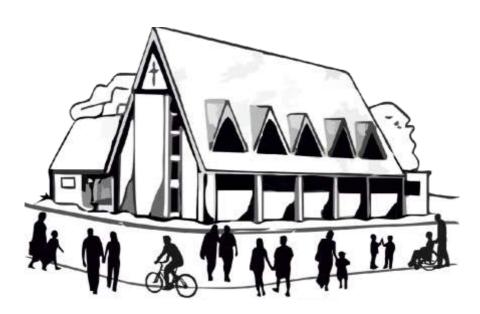
LYNDON MAGAZINE



SEPTEMBER & OCTOBER 2025



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The opinions expressed in this magazine are not necessarily those of the Ministerial team or the Editor

MINISTER'S LETTER

JOSEPH RIBEIRO (Rev Dr.) - AN INTRODUCTION TO BIRMINGHAM CIRCUIT

am supposed to write an introduction of myself, and I think a good place to begin is to tell you my name. I am known as Joseph Samuel Ribeiro (some of you who are familiar with the name Ribeiro might wonder if I am Portuguese, I am not. As to why I bear a Portuguese name, we shall talk about that later). Many call me Joseph but my friends call me Joe so feel free to be my friend and call me Joe. I am married to a beautiful woman known as Martha. Like the Martha in the Bible who was mildly rebuked by Jesus for worrying, my wife tends to worry a little but not too much though. She is an early years' professional but now works as a foster carer.



We have three great children: two gentlemen and one lady called Cheryl who happens to have come first. She is an HR manager in a bank in Accra, Ghana my home country. The second one is Carl and he is a head teacher in Accra, the last one is Cedric and he is a Pharmacist in London.

I received Christ as Lord and saviour and became born again and filled with the Holy Spirit when I was in secondary school. From my secondary school days till this moment, I have been preaching the imperishable and everlasting gospel of the Lord Jesus. I studied chemistry in university and worked as a chemist for quite some time while preaching as a lay preacher until the good Lord dragged me from the secular world and permanently planted me in the pulpit. Since then, I have studied and obtained a master's degree in theology from Kings College London and a doctorate in Christian counselling from Trinity college of Bible and Theological seminary in Pennsylvania USA.

I landed on the shores of the UK in 2007 as an ordained minister from Ghana (you can call me an ordained chemist if you wish) under the highly skilled migration programme and was first stationed by the Methodist Church UK in 2009.

My greatest all absorbing preoccupation in life is to know Christ and the power of his resurrection and help as many as I can to know him who for our sakes died and was raised from the dead. I believe the Holy Bible is the inspired inerrant revelation of God given to humanity and I concur with E. MacLelland when he wrote regarding the Bible that:

"Here (that is in the Bible) Paradise is **restored**, Heaven opened and the gates of Hell **disclosed**. **Christ** is its grand subject, our good is its design and **the glory of God** its end.

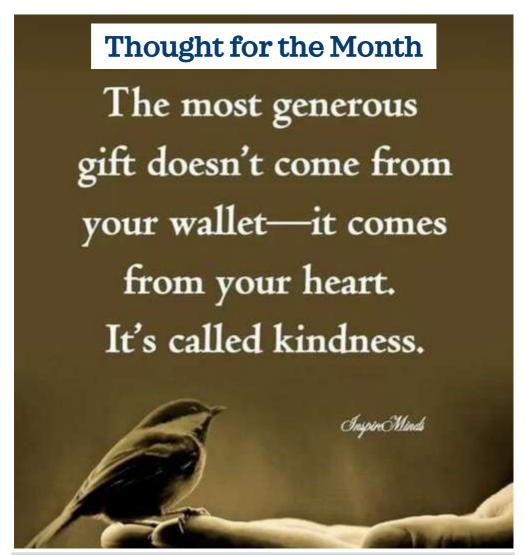
Read it **slowly**, **often** and **prayerfully**; it is a mine of wealth, a paradise of glory, and a river of pleasure. It will **reward** the greatest of labour and condemn all who **trifle** with its sacred contents. It is the Book of books, **God's Book**. It is this way **God makes Himself known** to humanity."

I am a Wesleyan through and through and like him I call myself a man of one Book:

"the Bible". I love prayer, I believe prayer has done more good to this world than any other force. I will by God's grace encourage as much praying as possible in the churches where I have oversight. I believe the modern church is in need of revival and heaven is waiting on us to rise up and show forth the glory of our Christ to our generation. I love classical music and hymns (Wesleyan hymns in particular). I am not a great fan of contemporary Christian music though I can get along with it and do try to do so since many Christians like them.

I consider myself highly privileged to be serving in this circuit, I hope to get to know you more and more and work happily with you in the power of the Holy Spirit.

Joe



The Book of Psalms – part 2

In this issue of the magazine, we shall continue our study of the Book of Psalms. You may find it helpful to have a quick glance through the article in the last magazine to refresh your memory before reading further.

