

HIDDEN RIVER CIRCUIT DEVOTIONAL ARTICLES

Edition 24: AUGUST 2026

Welcome to the August Bumper edition of Circuit reflections, as we think about stories in the Bible and what they can mean for us today.

Take your Bible and ponder on the stories and the words in the passages.

Take your hymn book and sing to the God who speaks through poetry and song.

Take your time and wait for God to speak to you and bless you.

Thanks to the producers of the Vine Resource and Rev Dee Yeadon for their contributions this month.

Please send any comments and thoughts you may have to **kedrayton1@gmail.com 07817830701**

Printer and Distributor: Richard Brinck-Johnsen Circuit Administrator

Contact Details of Hidden River Circuit Staff:

Rev Dr Gary Hall (Superintendent Minister) **gary.hall@methodist.org.uk**

Rev Nancy Ndoho **nancy.ndoho@methodist.org.uk**

Deacon Helen Webster **helenweb2@gmail.com**

Richard Brinck-Johnsen (Circuit Administrator) 07587 956881 **hiddenrivercircuit@gmail.com**

Pastoral Lay Workers:

Anne Kelsall 07513155879 **hiddenrivercircuit.pastoral1@gmail.com**

Vickie Heydon-Matterface 07352451336 **hiddenrivercircuit.pastoral2@gmail.com**

Stephen Allen 07467035211 **hiddenrivercircuit.pastoral3@gmail.com**

WEEK 1: Aug 2nd 2026: "Compassion before Certainty"

A Reflection by Local Preacher Tim Baker, The Vine Resource from Twelve Baskets

Scripture Readings: Genesis 32:22-3; Romans 9:1-5; Matthew 14:13-21

There is something deeply human that runs through all three of today's readings: each tells the story of people who refuse to let go. Jacob refuses to let go of the mysterious stranger with whom he wrestles through the night. Paul refuses to let go of his love for his own people, even though that love causes him deep sorrow. The crowds refuse to let go of Jesus, following him into a deserted place because they long for hope, healing and meaning. Three stories. Three struggles. Three reminders that faith is rarely neat. Jacob's story is perhaps the strangest. He spends the night wrestling with someone, or something. The text leaves it deliberately mysterious. Is it an angel? Is it God? Is it his own conscience? Is it all three? By morning he walks away with two things: a blessing and a limp.

Many of us grow up imagining that faith should remove our struggles. Yet the Bible seems to suggest something different. Often our deepest encounters with God happen not when everything is settled, but when life feels uncertain. Jacob isn't praised because he understands everything, rather he is blessed because he stays in the struggle: "I will not let you go unless you bless me."

Many of us know something about that kind of wrestling. Questions about faith. Questions about loss. Questions about justice. Questions about who we are becoming. Perhaps the invitation isn't always to find quick answers, but to keep wrestling honestly, because God seems remarkably willing to meet us there. Paul, in his letter to the Romans, offers another kind of wrestling: his heart is breaking. He loves his own people and he longs for them to know the hope he has found in Christ. His words are raw, emotional and vulnerable. Paul reminds us that faith is never simply about being right, but it is always about loving people. Sometimes Christians have become known for certainty before compassion, but

Paul reverses that: he begins not with doctrine but with heartbreak. Can we find ways to care more than we judge? Can we hold people before God without assuming we know everything about God's work in their lives? Can we let love win?

Then we come to one of Jesus' most famous miracles: five loaves, two fish and thousands of hungry people. It is easy to become caught up in asking exactly how the miracle happened, but perhaps Matthew wants us to notice something else first: Jesus sees the crowd, he has compassion for them, he listens to and understands something of their plight. Before there is bread, there is compassion. Before there is abundance, there is seeing.

So often we imagine scarcity defines our world: Not enough money. Not enough time. Not enough energy. Not enough hope. The disciples look at what they don't have, but Jesus begins with what they do have. They may only have five loaves and two fish, but there is also a willingness to offer them. The miracle begins not with abundance but with generosity.

Perhaps this story asks us what happens when ordinary people place ordinary gifts into God's hands: a little kindness, a listening ear, a shared meal, an act of welcome. None of these seems enough on its own, yet somehow God's kingdom has always grown through people who were willing to offer what little they had. And there is one final detail that often gets overlooked: Jesus tells everyone to sit down together. In this miraculous meal there is no hierarchy, no priority queue, no distinction between worthy and unworthy. Everyone is fed, together, as equals. In a world divided by wealth and poverty, politics, nationality, racism, sexism, homophobia, xenophobia, transphobia, sexuality, we need images like this.

