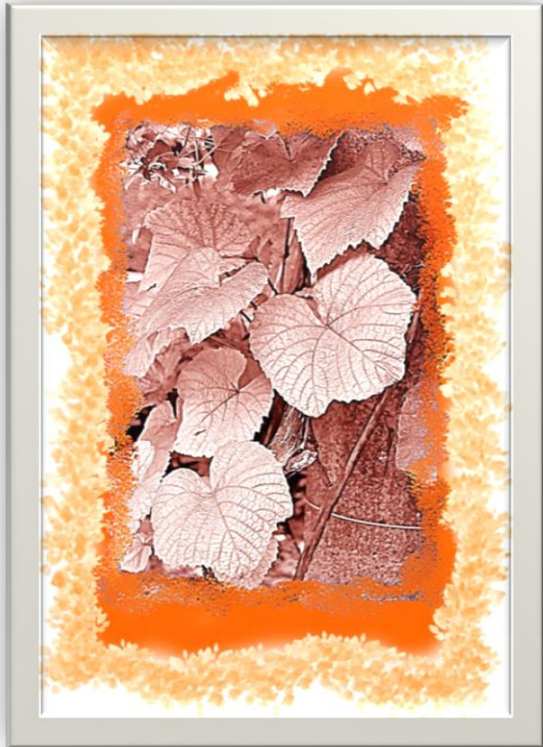


# Grapevine

September / October /  
November 2021

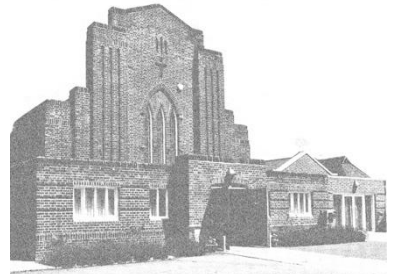


Ickenham United Reformed  
Church Magazine



***MINISTER***

*In Vacancy*



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Please would you inform Shellie if you change address, phone number, or email address, in order to help us keep up to date records

**Children & Families Worker:**

*In Vacancy*

**Opinions expressed in Grapevine do not necessarily reflect the views of Ickenham United Reformed Church**

# *From the Elders*

## *“Freedom Day” Forever!!*

The other day I happened to be at an event of jollity at the Henley Regatta where the organisers had used the words “Freedom Day” in its title. Are these two words to be listed amongst the latest buzz words? .....“Freedom Day”!!!

What do they really mean in this, what we hope, will be the closing days of the COVID pandemic?

In some ways we have experienced some of our “Freedom Days” during our pandemic ..... with freedom from constant aeroplane and helicopter noise; freedom of empty streets and motorways; freedom from pollution with bluer looking skies; freedom to wander by the River Pinn and the fields (providing social distancing has been observed, masks worn and you do not get in the way of HS2 work); freedom of time to stand and stare and enjoy nature that surrounds us.

Perhaps the real meaning of “Freedom Day” is the freedom to meet; the freedom to hug, kiss and shake hands with family and friends; freedom of socialising and eating together; freedom to sit in a theatre; freedom to visit a gallery or museum; freedom to watch and listen to the programmes on TV and radio that we love; freedom to read whatever book, magazine or paper we like without being told you cannot do any of those things. Most of all our biggest freedom is to worship and pray in any religion or church of our choosing. These pleasures, and what we may call our rights, we have experienced since birth and taken for granted. However, when do we ever stop and considered that somewhere in our world these freedoms have been stolen, taken away, restricted, not permitted by those in power and anyone breaking the rules is persecuted, imprisoned and in many instances, executed?

What can we do about it? We could support financially the charities set up to fight oppression in the world, such as Amnesty International; speak out loudly against such acts; lobby your local politician to voice our thoughts in Parliament. What about prayer? Probably one of the most powerful weapons we do not realise we have. I sometimes think prayer is like throwing a pebble in the lake. The ripples start to spread and who knows where they end up. Also, we never know or fully appreciate what results and consequences they create.

