also resisting the idea that any expression of Christian identity must necessarily be motivated by prejudice.

Duncan Williams is outreach director for the Christian Free Press and has worked for Son Christian Media here in the UK and Recovery Network Radio in the United States. He is an ordained minister and a long-term member of Christians in Media. He was writing in Christian Today.



"Our next meeting is on Wednesday 9 September from 1.30pm to 3.30pm."

From 1.30pm to 3.30pm in St Mary's Church Hall on the second Wednesday monthly.

A collection of various Christmas-themed cross-stitch projects, including cards, small pouches, and a sock, laid out on a wooden surface. The projects feature different designs such as Santa Claus, reindeer, snow globes, and winter scenes. Some items are finished, while others are in progress.



This event is dedicated to the memory of Sue Dale, who had the original idea and inspiration and revealed her plan at the wine evening earlier in the year.





TRIANON MUSIC GROUP

Trianon Choir and Symphony Orchestra

Leader: Steve Browne

Soloist: Muriel Kwint (Soprano)

The Trianon Prom

A stirring collection of familiar tunes, including Zadok the Priest (Handel)
and Young Person's Guide to the Orchestra (Britten),
plus all the Proms favourites!



Saturday 12 September 2026, 7.30pm

Ipswich Corn Exchange

King Street, Ipswich IP1 1DH

For full details of the programme, visit the Trianon website at www.tmg.org.uk
Tickets from £16, concessions from £15, students and under-18s from £7 (incl. a £2 per ticket booking fee)
www.ipswichtheatres.co.uk, telephone: 01473 433100



Trianon Music Group is a supporter of "Ipswich City of Culture 2029"

Trianon Music Group is a member of Ipswich Arts Association and Making Music
Reg charity no. 276715



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Gill Williams says: "There will be plenty of good tunes!"

"If anyone would like tickets, I can get them directly from Trianon, which saves paying the Ipswich Theatres booking fee."



RIDE 'N' STRIDE

Cyclists, walkers, vintage and classic car owners and even horse-riders, can start to plan their route for Suffolk Churches Ride and Stride and Pedal and Drive day, which will be held on **Saturday 12 September**. Details of how to get involved are now in churches and on the Suffolk Historic Churches Trust website - or even better by contacting to **Jean Goyder**.



Don't forget! The volunteers sitting in churches as welcomers can be sponsored too. Ideal for a church taking part who doesn't have anyone to Ride or Stride on their behalf.

CHURCH PHOTO COMPETITION 2026: Open to all ages, we need two photos (one of your favourite church or church feature **and** one of you on your journey). They must be taken on Ride and Stride Day - Saturday 12 September - as you take part in the event. **CLICK [HERE](#)** for details

The annual Sponsored Ride and Stride is a national event, and every second Saturday in September cyclists, walkers and runners are out making money for their local county Churches Trust.



Jean explains:

The idea started in Suffolk, and is now held across England, with Suffolk leading the table of funds raised (over £200,00 last year). The Ride and Stride is the main source of income to Suffolk Historic Churches Trust to enable it to make grants to churches and chapels of all denominations towards repair and restoration costs.

Ride and Stride is run entirely by volunteers and is inter-denominational, with participants sponsored for each place of worship visited between 9.00am and 5.00pm on Ride and Stride Day or with a donation, regardless of the number of churches visited.

The money raised by each cyclist or walker is shared equally between the Suffolk Historic Churches Trust and the place of worship nominated by the participant.

As important as the participants are the many volunteers who give up the day to man the churches and chapels and sign in the cyclists and walkers as they arrive. Hundreds of places of worship are manned during the day and that takes quite a team of volunteers! It is a real community effort that is the lifeblood of the Trust.



Christina says: "*Cantus Firmus, the Christian project choir based in Suffolk and Essex, is doing another one of its wonderful Pilgrimages of Song.*"



There is a communal meal at the end of the day (optional). We bring a packed lunch, and usually churches on the way provide refreshments.



The day is open for all, so if you sing hymns in church or sing in the shower, you'd be absolutely fine.

On the online form, just tick the box that best describes your class.

You do not have to walk all the way - you'll see information on this on the online form.