The kingdom Jesus imagines is one where there is enough because everyone belongs at the table. Perhaps that is still the miracle God invites us to help create: not only multiplying bread, but multiplying welcome, multiplying dignity, multiplying hope. Jacob limps into a new future, Paul carries a heart that refuses to stop loving, Jesus feeds people before they have earned anything.

All three stories remind us that God's grace is found not in perfection, but in persistence, compassion and generosity. May we have the courage to wrestle honestly, to love deeply, and to share whatever we have. For God's kingdom has always begun with ordinary people willing to place ordinary gifts into extraordinary hands. Amen.

Questions for Reflection:

Where in your own life are you wrestling with God, yourself or the world, and what might it mean to stay in that struggle rather than rush to easy answers?

What gifts, however small they may seem, could you place into God's hands this week for the good of someone else?

How can our church become more like the crowd gathered around Jesus' table, a place where everyone is welcomed, valued and fed?

Singing The Faith 629 God of my faith I offer you my doubt by Colin Ferguson (b. 1937)

1. God of my faith, I offer you my doubt,
For life at times seems far too dark for me,
And my belief becomes more insecure,
When worldly cares produce uncertainty.

2. God of my hope, I offer you my fear,
When I am scared by my anxiety,
When all I hear is suffering and woe,
In all my shadows you will walk with me.

3. God of my joy, I offer you my grief,
When I sink down in sadness or despair,
When in depression I cannot be touched,
I pray in all my depths to find you there.

4. God of my love, I offer you my pain,
When I'm alone and feel nobody cares

In aching age or in rejected youth,
You bear my cross and dry my human tears.

5. God of my life, I offer you my dreams
Light in the darkness where I hide from view,
Light in my faith, my hope, my joy and love,
Light in my life and all my life in you.

WEEK 2: Aug 9th 2026: "No need to Prove Yourself- you are loved anyway"

A Reflection by Emma Dobson, Local Preacher and Primary School Teacher, the Vine Resource from Twelve Baskets

Scripture Readings: Genesis 37:1-4, 12-28 Romans 10:5-15; Matthew 14:22-33

To feel the need to prove yourself is uncomfortable, to say the least. It's a horrible feeling, and frankly an impossible task. Our world seems to pit us against one another, forcing us to resist the temptation to compare and contrast. We really should be content with simply being the best we can be: as I say to my students when they get overly competitive, "The only person you need to beat is yesterday's you". However, we all know that's easier said than done. I can practically see you rolling your eyes. We just can't resist comparing ourselves to others. We strive to be the best we can be, and our noses are put ever so slightly out of joint when we see someone doing what we're trying to do, and fear they are doing so more successfully. Our society pushes the narrative that there are only so many seats at the table, and we have to fight for our place.

When we find ourselves falling victim to competition and comparison, we tread the line, accepting nothing but perfection from ourselves, striving for a standard we know we will never be able to truly live up to. We expect nothing but the absolute superhuman from ourselves, knowing that one misstep will raise eyebrows and make way for someone else to take our spot.

Today's Matthew text is a fascinating one. If you were a Sunday school kid, it's likely one you're deeply familiar with. It's one of those rich texts that has the power to offer you a different angle every time you read it. This time, I couldn't help but focus on Peter. I couldn't quite get my head around why he gets out of the boat. He makes the decision to walk on the water and to come to Jesus – it's not Jesus' suggestion. Peter decides to do this all of his own accord. It makes me wonder, was Peter somehow trying to prove himself? Did he feel he had messed up too many times? Did he fear that Jesus might eject him from the group? Did he have the idea in his mind that the other disciples were doing a better job than him? Did he feel that he needed some grand gesture – some big move – to make an impact? If he could attempt the very miracle he had just seen Jesus perform, perhaps he could prove he was worthy of his place by his side.

It also makes me wonder about what Jesus says to Peter: "Oh ye of little faith, why did you doubt?" This is a line that has always made me uncomfortable; this idea of faith and doubt as opposites rather than dance partners has never quite sat with me. Perhaps Jesus isn't referring to Peter's lack of faith that made him lose his nerve and sink, but rather the lack of faith that sent him out onto the water in the first place. Why did you doubt me? Why did you doubt that when I called you, I was going to call you for life? Why did you suddenly feel that you weren't good enough and that you had to pull this silly

stunt to try and prove yourself to me? Perhaps Jesus' rebuke referred to Peter's decision to try and prove his worth when, all along, Jesus has been trying to tell him that he does not need to do that. It's not necessary and it is not part of his kingdom. At no point was Peter pitted against his fellow disciples, or threatened with expulsion or replacement; yet, somehow, Peter felt the need to prove he was worthy of his seat at the table.