So, wherever you are, sitting quietly, walking the streets or countryside, partaking in an event or exercise, pray for some individual, group or nation, asking for peace and harmony, an end to starvation and violence, and for a better, cleaner and safer world for all. You do not have to be in church for the power of prayer to spread out across the world.

*John Miller*

*Pray without ceasing  
1 Thessalonians 5:17*



# Family News

## Birthdays



September	
9 <sup>th</sup>	Sheila Mills
12 <sup>th</sup>	Richard Piper
15 <sup>th</sup>	Diana Holland

October	
17 <sup>th</sup>	Patricia Potter
27 <sup>th</sup>	Pat Smith



November	
8 <sup>th</sup>	Janice Osborne
15 <sup>th</sup>	James Murray
24 <sup>th</sup>	Emma Charlton

## Diary Dates

### Church Meeting

Sunday 10<sup>th</sup> October 2021 in the Church

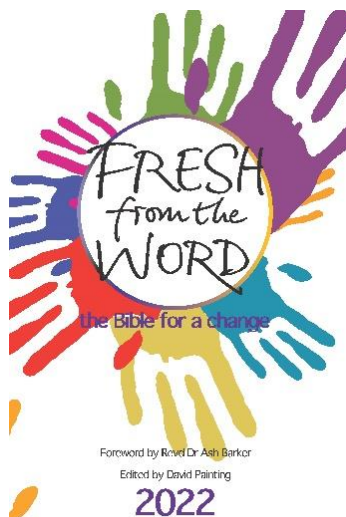
### Elders' Meeting

Monday 13<sup>th</sup> September 2021 2.30pm - The Oasis

## Reading God's Word

There are many ways to read and learn from the Word of God to deepen our faith including the online URC daily devotions at [dailydevotions@urc.org.uk](mailto:dailydevotions@urc.org.uk) but if you prefer a printed source here are the details of the International Bible Reading Association publication.

# *IBRA Bible reading notes for 2022*



A world hungry for good news and for assurances of a better future can find these and so much more in His Word. Journey through the year in the company of Christians across the globe in these daily Bible readings with supporting notes, prayers, and thought-provoking questions from dozens of contributors from different walks of life. Each writer brings their own experience of God and His Word, refined through the reality of the worldwide pandemic, to shed new light on familiar themes: facing despair and fear, being Church, living with pain

whilst sustained by hope, how we regard the stranger, how we love our neighbour. Using a mix of character studies, themes, and continuous readings, this 2022 edition uncovers the wonder and diversity of His Word and its ability to transform. In studying the people of the Bible and their situations, we see reflections of our own circumstances, and in seeing how God loved them we sense, afresh, His love for us. Through images of God's creation, such as the beauty and sanctuary of the tabernacle, or the wonders of the natural world, we glimpse the abundance of His plans and the goodness of His heart. And in the continuous readings we explore the big picture through some very different books such as 1 Kings, Ecclesiastes, Ezekiel, Jonah, the Gospel of Luke, 1 Corinthians and Revelation.

Copies are £10.99 + £2 pp If you would like a copy please let me know by the end of November.

*Patricia Potter*



Dear Friends

I have been helping out at the foodbank at St Gregory's church hall, South Ruislip, for the last two years. It should be three years, but due to the covid outbreak, and because of my age, I was not able to offer my services as a full-time helper, only part-time.

People often ask me who would use a foodbank and I always say, it could be anybody. They may have lost their job; being furloughed, which was very helpful, but still 20% short on their salary; people on zero-hours contract; people who are homeless, as well as those with mental and other issues.

St Gregory's South Ruislip is linked to the Hillingdon Foodbank (Trussell Trust Network) where we get a large percentage of food, as well as donations, from local supermarkets and also the kind people of South Ruislip and surrounding areas who are very generous with their donations.



Foodbanks are not new. The world's first one was established in 1967, and since then many thousands have been set up all over the world. In Europe, which until recently has had little need for foodbanks, due to the extensive welfare systems, their number has grown rapidly since 2006 and even faster since the global economic crisis.