You can find information here:

<https://cantusfirmus.org.uk/events/pilgrimage-of-song-southwold.html>

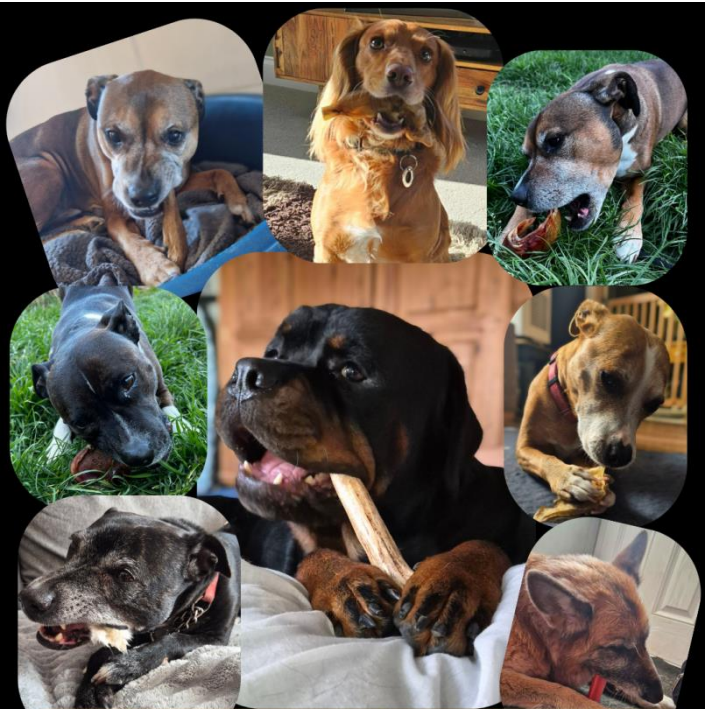
and the booking form is here:

<https://docs.google.com/forms/d/e/1FAIpQLSdzNb4EHCd1h9X50Vpw02GoIXpbO6gvRiHgHUjqZCqGZ0rIPq/viewform>

I've been to many of these over the years, and they are always really lovely.

Christina

[illegible]



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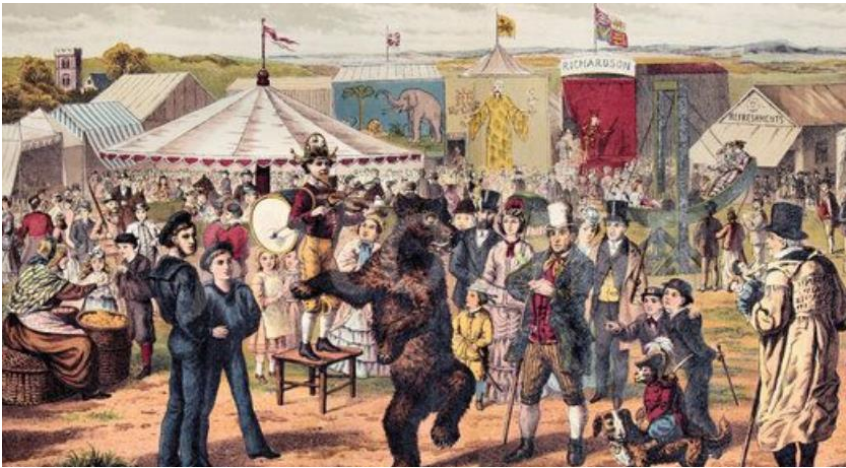
With thanks to Diane



MEN & WOMEN OF A CERTAIN AGE DEPT.,

WHEN FIRST MY WAY TO FAIR I TOOK

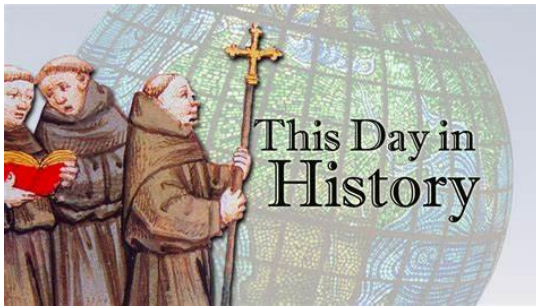
by A E Housman



*When first my way to fair I took
Few pence in purse had I,
And long I used to stand and look
At things I could not buy.*

*Now times are altered: if I care
To buy a thing, I can;
The pence are here and here's the fair,
But where's the lost young man?*





6 SEPTEMBER 1879

The "End of the Holiday" for British Agriculture and a massive shake-up for the Church of England:

After a fleeting dry period rain resumes today in 1879, during the wettest and coldest summer of the century.

"*Remarkable*" the journal of the Royal Agricultural Society records, "*Both for its frequency and for the amount*" of rain as it dawns on the rural community that the harvest is a disaster. The seemingly endless, effortless tide of prosperity enjoyed by Victorian agriculture for half a century is over.



The consequences of this meteorological *annus horribilis* - rain on 179 days, below-average temperatures in every month - cannot be overstated.

The agricultural depression, which begins in 1879, changes the countryside for ever and shatters Victorian self-belief. As the historian GM Young writes, "*Great Wars have been less destructive of wealth than the calamity which stretched from 1879, the wettest to 1894, the*

driest year in memory."

Of course, the weather alone is not responsible for the Great depression. Rising costs of production, lamb arriving from New Zealand and cheap wheat imports from the US all contribute to diminishing returns for British farming. Yet it is the trigger.