Headings and instructions over the psalms

All but 34 of the psalms are addressed to someone. These 34 are known as "Orphan Psalms".

Many versions of the Bible include a heading over some of the Psalms.

This may include the event which prompted its composition or one or more of the undermentioned features.

Most psalms were set to music and 10 have the name of the tune in the heading. (9, 22,45, 56,57,58,59,60,75,80) This is similar to our hymn book, where many of the tunes have a name printed at the top of them in the music edition. Unfortunately, nothing has survived as to what the tunes sounded like.

e.g. Psalm 75. For the director of music. To the tune of "Do not Destroy". A psalm of Asaph. A song.

Instructions as to what instruments are to be used are given over 8 psalms (4,5,6,54,55,61,67,76)

e.g. Psalm 4. For the director of music. With stringed instruments. A psalm of David. Psalm 5 gives instructions for the use of pipes.

Included in the heading over some psalms are one of these words "Sheminith, Maskil, Miktam, Shigyaion, Gittith". It is thought that they are literary or musical terms.

After several verses in some psalms the word "Selah" appears. Again, there is no certainty as to what this means. It is thought to be a musical instruction to pause for reflection or to raise voices in praise.

How the psalms were used

The book of Psalms, or Psalter as it is called by the Jews, was the hymn book and prayer book of Israel for use in worship in the tabernacle, temple and synagogue.

The psalms were either read out aloud or sung. Many years before the calling of Abraham, the father of the Jewish nation, music was mentioned in scripture. Genesis 4 v21 names Jubal as "the father of all who play stringed instruments and pipes".

Initially, worship took place in the tabernacle which was constructed in about 1440 BC some 4-5 years after the escape from Egypt. It was a large moveable tent which was dismantled and carried from camp to camp during the 40 years journey to Canaan. Both its construction and transportation were carried out in accordance with the instructions God revealed to Moses. Worship continued there for about 500 years until it was transferred to the temple in Jerusalem after it was completed by Solomon in 957 BC.

The importance of music in worship came to the fore during the time of David. In 1 Chronicles 6 v31-33 we read that David appointed the sons of Korah and Asaph, together with others, to be in charge of music in the tabernacle.

When David made Solomon king, he appointed 4000 of the Levites to praise the Lord with musical instruments. (I Chronicles 23 v5)

On the occasion of the Ark of the Covenant being brought from Kiriath Jearim to Jerusalem we read "Kenaniah the head Levite was in charge of the singing; that was his responsibility as he was good at it"



(1 Chronicles 15 v22)

Although by the time of Jesus we read of worship taking place in synagogues, there is no mention of them in the Old Testament.

It is thought that they emerged after the destruction of the temple and the carrying into exile of the people by the Babylonians in 586 BC

Synagogues provided a place where the local community could meet together socially and for worship. This included the reading of scripture, prayer, singing the psalms, and an interpretation or exposition of the scripture. Sacrifices could only be made at the temple.

As families gathered together to celebrate the Passover or some other festival, they would sing one or more of the psalms.

On the night that Jesus was betrayed, he met together with his disciples to celebrate the Passover. This celebrates the escape of the Israelites from slavery in Egypt. It commemorates the tenth plague when God passed over the houses of the Israelites sparing their first-born sons but striking the first-born sons of the Egyptians. Pharaoh then let the Israelites escape from Egypt and begin their journey into the promised land of Caanan. (Exodus 12).

Matthew records that after the last pouring of wine "They sang a hymn and went out to the Mount of Olives" (Matt.26 v30). It is possible that the hymn they sang was from Psalms 115-118 as these were the traditional psalms sung as part of the Passover meal.

Psalms and the Early Church

It is easy to overlook the fact that the first Christians were mostly Jews who had been brought up on the Psalms. They did not reject the Jewish religion but saw the message of Jesus and his resurrection as the fulfilment of Old Testament prophecy. In Acts 2 v 46-47 we read that "Every day the believers continued to meet together

in the temple courts. They broke bread together in their homes praising God and enjoying the favour of the people." The only hymn book they had was the book of psalms which they undoubtedly used to praise God. It was not long before they were rejected by the authorities of the Temple and local synagogues and had to meet in individual homes.

Psalms in the Christian church over centuries.

Psalms were an important part of worship in the church. They were included in many of the set services of the church. For example, a psalm was always included in the service called Evensong which was held daily in our cathedrals in the afternoon early or evening. It was normally chanted by the choir.

By 1651 the Church of Scotland had produced what became known as the Scottish metrical Psalter of all 150 psalms. In this volume the words of the psalms had been adjusted so that they could be sung to what we would describe as an ordinary hymn tune which been written especially for each psalm.

John Wesley was an ordained priest in the Church of England and had hoped to reform it



from within. When he found this impossible, his followers met together as separate congregations, and the Methodist Church was born. The form of service often followed that of the Anglican tradition which included the chanting of a psalm. At Wesley's Chapel in City Road, London, the morning service always includes a psalm which is read antiphonally - the reading of alternate verses by the leader and congregation.