Hopefully the day will come when we won't need foodbanks, but until then please support your local one if you can. You can send a cheque payable to Hillingdon Foodbank, 4 New Windsor Street, Uxbridge UB8 2TU. Or by Bank transfer – Metro bank sort code 23-05-80 a/c 10810728. You can also donate food to your local foodbank, we have a collection box in our church. Thank you.

*Alan Carey*

### *From the Fundraising and Social Group*

The sale of Plants and Quality Books in July was a great success, raising over £590 for our church and charities. The attendance was excellent despite some rather iffy weather and so was the atmosphere, with customers seeming happy to be back in some semblance of normality. A number of us felt that we were not only raising money but also providing something for the village.

I am writing this in advance of the larger scale event on 4<sup>th</sup> September, which will include bric-a-brac, the main stock of books and toys and games, but am hopeful that we will again attract a good crowd. The big question will be whether we managed to get enough helpers to get through without anyone having to overdo it. I am really appreciative of the help that we do get, including from many people with little or no other connection with the church, but we are not getting any younger

and many of us are in less than perfect health, and these factors are going to be key in anything we can achieve going forward. One step at a time, metaphorically and to some extent literally!

*Richard Piper*

## *Giving to support the Worship and Mission of the Church*

We are very grateful to everyone who continued to make donations to the work and worship of our church during the period of lockdown earlier this year. We were very pleased to be able welcome everyone back to services in the church again from April onwards albeit in restricted conditions.

Here I am showing the donations for the first half of the year in comparison with the same period last year.

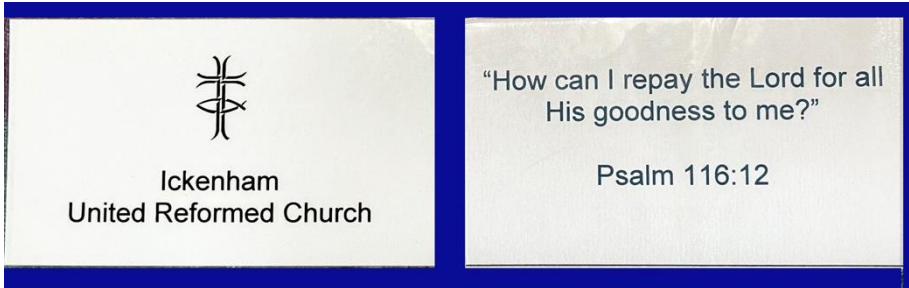
<b>Giving for</b>	<b>2021</b>	<b>2020</b>
Cash/cheque	£1138.21	£1292.59
Freewill offering either online or by envelope	£9310	£9924.50

Many people are donated online or by cheque during the period of closure of the church and this has helped us considerably.

As we progress through 2021 we are cautiously moving through the stages in the road map and we thank God that we are able to worship together on Sunday mornings.

You might find it helpful to have a reminder as the offertory bag is going round that you have made your donations to the work

and mission of the church by standing order. Small cards are available on the table at the back of the church as you come in.



If you are interested in signing up to the Freewill Offering scheme please contact Bryan Webb.

If you have unused envelopes they can still be used if you change the date on them or you can use the blank ones in the basket on the table. Please add your number or name and other details.

Recently we have received a further £18.03 for EasyFundraising for the last 3 months. Thank you to the shoppers who use this way of helping the church as they buy from a variety of online sources.

Your continued support and prayers are much appreciated.

*Patricia Potter*



## *A Church Prayer*

When on our holidays and travels Celia and I like to visit local churches to view their interiors, spend some time in reflection and pick up any useful information and advice.

Often we come across a prayer or anecdote of interest, make a note of it for possible future use in our lives at church.

One holiday, when we were staying in the North York Moors, we visited the Church of St Martin, Burton Agnes in the Yorkshire Wolds, near Bridlington and came across the following prayer which I would like to share with you all.

God, our Heavenly Father,  
make we pray, the door of this church  
wide enough to welcome all  
who need human love and fellowship  
and a Father's care;  
but narrow enough to shut out all envy,  
pride and lack of love.  
Here may the tempted find help.  
The sorrowing receive comfort,  
and the penitent be assured of mercy;  
and here may all your children  
renew their strength and go their way  
in hope and joy, through Jesus Christ our Lord.