Our Genesis story is one of sibling rivalry at its absolute worst. Growing up, I was a bit of a nightmare big sister in many ways. My brother and I were both passionate about the performing arts as kids. My brother was – and still is – very talented. He's an excellent singer and guitarist, a great mimic and a natural comedian. There's a five-year age gap between us and I think I always felt slightly threatened that he would somehow catch up to me. I think I was concerned that we occupied similar territory and that he might be better than I was. The text from Genesis makes me feel a little bit better about my relationship with my brother – at least I never tried to sell him to merchants and throw him down a well, even though I could definitely have been a little more loving. Joseph's brothers felt incredibly threatened, and in many ways they had good reason to be. Jacob, their father, made it very clear that Joseph was the favourite. He got his own special coat to prove it. They undoubtedly felt pushed out and threatened by their baby brother. The brothers felt there were limited places at the table, and they had to take somewhat extreme steps to secure one for themselves.

In the end, Joseph welcomed them with open arms and a heart of forgiveness. They might not have realised it at the time, but there was room enough for all of them. Perhaps, in this Old Testament context, in the face of what seemed like a genuine case of favouritism, it's understandable that the brothers may not have truly understood their worth. We, however, as modern day readers of the text, have much we can learn from their story with the benefit of hindsight – and the New Testament.

These texts remind us of a truth in our faith that, in many ways, is not particularly groundbreaking. This is nothing we haven't heard before, but it's important to be reminded of it by combining these two readings that seem at first glance to have so little in common. We can look to our reading from Romans to find the good news: "Anyone who believes in him will never be put to shame." For there is no difference between Jew and Gentile; the same Lord is Lord of all and richly blesses all who call on him, for, "Everyone who calls on the name of the Lord will be saved."

All ideas of having to prove ourselves good enough are a fallacy. God is calling us to step away from those ideas – from those competitive instincts – and accept that we are enough just as we are. Everyone who calls upon the name of the Lord will be saved. This means there is a place at the table for all. We should be wary of Peter, who felt the need to pull some grand gesture to prove himself. We should definitely resist being like Joseph's brothers who, instead of trusting that they would all eventually find their place in the promised land, left their baby brother for dead in order to gain favour with their father. Jesus comes among us again and again to remind us that all have a seat at his table.

We are loved, we are enough and we are welcomed with open arms.

May we learn to listen, and to keep notions of competition and shaky self-worth at arm's length, as we strive to simply be the best disciples we can be.

May we learn to see our fellow travellers not as our competition, but as people who are equally treasured by God, and promised a seat at the table alongside us.

May we learn to have faith in God's all-encompassing love for all humankind. Hard though it may be to believe, there truly is room for all. Amen.

Singing the Faith 556 Just as I am without one plea by Charlotte Elliott (1769-1871)

- | | |
|---|--|
| 1. Just as I am, without one plea | Because your promise I believe, |
| But that you died to set me free, | O Lamb of God, I come! |
| And at your bidding, "Come to me!" | 4. Just as I am – your love unknown |
| O Lamb of God I come! | Has broken every barrier down – |
| 2. Just as I am, though tossed about | Now to be yours, yes, yours alone, |
| With many a conflict, many a doubt, | O Lamb of God, I come! |
| Fightings within, and fears without, | 5. Just as I am , of that free love |
| O Lamb of God, I come! | The breadth , length, depth and height to prove, |
| 3. Just as I am, you will receive, | Here for a time, and then above, |
| Will welcome, pardon, cleanse, relieve; | O Lamb of God, I come! |

WEEK 3: Aug 16th 2026: "Creating, Communicating, Resisting"

A Reflection by Andy Fisburne, The Vine Resource from Twelve Baskets

Scripture Readings: Exodus 1:8 – 2:10, Romans 12:1-8; Matthew 16:13-20

Today we are thinking about three characters in the Bible and how they might be role models for us. I wonder who your role models are or have been? I wonder why we chose them? Have our role models changed over the years? One of the three characters in today's readings is very well known: Peter. He is special because he was one of the first followers of Jesus, and a founder of the church. But in a way, that is not really the most important point. It is historically interesting, of course, but we are going to focus on how his example shapes the church today. Peter is not around now, but we are, and we can continue his legacy.