Psalms in worship today

In Singing the Faith, after the section containing hymns and songs there are the words of 41 psalms set out for antiphonal reading, but these are rarely used. In

the predecessor hymn book, Hymns and Psalms, chants were included for each of the chosen psalms. There seems to be a reluctance among churches of the Reformed or Evangelical traditions to use the psalms. This may be due to the association of psalms being chanted by monks in the Roman Catholic Church.

A psalm is included in the lectionary readings for each Sunday but is rarely read. I often use a few verses from a psalm at the beginning of a service.

Included in the hymn section of STF are three metrical psalms:

480 The Lord is my shepherd – psalm 23

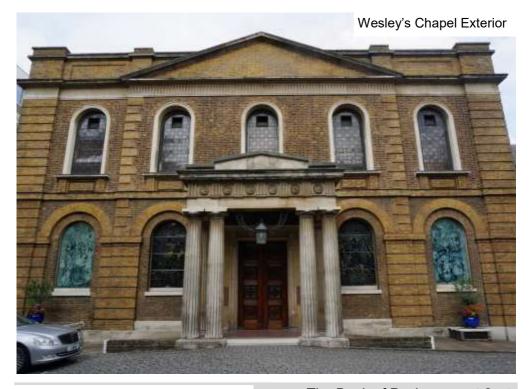
631 I lift my eyes to the mountains – psalm 121

433 Out of the depths I cry – psalm130

These are psalms where the words have been amended to fit the tune.

Perhaps those of us who have the privilege and responsibility of leading worship should consider a greater use of the psalms. They express the emotion and human experiences of everyday life and often the frustration and anger with God. On the other hand, many psalms are an outpouring of praise and thanksgiving to God.

Barry Davis



A Message from Karen

Dear friends

just want to say a deep heartfelt thank you, for your very kind and generous gift of the M&S voucher, flowers and card. It was so thoughtful of you all. By the time you read this I will be on holiday and your kind gift meant I have been able to replenish my tired holiday wardrobe using the voucher.

Thank you also for the lovely bring and share lunch we enjoyed together after my last service as your minister. As always, it was great to share in food and conversation with you all on that day.



I have loved every part of being your minister and I wish you all the love your hearts can hold as you step into this new stage of your faith journey with your new minister Joseph. I look forward to seeing how you will continue to flourish and grow in this next chapter.

Thank you for being you, for being part of my story and for letting me be part of your story. I am eternally grateful for all that you have taught me.

As I take up my new role in the circuit I will no doubt see you around from time to time and I look forward that. So, for now:

Take care

God bless

And remember, everything is better when there is tea and cake.

Peace always, Karen

VJ Day Commemoration - August 2025

In the last magazine, I wrote about the significance of VJ Day as well as the significance of VE Day. This month we remembered VJ Day with the flowers and flags/bunting that were on display in the church. Thanks must go to Lorraine for organising them.





Prayer For September & October

Dear Lord,

Remember times gone past and memories shared.

Thank you for the things you give us in our daily lives

Thank you for a loving family, for kindness and caring all around us

For the love and support of my Lyndon family

For the lord being with me for the good and bad

For music and meditation, for encouragement & help in times of anxiousness

For Friends and family and support in illness & bereavement

To enable me to share my love of Jesus

To pray for the world around, for peace and understanding in places of conflict

For the flowers, trees and sunshine

To allow me to be the best version of myself

And above all to pray for Hope

In your loving name

Amen

.

Editor's note: This month's prayer was written by many different members of the congregation. The individual wishes were collated into the prayer above by Claire and used in one of her services.

Don't forget that you are welcome to join us at our prayer group and Bible study session on the first Wednesday of each month at 7.00pm. If you are unable to join us, perhaps you could spend some time at home at 7.00pm in prayer as was done during the COVID pandemic.



A Future Not Our Own

A trace trace trace with us, she shared the idea that in spite of our busy lives, and with having so many things we should be doing, particularly in our church lives, that instead of running round like headless chickens trying to achieve everything, we would be better served, and in fact would serve Christ better if we just choose one thing at a time, but ensured that we do it well. She reflected on the fact that what we do is only a fraction of the work that needs to be done and that we are unlikely to see the final result of our labours.

Karen shared that at the ordination service for Methodist ministers they often read the poem below:

A Future Not Our Own

It helps now and then to step back and take a long view.

The Kingdom is not only beyond our efforts,

it is beyond our vision.

We accomplish in our lifetime only a fraction

of the magnificent enterprise that is God's work.

Nothing we do is complete, which is another way of saying that the kingdom always lies beyond us.

No statement says all that could be said.

No prayer fully expresses our faith. No confession

brings perfection, no pastoral visit brings wholeness.

No program accomplishes the Church's mission.