*Thomas Ken, Bishop of Bath and Wells 1684-1711*

Taking in the feelings and sentiments of the prayer, which I found moving, and feeling some relevance to our church today, it prompted me to google Thomas Ken, Bishop of Bath and Wells and find out a bit more about the man and his life.

**Thomas Ken, Bishop of Bath and Wells, Nonjuror, Hymn Writer** (July 1637 – 19 March 1711)

Ken was born in 1637 at Little Berkhamstead, Hertfordshire. His father was Thomas Ken of Furnival's Inn, of the Ken family of Ken Place, in Somerset; his mother was the daughter of little known English poet John Chalkhill. In 1646 Ken's stepsister, Anne, married Izaak Walton, author of *The Compleat Angler*, a connection which brought Ken under the influence of this gentle and devout man.

In 1652 Ken entered Winchester College, and in 1656 became a student of Hart Hall, Oxford. He gained a fellowship at New



College in 1657, and he proceeded to a B.A. in 1661 and M.A. in 1664. He was for some time a tutor of his college; but the most characteristic reminiscence of his university life is the mention made by Anthony Wood that, in the musical gatherings of the time, Thomas Ken of New College, a junior, would be sometimes among them, and sing his part. Ordained in 1662, he successively held the livings of Little

Easton in Essex, St. Mary's Church, Brighthelmston in the Isle of Wight, and East Woodhay in Hampshire; in 1672 he resigned the last of these, and returned to Winchester, being by this time a prebendary of the cathedral, and chaplain to the bishop, as well as a fellow of Winchester College.

He remained there for several years, acting as curate in one of the lowest districts, preparing his Manual of Prayers for the use of the Scholars of Winchester College (first published in 1674), and composing hymns. In 1674 Ken paid a visit to Rome in company with his nephew, the young Izaak Walton, and this journey seems mainly to have resulted in confirming his regard for the Anglican communion.

## **Ken and Charles II**

In 1679, Ken was appointed by Charles II chaplain to the Princess Mary, wife of William of Orange. While with the court at the Hague, he incurred the displeasure of William by insisting that a promise of marriage, made to an English lady of high birth by a relative of the prince, should be kept; and he therefore gladly returned to England in 1680, when he was immediately appointed one of the king's chaplains.

He was once more residing at Winchester in 1683 when Charles came to the city with his slightly disreputable court. His residence was chosen as the home of Nell Gwynne, the King's official mistress. Ken stoutly objected and succeeded in making the favourite find quarters elsewhere. In August of this same year he accompanied Lord Dartmouth to Tangier as chaplain to the fleet, and Pepys, who was one of the company, has left on record some quaint and kindly reminiscences of him and of his services on board.

The fleet returned in April 1684, and a few months later, upon a vacancy occurring in the see of Bath and Wells, Ken was appointed bishop. It is said that, upon the occurrence of the vacancy, the King, mindful of the spirit he had shown at Winchester, exclaimed, "Where is the good little man that refused his lodging to poor Nell?" and determined that no other should be bishop. The consecration took place at Lambeth on 25 January 1685; and one of Ken's first duties was to attend the

death-bed of Charles, where his wise and faithful ministrations won the admiration of everybody except Bishop Burnet.

In this year he published his Exposition on the Church Catechism, perhaps better known by its sub-title, The Practice of Divine Love.

## Ken and James II

**Group portrait of the Seven Bishops** (*seen on our visit to Parham*) attributed to the English School in 1688



Left hand column:  
Francis Turner – ELY;  
Thomas Ken - BATH &  
WELLS; Jonathon Trelawney  
– BRISTOL;

Right Hand Column:  
William Lloyd - ST. ASAPH;  
John Lake – CHICHESTER;  
Thomas White –  
PETERBOROUGH;

Middle Column;  
William Sancroft -  
CANTERBURY.