In this passage, we see Peter at his best. He did not always have such a good record in the Bible. Like all of us, he was both brilliant and flawed at the same time. But today, we are looking at a highlight. Alongside Peter, we are also going to think about the midwives in the Exodus story, Shiphrah and Puah. They are perhaps less well known, but they could be incredible role models for us. Their story is inspirational and remarkable. Church history has sometimes minimised the female heroes in scripture, but their story has survived millennia of editing and retelling. It is striking that their names are recorded in the Bible, while the Pharaoh in the story is unnamed, drawing our attention to who really matters!

So we are going to think about three things from the example of Peter, Shiphrah and Puah: three things worth emulating.

First: they brought new things into the world The midwives did this all the time. It was their job. They were there at the birth of babies, literally bringing new things into the world. They would have seen the beauty and fragility of so many new lives, and probably grieved many tragic losses too. And the text tells us that God "dealt well" with them. After all, God is in the business of bringing new things into the world too. Peter also helped bring something new into the world: the church, which is still going strong, and which we are all benefitting from today. This passage from Matthew's Gospel recounts the conversation with Jesus where this is first spoken about. Maybe it is helpful to think of Peter as a kind

of midwife: there and present when the church was born at Pentecost. It was God's initiative, but Peter helped in all kinds of practical ways when the church was at its newest, most fragile, and rapidly developing stage. We can follow in the footsteps of Shiphrah, Puah and Peter, and bring new things into the world too: through art, writing, raising children, teaching, building, crafting, designing, befriending, discipling and evangelising, and much more. Bringing things into the world that did not exist before is both thrilling and scary — but deeply good. I wonder - What new things are you proud of bringing into the world?

Second: they used their hotline to God! Exodus tells us twice that the midwives “feared God”. This phrase is used in scripture to describe people who have an inner sense of what is right and good, and who live accordingly. Shiphrah and Puah knew God. And the name used here is important: Elohim. This sets God apart from the gods of Egypt, and certainly from Pharaoh, who, though human, was treated as a god-king. The midwives had a connection to the true God. Peter also had a hotline to God. When Jesus asked who he thought he was, Peter somehow knew that Jesus was not just a human ex-carpenter from Nazareth; he was the Christ: the one God had promised. And more than that, he named him as the Son of the God of Life — what a beautiful way to speak of God! Jesus commended him for knowing this not because someone had told him, but because it had been revealed by God.

John Wesley spoke about our “spiritual senses”: our ability to sense God's presence and action. The details are a bit mysterious, but you do have a hotline to God. You can speak to God in prayer, and you can also hear back. It happens in different ways for different people. For some, it is a sense of clarity; for others, a sense of peace. For some, it is a strong sense of right and wrong. John Wesley described his heart being “strangely warmed”. I wonder - How do you sense God speaks to you?

Third: they resisted the onslaught of evil When we pray the Lord's Prayer, we ask that God will “deliver us from evil”, or sometimes “from the evil one”. It is a striking thing to pray, suggesting that there is real and present opposition to goodness and life. The Bible reminds us that followers of Jesus often find themselves caught in a spiritual struggle. The midwives found themselves in a terrifying situation. Pharaoh attempted to eliminate a whole people, and Shiphrah and Puah were drawn into this plan. When the command came to kill the newborn boys, they knew this went against everything they stood for. These professional life-bringers refused to become agents of death. So they resisted: an early example of faithful civil disobedience. They let the boys live. When they were challenged, they told what we might call a “holy lie” — an explanation that protected life. And God approved of their actions. God is the God of life. When Jesus told Peter that he would build the church on him, he was making a wordplay. In Greek, the words for Peter (Petros) and rock (Petra) are closely linked. In Aramaic, which Jesus likely spoke, they are even closer: Kephass. Jesus then said that the “gates of Hades” would not prevail against the church. This is usually understood as a reference to the forces of evil, the same kind of destructive power that the midwives resisted. There is some debate about the wording here. Some suggest the phrase could also mean the “storms of Hades”, which connects with Jesus' teaching about the house built on rock that withstands the storm. Either way, the message is clear: we are not living in peacetime. The church faces real challenges. But we are not to be afraid, not to be “petrified”. With God's help, we will stand firm and overcome. That is why we pray.

So may we all follow in the footsteps of Shiphrah, Puah and Peter: bringing new life into the world, attentive to what God is doing, and resisting evil wherever we encounter it. Amen.

Singing the Faith 689 – Summoned by the God who made us by Delores Dufner

1. Summoned by the God who made us	Gathered in the name of Jesus,
Rich in our diversity,	Richer still in unity,

Let us bring the gifts that differ

And in splendid, varied ways

Sing a new Church into being

One in faith and love and praise.