No set of goals and objectives include everything.

This is what we are about. We plant the seeds that one day will grow. We water the seeds already planted

knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces effects

far beyond our capabilities.

We cannot do everything, and there is a sense of liberation in realizing this.

This enables us to do something, and to do it very well.

It may be incomplete, but it is a beginning,

a step along the way, an opportunity for the Lord's grace to enter and do the rest.

We may never see the end results, but that is the difference between the master builder and the worker.

We are workers, not master builders, ministers, not messiahs. We are prophets of a future not our own.

This poem is a deeply reflective prayer often misattributed to Archbishop Oscar Romero, but it was actually written by Bishop Ken Untener of Saginaw for a homily delivered by Cardinal John Dearden for a celebration of departed priests in 1979. As a reflection on the anniversary of the martyrdom of Bishop Romero, Bishop Untener included in a reflection book a passage titled "The mystery of the Romero Prayer." The mystery is that the words of the prayer are commonly attributed to Oscar Romero, but they were never spoken by him. Pope Francis used the "magnificent" prayer in December 2015 in his Christmas address to the Roman Curia. Following this, the prayer gained global recognition.

The confusion seems to have arisen from a major paper on Catholic education given by Westminster's Cardinal Basil Hume on 6 January 1997 where he quoted the prayer but, for reasons it is now impossible to fathom, misattributed it to Archbishop Romero. His paper was subsequently published in a the 'Briefing' documentary service on 20 February 1997. The prayer was then picked up by Caritas Internationalis in Rome and CAFOD in London – both of whom included it (together with the misattribution to Archbishop Romero) in materials being used for their strategic planning processes in the run-up to the Millennium Jubilee. Thereafter the beautiful prayer went around the global Church and, not surprisingly, it became known as 'The Romero Prayer'.

The prayer invites us to embrace humility in our efforts and recognize that:

- We are part of a larger divine plan.
- Our contributions are meaningful, even if incomplete.
- The fruits of our labour may not be seen in our lifetime.
- We are "workers, not master builders; ministers, not messiahs."

It's a powerful reminder that transformation—whether spiritual, social, or personal—is often slow and collective. We plant seeds, lay foundations, and trust that others will carry the work forward.

This reflection is especially cherished in social justice circles, pastoral work, and moments of transition or uncertainty. It offers comfort and perspective to those who feel overwhelmed by the scale of the challenges they face.

Having read the poem for myself and the fact that it was misattributed to Archbishop Oscar Romero, I decided to find out more about him and his life's work. It makes an interesting read!

Oscar Romero was born in Ciudad Barrios, El Salvador on August 15, 1917. From a modest background, Romero trained as a carpenter before entering seminary at

age 14. He studied theology in Rome and was ordained a priest in 1942, returning to El Salvador to serve the poor and marginalized.

He became Bishop of Santiago de María in 1970, then Archbishop of San Salvador in 1977. He was initially seen as conservative; however, Romero's views shifted dramatically after the assassination of his close friend Fr. Rutilio Grande, a priest who advocated for the poor. As violence escalated in El Salvador, Romero used his weekly radio sermons to denounce government repression, military violence, and social injustice. He became a beacon of hope for the poor and a thorn in the side of the ruling elite.

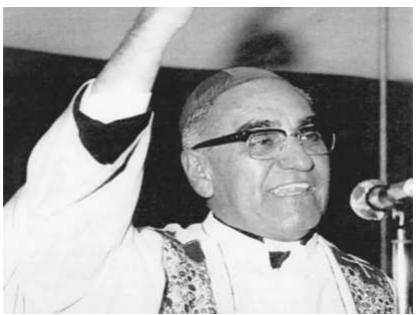
On March 24, 1980, Romero was assassinated while celebrating Mass in the chapel of a hospital in San Salvador. According to later investigations his death was ordered by right-wing death squads.

In 1997, he was declared Servant of God by Pope John Paul II. He was beatified in 2015 and canonized as a saint on October 14, 2018, by Pope Francis.

Today, Romero is revered as a martyr for justice, a symbol of resistance against oppression, and a patron of the poor and persecuted. His life is a testament to moral courage and unwavering faith. His story continues to inspire movements for human rights and social justice around the world.

Pictures of Oscar Romero:

1 Bishop of Santiago



2 Broadcasting his weekly Sunday sermon



3 In the streets in El Salvador



Introducing the new President and Vice-President of the Methodist Conference for 2025/2026

ach year at the Methodist Conference, the following year's President (always an ordained presbyter) and Vice-President (always a lay person or deacon) are elected.

John Wesley himself was the original President of the Methodist Conference, but after his death it was agreed that in future, so much authority would not be placed in the hands of one person.

Instead, the President would be elected for one year only, to sit in Wesley's chair.

When lay people were admitted to the Conference in 1878, a lay Vice-President was also elected, and the two now serve in partnership.