Church of England funding model is shattered

At the same time the Agricultural Depression of the late 19th century has a devastating financial and social impact on the Church of England, crippling its traditional funding model and severely weakening its influence in rural communities.

Because the Church's wealth is inextricably tied to the land, the plunge in grain and livestock prices directly undermines its stability.

The primary effects include:

- **The Collapse of Clerical Incomes.** Historically, the Church of England relies on two land-based sources of wealth to pay its country vicars: tithe rent-charges and glebe lands. Both collapse during the 1890s:
- **The Tithe Crisis:** Under the Tithe Commutation Act of 1836, traditional tithes (one-tenth of physical produce) had been converted into a monetary "tithe rent-

charge". This charge fluctuates based on a seven-year rolling average of grain prices. As global competition caused grain prices to plummet by roughly 50%, the value of these rent-charges crash, instantly slashing the baseline salaries of rural clergy:

- **Unrented Glebe Lands:** Many clergy directly own "glebe land"—parish land that they either farm themselves or rent out to tenant farmers to generate income.

As tenant farmers go bankrupt or walk away from unprofitable arable land, vicars are left with vast plots of uncultivated, valueless land that they can neither lease nor afford to farm themselves:

- **The Tithe War (1881-1936):** Hard-pressed farmers openly revolt against paying the mandatory tithe rent-charge to an established church, a tax they could no longer afford. This leads to widespread protests, the boycotted auction of seized livestock, and localized violence—most notably in Wales and southern England:



Police guarding two cornfields on a farm at Wattisham, Suffolk, impounded after distraint for £47 tithe claimed by King's College, owners of tithe over the land.

- **The Tithe Act 1891:** To mitigate the social unrest and protect the clergy from being front-line debt collectors, the government passes the Tithe Act of 1891.



This legally shifts the burden of paying the tithe from the tenant farmer to the landowner. While it cools immediate tensions with the poorest farmers, it permanently strains the Church's relationship with the landowning gentry:

- **Accelerated Rural Depopulation and Secularization**

The economic ruin of the countryside triggers a massive migration wave that fundamentally alters the Church's demographics:

- **Loss of the Congregation:** Hundreds of thousands of agricultural labourers leave the countryside for industrial cities or emigrate overseas. Rural parishes are hollowed out, leaving country churches beautiful but largely empty:
- **Shift to the Cities:** The Church of England is forced to pivot its focus, resources, and missionary efforts away from its traditional rural heartlands and toward rapidly growing urban industrial centres:
- **Cultural Shift in Worship.** Paradoxically, the prolonged economic misery heightens the emotional and community reliance on specific church traditions.

Harvest Thanksgiving services, which had only recently been popularized in the mid-19th century, take on a much more vital, poignant role.

In an era of failing crops, livestock epidemics, and financial precarity, the harvest festival transforms from a simple celebration into a crucial community event for shared prayer, resilience, and mutual charity.



St Mary's Hall Bookings with thanks to Valerie Franklin

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5
SEPTEMBER						
6	7	8	9	10	11	12
10.45 Communion Rev Sally	10.00-12.30 Art Club	12.30 Ladies Meeting Point AGM	10.00 Midweek Communion 17.00-20.00 Street Dance	9.30-10.30 Pilates (All day – fashion show prep)	19.30 Fashion Show	
13	14	15	16	17	18	19
10.45 Communion Rev Sally 14.30-17.30 Irish Dancing	10.00-12.30 Art Club 18.15-19.30 Brownies	18.00-19.00 Rainbows	10.00 Midweek Communion 17.00-20.00 Street Dance	9.30-10.30 Pilates (Upstairs) 11.00 Funeral (Hall afterwards)		12.30 Wedding
20	21	22	23	24	25	26
10.45 Harvest Festival Jim	10.00-12.30 Art Club 18.15-19.30 Brownies	18.00-19.00 Rainbows	10.00 Midweek Communion 14.00 PCC Meeting 17.00-20.00 Street Dance	9.30-10.30 Pilates		15.30 Wedding
27	28	29	30			
10.45 Communion Rev Adrian	10.00-15.00 Art Club 18.15-19.30 Brownies	18.00-19.00 Rainbows	10.00 Midweek Communion 17.00-20.00 Street Dance			

ST MARY'S PRAYER LIST



PRAYER LIST
6th September 2026

We pray for Nepal and Tibet flash floods as the death toll exceeds 1,000 amid new warnings of new flash floods.

The world is currently facing severe natural and humanitarian crises most notably catastrophic flash floods in the Himalayas, ongoing earthquakes in the Pacific and South America and disease outbreaks in Africa.

We continue to pray for the war in Ukraine and also for David Jacobs as he bravely travels to and from Ukraine.