In 1688, when James reissued his Declaration of Indulgence, Ken was one of the Seven Bishops who refused to publish it. He was probably influenced by two considerations: first, by his profound aversion to Roman Catholicism, to which he felt he would be giving some episcopal recognition by compliance; but, second and more especially, by the feeling that James was compromising the spiritual freedom of the church. Along with his six brethren, Ken was committed to the Tower on 8th June 1688, on a charge of high misdemeanour. Ken was put on

trial with the others on 29 and 30 June, which resulted in a verdict of acquittal.

### The nonjuring schism



With the Glorious Revolution which speedily followed this impolitic trial, new troubles encountered Ken; for, having sworn allegiance to James, he thought himself thereby precluded from taking the oath to William of Orange (*pictured left*). Accordingly, he took his place among the non-jurors, and, as he stood firm to his refusal, he was, in August 1691, superseded in his bishopric by Dr Richard Kidder, dean of Peterborough.

From this time he lived mostly in retirement, finding a congenial home with Lord Weymouth, his friend from college days, at Longleat in Wiltshire; and though pressed by Queen Anne to resume his diocese in 1703, upon the death of Bishop Kidder, he declined, partly on the ground of growing weakness, but partly no doubt from his love for the quiet life of devotion which he was able to lead at Longleat. He did however persuade George Hooper to accept and made a cession to him. At Hooper's instigation, Queen Anne granted Ken a pension of £200. He died there on 19 March 1711. and at dawn the following day, whilst his faithful friends sang "Awake, my soul, and with the sun" Bishop Ken's remains were laid to rest beneath the East Window of the Church of St. John in Frome – the nearest parish in his old Diocese of Bath and Wells. "I am dying," Ken had written, "in the Holy, Catholic and Apostolic Faith professed by the whole Church before the disunion of East and West; and, more particularly, in the Communion of the Church of England, as it stands distinguished from both Papal and Protestant innovation and adheres to the Doctrine of the Cross."

## Lodger at Longleat



*A View of Longleat, Jan Siberechts, 1675*

When deprived of his see by William and Mary in 1691 after he refused to transfer his oath of allegiance from James, on the grounds that once given, it could not be forsworn, he was given lodgings at Longleat and an £80 annuity by Thomas Thynne, 1st Viscount Weymouth, a friend since Oxford days.

Taking up residence on the top floor at Longleat for a period of some twenty years, he exerted a profound influence upon Thomas Thynne, becoming what some might describe as his conscience. Thynne thus acquired a reputation for good deeds, which he himself regarded as spontaneous enough, but which the friends of his youth were inclined to regard as having been inspired by his devout friend, the Bishop.

An example of such benevolence: In 1707, Thynne, influenced by Ken, founded a grammar school for boys in the nearby market town of Warminster, with 23 free places for local boys. Originally The Lord Weymouth School (and known locally as The Latin School), in 1973 this school merged with St Monica's School for Girls to become the co-educational Warminster School, which continues to this day. Ken is remembered at

Warminster School by the naming of a competitive 'house' after him.

Notable too is the fact that a portion of the West Wing of Longleat was transformed into a chapel for the household's daily worship. Not that its interior ever matched the architectural finery of equivalent chapels in other stately homes, but it was in any case evidence of the devout spirit which prevailed at Longleat over that particular historical period.

While living in the house at Longleat, Ken wrote many of his famous hymns, including "Awake my soul", and, when he died in 1711, bequeathed his extensive library to the 1st Viscount.

### **Ken's reputation and legacy**

Although Ken wrote much poetry, besides his hymns, he cannot be called a great poet; but he had that fine combination of spiritual insight and feeling with poetic taste which marks all great hymn-writers. As a hymn-writer he has had few equals in England; he wrote Praise God from whom all blessings flow. It can scarcely be said that even John Keble, though possessed of much rarer poetic gifts, surpassed him in his own sphere. In his own day he took high rank as a pulpit orator, and even royalty had to beg for a seat amongst his audiences; but his sermons are now forgotten. He lives in history, apart from his three hymns, mainly as a man of unstained purity and invincible fidelity to conscience, weak only in a certain narrowness of view. As an ecclesiastic he was a High Churchman of the old school.

He was buried at the Church of St John the Baptist, Frome, where his crypt can still be seen. He is also commemorated with a statue in niche 177 on the West Front of Salisbury Cathedral.