The President and Vice-President follow Wesley's example in travelling the length and breadth of Great Britain. They preach widely and contribute articles to the Methodist press, often choosing a particular emphasis or theme for their year. They represent Methodism in the wider world.

Former Presidents and Vice-Presidents often continue to exercise influence in senior Methodist committees and decision-making bodies.

The President of the Methodist Conference, the Revd Richard Andrew and the Vice-President, Matthew Forsyth began their year of office on 28 June 2025.

The Revd Richard Andrew is currently chair of the Darlington District. Growing up in rural North Yorkshire, he studied philosophy and theology in London before moving into the South-East and Yorkshire industry.

He trained at Wesley House, Cambridge before joining a circuit in Sheffield, training ministers and teaching theology in a university setting as Director of York Institute and working in the Connexional Team as Director of Learning and Development.

He has a deep passion for the renewal and refreshing of the Methodist Church and the rediscovery of its DNA as a growing, inclusive, evangelistic and justice-seeking church.

He is married to Debbie a former teacher and now a Church and Community Worker in Teesdale with two grown up children, Tom and Becky.

He enjoys walking, reading, hospitality, guitar and watching Middlesbrough FC.

The Revd Richard Andrew savs. "I am humbled and excited by the nomination of the Conference. I have always believed that it is essential that we live by hope and I am really encouraged by everything we are doing together as a Church as we join together with God as we seek to be inclusive. arowina. evangelistic and justiceseeking Church.

"God is bringing something new to birth amongst us and I pray we might be open to the leading of the Spirit as we recognise that

and follow in the footsteps of Jesus."



The new Vice President of the Methodist Conference is Matthew Forsyth who is a local preacher and steward. He is the Mission Team Leader in the Northampton Methodist District. Within this role, Matt leads a diverse team of lay and ordained leaders.

As Mission team Leader, Matt works to see a flourishing sustainable network of circuits of worshipping communities that are growing, evangelistic, justice-seeking, and inclusive in their outworking of the mission of God. That means areas like New Place for New People (NPNP), Justice, Dignity and Solidarity (JDS), and the lay leadership development form key parts of his role. Matt is a member of the Missions Committee and currently serves on the NPNP guiding team.

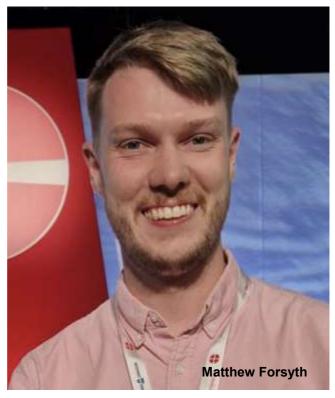
Having studied Theology, worked as an estate agent, and spent time working as a fundraiser for All We Can to name a few roles, Matt remains firm in his calling to lay leadership. As such, Matt serves as a trustee of a Christian Schools Charity in his home city, Peterborough (CROPS), and offers as a mentor to teenagers in his spare time.

With his wife Amy, his three kids, and bouncy cockapoo, any time that is offered is given to their care and attention. Matt has a deep desire to listen, encourage, and play his part in the flourishing of a church on the journey of being inclusive, just seeking, and evangelistic.

Matt Forsyth says, "I am humbled to serve the church in this role. I am deeply aware of the responsibility to represent the voice of the lay leaders across the Connexion.

"I hope to listen well and work in partnership with the President Designate so that together we can encourage the church to continue its journey on becoming an inclusive, justice seeking and evangelistic church."

If you would like to hear or read the addresses that Richard and Matthew made to the conference at the start of their year of office, these can be found on the Methodist website:



https://www.methodist.org.uk

If you put methodist conference into the search it should take you to the relevant pages.

The link below is shows the new President and Vice President talking about their theme for the year, which is entitled Our Story, Our Song

President and Vice-President 2025 - 26 - The Methodist Church

HEAVEN'S GROCERY STORE

I was walking down life's highway a long time ago.
One day I saw a sign that read "Heaven's Grocery Store".
As I got a little closer, the door opened wide
And when I came to myself I was standing inside.

I saw a host of ANGELS, they were standing everywhere.

One handed me a basket and said, "My child shop with care."

Everything a CHRISTIAN needed was in the grocery store,

And all you couldn't carry, you could come back next day for more.

First I got some PATIENCE, LOVE was in the same row, Further down was UNDERSTANDING, You need that everywhere you go.
I got a box or two of WISDOM, a bag or two of FAITH.
I couldn't miss the HOLY GHOST for it was all over the place.

I stopped to get some STRENGTH and COURAGE To help me run this race.

By then my basket was getting full, but I remembered some GRACE. I didn't forget SALVATION for SALVATION is free, So I tried to get enough of that to save both you and me.

Then I started up to the counter to pay my GROCERY BILL For I thought I had everything to do my MASTER'S WILL. As I went up the aisle I saw PRAYER and just had to put that in. For I knew when I stepped outside I would run right into SIN.