LONG TERM SICK AND HOUSE-BOUND

Pat Gladwin, Becky Carpendale, Rachael Martin, Brenda Green, Zoe & family.

SICK

Kevin Austin, Penny & David Thompson, Rev. Stephne, Molly Johanesen, Geof Cox
Sandy Mansfield, Pauline Stark, Andrew Skinner, Barbara Rogers, Doreen Parker
Eric Doe, Malcolm & Chris Fenn, Jane Hubert, Glyn Terry, Canon Jim Pendorf and
Sharon Pendorf, Lisa Manning, Bill Hayward, Val Bridgeman, Michael Hole.
Brian Cartwright.

FOR THOSE MAKING A RECOVERY

Laura Towels, Peter Ellis (Methodist), Norman Peartree, Rosie Waller.

FOR THOSE WHO HAVE DIED

Sue Dale

Please contact Maureen Hill mo.hill02@live.co.uk for new entries - or if people have made a recovery.
And with thanks to St Mary's Prayer Team





IN MEMORIAM

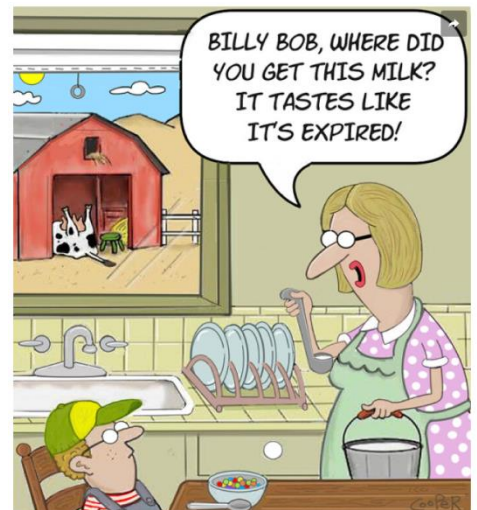
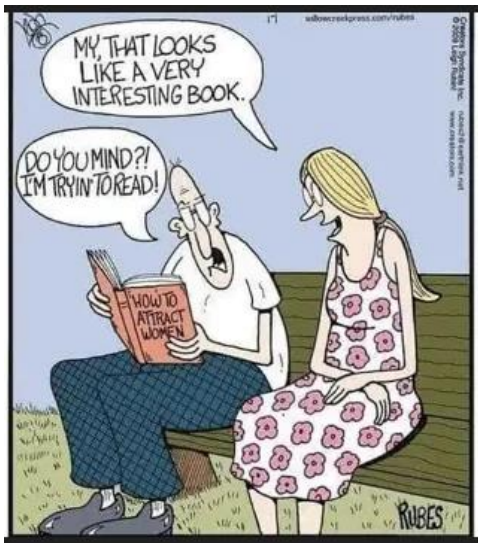
With thanks to Trevor Bailey

2 September	Agnes Parker	2001
	Reginald Tony King	2013
5 September	Syd Whitfield	1989
	Lilian Ruth Rider	1995
	Doreen Mary Atkins	2002
8 September	Keith Howard Johnson	1994
15 September	Dawn Copeland	2015
17 September	Pauline Bailey	2008
24 September	Dawn Louise Banks	2009
28 September	Lydia Grace Owen	2009
29 September	Brenda Heaton	2023
30 September	Marian Leonard	2001
	Derek Webb	

In Loving
Memory

In Loving
Memory





**CONTACT NUMBERS FOR BENEFICE
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Church wardens

@ St Mary's *Mel Sutcliffe* 310967

Valerie Franklin 314179

@ St John's *John Cresswell* 311975

Diana Hunt 310441

Pastoral care

@ St Mary's *Rev Sally, Mo Hill and her team*

PCC Secretary

@ St Mary's *Jenny Hickley* 310991

Hall bookings

@ St Mary's *Valerie Franklin* 314179

Check out our website: www.capelstmarychurch.org.uk



***AND FINALLY- HOW WE INTERPRET THOSE CONFUSING
OLD PICTURES***

When it occurs to you how good these hotel towels would look in your own bathroom....



I didn't want to go out, but my hair looked too good to stay home....



Rare footage of Keith Richards' first concert.....



EDITOR'S NOTE

The Link Newsletter shall continue to be published electronically on a fortnightly basis - please let me know of any news or views you may have for inclusion in the magazine.

Please be sure to forward any items for news to the editor at:

briancrogerson@btinternet.com

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Kindly note that editorial and production attempts to reflect accurately all submissions; however apologies are readily offered for any errors in transmission.

All features & news items & opinions in The Link are introduced & published by the Editor and only the church service, readings and reflection and prayers are submitted & authorised by the Priest in Charge and the PCC officers unless otherwise highlighted in the text.