*John Miller*

## *Spiritual and Pastoral Group (SAP)*

At the Church Meeting in July, it was agreed that a new group be formed to look at all aspects of the spiritual and pastoral life of our church. There are currently five members from the Elders, church members and congregation who have shown interest in belonging to such a group. The group will report to Elders' Meetings and Church Meetings as necessary. It may be, in due course, that the spiritual and pastoral aspects will be separated.

The continuing development of our individual spiritual life is very important, and we all need to share in supporting one another on our Christian journey.

Our week by week coming together to share in worship in our morning service should take the highest priority. With this is the continuing work of the Holy Spirit in our lives. Our communication with God through prayer should be regular and

consistent as individuals and collectively as a fellowship. We need to be fed regularly with God's word, reading and studying the Bible and sharing together to understand what God is saying to us.

So, the group will be looking at our services, our prayer life and our Bible study.

The group has also been asked to look at the pastoral life of our church and how we support one another all the time not just when we are in need, or unwell. A number of different ways have been tried and so far, some would say, they have not been entirely successful. We will be exploring different approaches and will make suggestions in the near future.

We are keen to embrace anyone or any comments within our discussions. Please feel free to talk to me about them.

*Peter Williams*  
(Chair)



A pen, for company:  
And a blank sheet  
Like a new day,  
On which to cast my thoughts:  
My thoughts, cast like a net,  
To see what will come their way.  
I can choose beauty,  
and hold a flower In timelessness  
upon the page;  
I can choose wishes,  
And carefully transcribe  
know words  
Of wisdom gathered from  
life's experiences  
- And play at being "sage."  
I may hold the paper gently -  
To convey word to friend,  
or those of comfort's need.  
I may make a list of "wants"  
And form a pact with pen and ink  
And demonstrate greed.  
I may pray, and write a list  
Of those who need my prayer -  
But maybe I should leave it blank  
And let One mightier than me  
His thoughts to share:  
He does not ask me to  
script much:  
Just the single word:  
"CARE."

*Suzanne Munro*

*24-3-20*



### *Treasurer required for Bereavement Care*

Bereavement Care (BC) is a local charity working in the Boroughs of Hillingdon and Harrow. It has been operating for nearly 40 years, training volunteers to provide support to people who have lost a loved one. The Ickenham Churches' bereavement drop-in, held on the third Monday of each month from 2pm to 3.30pm in the St Giles' Church Hall, is a member of BC.

BC is looking for an enthusiastic volunteer to manage its finances within budgetary constraints and financial policies. The post would suit someone with management accountant experience who has the ability to prepare budgets and future projections in conjunction with the Trustees.

The Treasurer is required to be a Trustee of the charity and to attend up to 6 trustee meetings a year. Please have a look at the website to learn about BC's work and activities.

For further details please contact Neena Bedi (Chair of Trustees) at [neena\\_bedi@hotmail.com](mailto:neena_bedi@hotmail.com).



## *The Online Piano Teacher....*

Piano lessons with running water  
 And squabbling sons and squabbling daughters  
 And siblings running round in 'jamas -  
 But the piano teachers are not alarmist:  
 And take everything in their stride,  
 And are not phased by the tide  
 Of oddities from on-line teaching;  
 Mild eccentricities that are not far reaching  
 (For they stay within music room walls)  
 As I listen to the calls of family communication,  
 Confined to our homes, as we are as a nation.  
 Shirtless torsos and uncombed hair,  
 But the piano teacher doesn't care:  
 They've seen it all before:

So no matter I am beyond closed door,  
Sibling squabbles and music lost;  
Sometimes order, sometimes chaos -  
Cooking tea with the piano lesson,  
In a next door room the Zumba session....  
Chatting to friends, and family life,  
Unmade beds and other halves in dressing gowns:  
All could cause a teacher strife.  
Piles of cushions on ill fitting stools,  
Many young players have neither music nor tools -  
Things not printed:  
No pianos for some...  
All could make a teacher rather glum.  
I am taken upstairs to rummage for music  
And to talk to Tee-shirtless brothers;  
Parents are elsewhere: to be searched for  
And messages hollered to fathers and mothers:  
You assume they will re-appear in a bit -  
But then get a message  
“MUM SAYS HE’S ON THE TOILET !”  
There’s yelling, to “keep the music down!”  
To siblings - enough to make the teacher frown:  
But we are trained as musicians to not be distracted:  
So shouting; calling; pyjamas: half naked  
Does not mean that we will not make it  
To the end of the lesson:  
....KEEP CALM, CARRY ON, and give the impression  
You have seen, and heard nothing -  
“Theres’ more music to do....”  
Even when you’re told  
“DADDY”S ON THE LOO !. ....”

*Suzanne Munro*  
*April 2020*



How Can You SM\_LE Without “I”?

How Can You Be F\_NE Without “I”?

How Can You W\_SH Without “I”?

How Can You Be N\_ICE Without “I”?

How Can You Be A FR\_END Without “I”?

So “I” Am Very Important!

But How Can I Achieve S\_ccess Without “U”?

How Can I LA\_GH Without “U”?

How Can I Take A C\_P of Tea or Coffee Without “U”?

How Can I Enjoy The S\_NSHINE Without “U”?

How Can I Have F\_N Without “U”?

And That Makes “U” More Important Than “I”!!

**Therefore humans (U&I) = WE need one another**

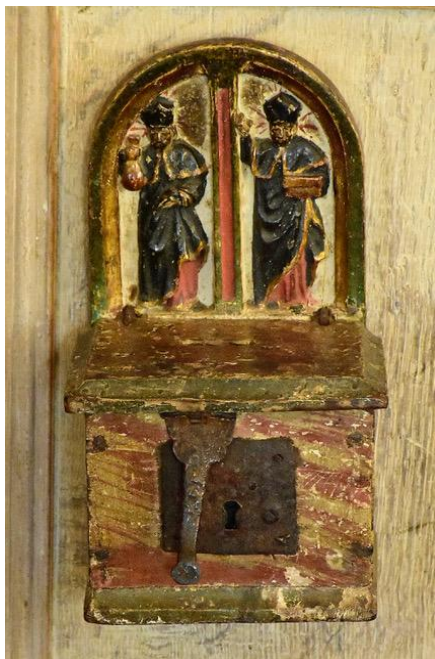
in life to be happy, work together and  
achieve greater things.

Let’s propagate positivity and shun negativity

*Source unknown but what wise words!!!*

## *Competition Time*

On a recent visit to Parham, a beautiful and interesting Elizabethan house near Pulborough, in the heart of West Sussex, I saw the two objects which are featured in the pictures below. What are they? Answers on a postcard please.



I did hear the guide in one of the rooms give her explanation of one of the objects.

This I will feature in the next issue of Grapevine. However, my research tells me she may have been wrong, but it was a most interesting observation on her part, very much worth sharing.



I took this picture of the horses at The Weald and Downland Living Museum as they were being worked, seed drilling a field. What do you think the horses were saying to each other? Fill in the speech bubbles of each horse and send your answers to the Magazine Co-ordinator. Best of luck in your quests.

***YOU WILL LOVE THE LOGIC HERE.....***



The U.S. standard railroad gauge (distance between the rails) is 4 feet, 8.5 inches. That's an exceedingly odd number. **Why was that gauge used?**

Because that's the way they built them in England, and English expatriates designed the U.S. railroads.

**Why did the English build them like that?**

Because the first rail lines were built by the same people who built the pre-railroad tramways, and that's the gauge they used.

**Why did 'they' use that gauge then?**

Because the people who built the tramways used the same jigs and tools that they had used for building wagons, which used that wheel spacing.

**Why did the wagons have that particular odd wheel spacing?**

Well, if they tried to use any other spacing, the wagon wheels would break on some of the old, long-distance roads in England, because that's the spacing of the wheel ruts.

**So, who built those old rutted roads?**

Imperial Rome built the first long distance roads in Europe (including England) for their legions. Those roads have been used ever since.