PEACE and JOY were plentiful, they were on the last shelf. SONGS and PRAISES were hanging near so I just helped myself. Then I said to the ANGEL, "Now how much do I owe?" He just smiled and said "Just take them everywhere you go." Again I said, "How much do I really owe?" He smiled again and said, "MY CHILD, JESUS PAID YOUR BILL A LONG, LONG TIME AGO!"

-Anon

Contributed by Margaret Aiken, our former Lunch Club cook.

Lunch Club - End of an Era

The last lunch club today went well today (11 July) and we had 15 people come. The menu was braised liver with a variety of vegetables followed by either Raspberry trifle or Biscoff cheesecake.

Comments from most people were how they will miss the delicious food especially the puddings, and how they look forward to coming to such a friendly place.



Tony and Sarah both said that the food was always lovely and there was never anything that they didn't like.

Lilian said that to her lunch club meant that one day each week she would go out and see people to talk to.

The general opinion was that they always enjoyed the food but as well as that the social side of it was very important.

Maisie Barker

The lunch club has been a large part of our service to the community for many years. I believe that it was originally started by Bob and Shirley Spiller. In later years, the reins were taken over by Libby and Richard Stretton and then by Libby's sister Jayne. Margaret took over in 2017. As well as the cooks, they have been supported by numerous people, greeting guests, serving the food and clearing up afterwards. They include Maisie and Alan Barker, Jean and Trevor Bodfish, Karen Burgess and Brenda Jefferies, to name but a few. In addition, in the early days I understand that there was a pudding rota where members of the church brought in homemade puddings. Without all these people, we couldn't have provided such a ministry of food and hospitality at Lyndon, so thanks must go to all who have helped, in whatever capacity, over the years.

However, this doesn't have to be the end. As you can see from the comments above, people valued the lunch club, not just for the meal, but also for the



company, the social side and the interaction with other people. We would love for this regular event to continue in some form, but for that to happen a new team will need to be formed. If you have any ideas about what we can do in the future or would like to offer to help, please speak to Claire Frew or Lynne Tyler. Perhaps we could offer tea and toast, once a month, or afternoon tea occasionally, or a regular breakfast. What ideas do you have?



Lunch Club – End of an Era 21

MHA Sunday 2025



This year's MHA Sunday service was delivered by Sam Monaghan, CEO of MHA, but most of us know him well as the husband of our former minister, Rev Julia Monaghan. Unfortunately, I missed Sam's service as we were away on holiday, something I was quite disappointed about as I have always enjoyed Sam's services in the past. MHA is a very important

charity that we should all be aware of and should support where we can. Their strapline is "Live later life well", something I think that we can all relate to, and wish not only for ourselves but for those around us.

Below is the text that I suspect Sam would have used as the basis for his service, which I have taken from the MHA website. Although I missed the service, I've learnt a lot from reading the text. I hope that you do, too.

MHA Sunday - Sermon text.

This year, we meet Irene, one of our residents living with dementia

Irene's life has been full of love— family holidays by the sea, afternoons spent gardening, and bustling dining room tables filled with friends and neighbours. Her children, Gary and Julie, light up when they talk about her. They recall how their mum created a home where they felt safe, secure, and deeply loved.

But as Irene grew older, life changed. Everyday tasks became harder, and her diagnosis of dementia brought new challenges. It could have been a time of isolation, but Irene's journey took a different path. At Fitzwarren House, she found not just care but a community. There are challenges, but here's the remarkable thing: Irene continues to bless those around her.

The Good Samaritan In today's scripture, a lawyer asks Jesus, "How do I inherit eternal life?" Jesus turns the question back to him: "What does the Torah say?" The lawyer answers, "Love the Lord your God with all your heart, soul, and mind, and love your neighbour as yourself."

"You've answered well," Jesus says. "Do this, and you will live."

It seems like the conversation should end there, but the lawyer presses further: "Who is my neighbour?"

To answer, Jesus tells a story. A man is beaten, robbed, and left for dead. A priest and a Levite pass by without helping. But a Samaritan—an outsider, someone des-

pised in that society—stops. He cares for the man, tends his wounds, and ensures his recovery.

The Samaritan's actions redefine what it means to be a neighbour. It's not about proximity or status—it's about compassion, generosity, and love that crosses boundaries.

Rethinking Dementia

In our society, people often see those living with dementia as though they are the ones lying on the side of the road – helpless, in need of rescue. It's true that a dementia diagnosis brings loss and grief, and those living with it often need specialist care. But that's not the whole story.

Every person living with dementia is unique. You may have noticed this if you've cared for or loved someone with dementia. Some days are harder than others. One day, their memory will be impaired; on others, it will improve. 'At times, they may be lit up with joy, but at others, they may be more anxious.

Tom Kitwood, a writer on dementia, likes to say, 'if you meet a person living with dementia, you have met one person living with dementia. Every journey is different."

Irene's story challenges the assumption that people living with dementia are passive recipients of care. Instead, she shows us what it means to live fully and generously.

Care: A Two-Way Gift

At Fitzwarren House, Irene is a source of life and joy. Several of the people we met described her as a good Samaritan. She greets Maria, the music therapist, with warmth and enthusiasm. She organises domino games and gently enforces the rules. She checks in on the care team, offering them her kindness.

Irene is not just a recipient of care—she is a giver. In the language of our parable, she is a neighbour to her community. She helps the people around her slow down and notice the important things.

The best care flows in two directions: sometimes, we give and receive care. Time with Irene is like that. She draws you out of yourself and focuses on the important things. Irene reminds us that when society might overlook someone, they still have gifts to share.

At MHA, we believe everyone should have the chance to give and receive in a community that values them for who they are. The kingdom of God is made of people of all abilities, each contributing their unique gifts. It takes a whole community—

professionals, residents, families, and friends—to create a space where people can flourish.

Our Call

In Irene's story and the parable of the Good Samaritan, we see that love and care are not one-directional. In God's kingdom, the lines between giver and receiver blur as we find moments to serve and to be served. Irene's life demonstrates that even in the face of challenges like dementia, each of us carries gifts that bless those around us.

The call to love our neighbour is not limited to a single act of compassion—it's a way of life. It's about creating communities where everyone is valued, seen, and included, where people can give and receive in ways that reflect their unique gifts and experiences.

I want to leave you with two questions:

- · How are you building communities of care in your families, our workplaces, and our churches?
- · How could you support MHA as we try to do things differently? We're creating communities of care, where everyone gives and receives their gifts. Our work is sustained by prayer and the generosity of others. Thank you for everything you do to support our work.

This MHA Sunday, may you be inspired by Irene's generosity, by the Samaritan's courage, and by God's boundless love to go and do likewise.

Amen.

If you need further information about how you can help or would like to see the video that goes with this sermon, please look at the MHA website: mha.org.uk

Lynne Tyler

All Age Worship - June 2025

D uring this service led by Karen, we considered Psalm 139 which is considered to be one of the most popular in the Bible. The Psalm states the fact that God pursues us before we pursue him. We watched a video that had the following points:

- 1. God knows the **real** you
- 2. God is **closer** than you realise
- 3. God wants to be in **your life**

If you want to watch the video again, here is the link:

https://youtu.be/tWowKFcoem0?feature=shared

As our activity for the morning, and to emphasis the point that God knows all about us, no matter what we look like, or how we try to disguise ourselves, we played the game where the first person draws a head, folds over the paper and the next person draws the top half of the body, folds over the paper and gives it to the next person who then repeats the process by drawing the body – waist to knees and then the final person draws from the knees down. This produced some amazing drawings – see below for some of the drawings!



September & October Quiz

Two answers to each question - which sound alike, but are spelt differently e.g. Naked Teddy = Bare - Bear / Wagged by dogs - A story = Tail -Tale

1	Help the helper							
2	Huge fireplace							
3	Cure the back of the foot							
4	Directed by Pb							
5	Get together with Beef, Pork, Lamb							
6	My uncle's wife is an insect							
7	Ice Cream treat on the 7th day							
8	To caution it's threadbare							
9	Fish who sorts out our pianos							
10	Precipitation on the throne							
11	Line up for this snooker implement							
12	Extra heathland							
13	Rotate this seabird							
14	Dried grape of our time							
15	Constructed by Marian							
16	Either a paddle							
17	Young person collecting coal							
18	Arrogant blood vessel							
19	Immobile pen and paper							
20	English flower neatly lined up							

Answers please to Lynne Tyler or Church Email by 15th October 2025

STAGE MUSICALS WORDSEARCH

Υ	S	W	F	I	М	L	С	Х	Υ	S	D	Α	F
Р	Α	Е	Z	U	I	Α	Т	0	R	Е	Е	S	Г
Е	Е	R	Ν	Z	R	Α	K	Р	0	L	K	Р	В
N	G	R	Р	0	J	L	Ν	Т	Т	В	С	Е	Z
Т	Α	R	כ	S	Α	7	Z	D	S	Α	I	O	Q
В	D	S	Е	Ι	R	0	Z	S	Е	R	W	Т	Η
Н	Е	F	0	Α	Т	I	Ν	Х	D	Е	С	S	C
L	7	М	O	L	S	>	Α	V	I	S	Ν	0	М
Q	Α	W	_	O	G	Ш	М	Н	S		Е	F	
J	Ι	М	O	Α	В	Α	R	Е	Т	М	V	┙	Χ
K	Α	0	G	Α	С	-	Ι	С	S	S	I	0	Z
Н	G	0	D	S	Р	Ш	J	L	Е	Ш	Т	>	Ι
U	7	Z	R	Ι	Е	X	O	K	W	L	Α	Ш	Α
С	ı	F	ı	С	Α	Р	Н	Т	U	0	S	K	D