**And the ruts in the roads?**

Roman war chariots formed the initial ruts, which everyone else had to match for fear of destroying their wagon wheels. Since the chariots were made for Imperial Rome, they were all alike in the matter of wheel spacing. Therefore, the United States standard railroad gauge of 4 feet, 8.5 inches is derived from the original specifications for an Imperial Roman war chariot. In other words, bureaucracies live forever.

So the next time you are handed a specification, procedure, or process, and wonder, 'What horse's ass came up with this?', you may be exactly right.

Imperial Roman army chariots were made just wide enough to accommodate the rear ends of two war horses.

Now, the twist to the story:

When you see a Space Shuttle sitting on its launch pad, you will notice that there are two big booster rockets attached to the sides of the main fuel tank. These are solid rocket boosters, or SRBs. The SRBs are made by Thiokol at their factory in Utah.

The engineers who designed the SRBs would have preferred to make them a bit larger, but the SRBs had to be shipped by train from the factory to the launch site. The railroad line from the factory happens to run through a tunnel in the mountains, and the SRBs had to fit through that tunnel. The tunnel is slightly wider than the railroad track, and the railroad track, as you now know, is about as wide as two horses' behinds.

So, a major Space Shuttle design feature of what is arguably the world's most advanced transportation system was determined over two thousand years ago by the width of a horse's ass.

And you thought being a horse's ass wasn't important!

Now you know, Horses' Asses control almost everything.

Explains a whole lot of stuff, doesn't it?

### *From the Co-ordinator*

A big thank you to all those from our fellowship and local community who, over the years, have contributed with articles of interest for this and past issues of Grapevine.

Our next issue will cover December 2021 along with January and February 2022. My, my how time flies when you are enjoying yourself.



Please sharpen up your minds and pens and put ink to paper, or fingers to keyboard and get your copy to me by November 13<sup>th</sup> at the latest.

*John*

## *Regular Activities*

<b>Sunday</b>	9.45am	Choir Practice	
	11.00am	Morning Worship & Junior Church	
	6.30pm	1 <sup>st</sup> , 4, 5 <sup>th</sup> Sunday	No Evening Service
	6.30pm	2 <sup>nd</sup> Sunday	Choral Evensong at St Giles'
	6.30pm	3 <sup>rd</sup> Sunday	'18:30' - Worship + The Word at St. Giles' Church

Holy Communion is normally included in the third Sunday morning service each month.

<b>Monday</b>	10.30 –	Tea/Coffee in The Oasis Café
	12.30pm	
<b>Tuesday</b>	10.30 –	Tea/Coffee in The Oasis Café
	12.30pm	
<b>Wednesday</b>	10.30 –	Tea/Coffee in The Oasis Café
	12.30pm	
<b>Thursday</b>	10.30 –	Tea/Coffee in The Oasis Café
	12.30pm	
	1.45pm-	Meditation Group (3 <sup>rd</sup> Thursday of the Month) in The
<b>Friday</b>	3.00pm	Chapel, St Giles' followed by tea in the Thompson Room
	10.30 –	Tea/Coffee in The Oasis Café
	12.30pm	
<b>Saturday</b>	10.00am	Coffee Morning (at main fundraising events)

**Church Office** - 01895 634 280

Shellie D'Arcy (Administrator/Lettings Officer) 01895 634 280/07792 143 888

**Children & Families Worker:**

Position Vacant

**For Cubs, Scouts and Beavers -**

Chris Potter (Group Scout Leader) [c.potter@hotmail.com](mailto:c.potter@hotmail.com)

Gary Childs (Chairman) 01895 634487; email [gary.childs@Crick.ac.uk](mailto:gary.childs@Crick.ac.uk)

**For Guides** - Hilary Parker - [hilaryjparker@hotmail.com](mailto:hilaryjparker@hotmail.com)

**For Brownies** - Susannah Parker [susannah.may@ledvance.com](mailto:susannah.may@ledvance.com)

**For Rainbows** – Nicola Joyce - [nickyjoyce72@googlemail.com](mailto:nickyjoyce72@googlemail.com)

**Happy Days Pre-School** - Sandra 07752 479 750 (9.30am – 3.00pm)