ASPECTS OF LOVE BARNUM CABARET

CAROUSEL CHICAGO EVITA

GODSPELL GREASE HAIRSPRAY

HAMILTON LES MISERABLES OKLAHOMA

SOUTH PACIFIC WEST SIDE STORY WICKED

July & August Quiz Answers

1) TIE 2) PETTICOAT (Lane) 3) JUMPER 4) BRIEFS 5) JEANS (Genes) 6) DRESS 7) SHORTS 8) BRACES 9) BOWLER 10) MULES 11) PANAMA12) PANTS 13) PULLOVER 14) SUITS 15) CAPE 16) TRAINERS 17) JACKET 18) SKIRT

Last month's quiz proved to be a bit more challenging, with many of you coming up with different answers from the official list which were just as valid.

Congratulations to Jennifer and Elaine who got the same answers as the official list and the Hunt family who had some great alternatives and also got 100%. I disallowed the answer of "A Vest!!" by the Moseley family for "stopped by police", although it's a great play on words! Well done to all.

Notices & Events

Ladies Club - 1.30pm to 3.30pm

Wednesday 10th and 24th September Wednesday 8th and 22nd October

Monthly Prayer and Bible Study - 7.00pm - 8.30pm

Wednesday 3rd September
Wednesday 1st October

Hobs Moat WI - 7pm to 9pm

Monday 15th September

Monday 20th October

Notices & Events

CIRCUIT WELCOME SERVICE - 31st August 2025

The Circuit Welcome Service for our new minister, Rev Joseph Ribeiro and his family, will take place at Castle Bromwich Methodist Church, 11 Cat Lane, Birmingham B34 6SJ on Sunday 31st August 2025 at 1.00pm. The service will be led by Revd Novette Headley, District Chair of the Birmingham Circuit.

This will be a joyful occasion to celebrate new beginnings, worship together, and extend a warm Birmingham welcome to Joseph and his family. Whether you're part of the circuit, from the wider district, or simply want to show your support, your presence will be a real blessing.

All are welcome.

TIME OUT RESTARTS

Our Time Out sessions will restart after the summer holidays on Sunday 7th September. If you haven't seen it, please take a few moments to look at the notice board in the coffee lounge which the children have worked on showing the sort of things we do in Time Out.

HARVEST FESTIVAL - 28th September 2025

Well folks it's harvest time again when we celebrate harvest and food that has been grown in the UK.

The meaning of harvest is gratitude for the harvest and thank the Lord that we are still able to carry on this tradition singing hymns, praying, and decorating our churches with flowers, baskets of fruit, dried and packeted food etc. The harvest festival is to offer gratitude and cherish the process of cultivation and reap the benefits which we share in our community.

A PRAYER

O Lord, we pray thee, sow the seed of thy word in our hearts and send down upon us the showers of thy grace that we may bring forth the fruit of the spirit. Amen

Decorating the church for this year's service will start on Friday 26th September. The ladies would be pleased to receive gifts of flowers, greenery, fruit and veg by 9.45 a.m. Gifts of money would also be welcome. These may be handed to one of the Stewards. Gifts of tinned and boxed food can be brought to church on the Friday, too or to the service on Sunday. Many Thanks

Lorraine Sibson

Services in September

Sunday 7th September

10:30am Communion Service led by Rev Joseph Ribeiro

5.00pm Lyndon People

Sunday 14th September

10:30am Service led by Barry Davis

Sunday 21st September

10:30am Own arrangement service led by Claire Frew

Sunday 28th September

10:30am Harvest Festival service and GB enrolment led by

Gareth Davis

Services in October

Sunday 5th October

10:30am Communion Service led by Rev Joseph Ribeiro

5.00pm Lyndon People

Sunday 12th October

10:30am Own arrangement service led by Ian Smith

Sunday 19th October

10:30am Service led by Barry Davis

Sunday 26th October

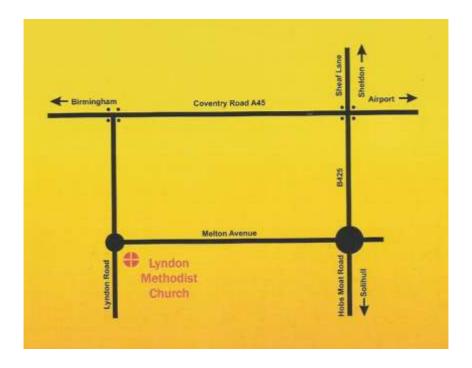
10.30am Own arrangement service led by Claire Frew

Our next issue will be November 2025

I am looking forward to receiving your contributions by

15th OCTOBER 2025

by email to Lynne Tyler or to lyndonmethodist@btconnect.com
or by post to Church – address below



Lyndon Methodist Church Melton Avenue Solihull West Midlands B92 7QX

https://lyndonmethodist.org.uk

Charity No. 1150167