2. Radiant risen from the water,

Robed in holiness and light,

Male and female in God's image,

Male and female, God's delight.

3. Trust the goodness of creation;

Trust the Spirit strong within,

Dare to dream the vision promised

Spring from seed of what has been.

4. Bring the hopes of every nation;

Bring the art of every race,

Weave a song of peace and justice;

Let it sound through time and space.

5. Draw together at one table

All the human family;

Shape a circle ever wider

And a people ever free.

WEEK 4. Aug 23rd 2026;

Taking Notice A Reflection by Tim Baker, the Vine Resource from Twelve Baskets

Scripture Readings: Exodus 3:1-15; Romans 12:9-21; Matthew 16:21-28

There are moments in life when everything changes, not because we planned for them, not because we felt ready, but because something (or someone) calls us in a new direction. Moses has one of those moments in today's reading from Exodus. He is simply tending sheep, he isn't looking for God, he isn't expecting a revelation. In fact, he has spent years trying to leave his past behind. Once a prince of Egypt, then a fugitive, he has settled into an ordinary life in the wilderness. And then he notices something unusual: a bush that burns without being consumed. The remarkable thing is not simply that the bush is on fire. The remarkable thing is that Moses stops. He pays attention. He turns aside to see. Perhaps that's where every encounter with God begins: not with certainty or perfection, but with the willingness to notice. Our lives are often so busy that we hurry past the sacred moments scattered through ordinary days: a conversation that changes us, the beauty of creation, the quiet voice of conscience, the cry of someone in need, or the unexpected kindness of a stranger. God still speaks, and the question is whether we are paying attention.

When God calls Moses, it isn't to offer him comfort, it is to send him back into the place he least wants to go: back to Egypt, back to painful memories, back to confront injustice. Moses immediately begins making excuses: "Who am I?" "What if they don't believe me?" "What shall I say?" It's comforting, somehow, that one of the greatest leaders in Scripture begins by doubting himself. We often imagine that people of faith are fearless, but the Bible tells a different story and it is good to remember that today.

Faith is not the absence of fear, it is choosing to take the next step even while we are afraid.

God doesn't answer every one of Moses' questions. Instead, God simply says: "I will be with you." That promise echoes throughout Scripture and reaches us today. God's message is never: "I will remove every obstacle," or "Everything will be easy," but always: "I will be with you." Then we turn to Jesus.

Peter has just declared that Jesus is the Messiah. It is a moment of insight and celebration, but almost immediately, Jesus begins to explain what that Messiahship will look like: Not triumph, military victory or earthly power, but suffering, service, sacrifice. Peter cannot bear it, he tries to stop Jesus. Surely this isn't how God's story should unfold, is it? Perhaps Peter is speaking for all of us: we long for faith that makes life simpler. We hope that following Christ will lead us around suffering rather than through it. Yet Jesus insists that love always carries a cost. To follow him is not to seek suffering for its own sake, but to be willing to stand alongside those who suffer. To choose compassion over comfort, justice over convenience, truth over popularity, love over self-interest.

Jesus' words about "taking up your cross" have sometimes been misunderstood. They have been used to encourage people simply to endure abuse, injustice or oppression. But I do not believe that is what Jesus means, the cross was not something people chose because suffering was virtuous. It was the consequence of challenging systems of violence and exclusion with radical love. Jesus calls his followers to live with courage, to speak truth, to defend the vulnerable, to welcome the outsider, to forgive when forgiveness is costly, to work for peace in a world that often rewards division. That path is not always easy, but it is the path that leads to life.

There is an interesting connection between today's readings. When Moses asks God for a name, God replies: "I AM WHO I AM." It is a mysterious answer, one that continues to exercise scholars, and is an important part of Hebrew theology. God refuses to be boxed in or fully defined, God is always more than our words can contain. Jesus, too, refuses to fit the expectations people place upon him. He will not become the kind of Messiah people imagined. Perhaps that should make us cautious whenever we become too certain that we have completely understood God.

Faith is not about possessing God, it is about continually discovering that God is larger, deeper and more loving than we imagined, and perhaps that discovery never ends. The burning bush was not consumed. Perhaps that can be an image for the Church today? We live in uncertain times, where Churches are changing, or need to. The communities we live in and serve are changing, the world is changing. There are moments when it can feel as though hope itself is burning away. Yet God's presence continues to shine, not because we are strong, but because God is faithful. Like Moses, we are invited to notice. Like Peter, we are invited to keep learning. Like Jesus, we are invited to walk the path of courageous love. May we have eyes to see the holy ground beneath our feet. May we trust that God is with us, even when the road ahead is uncertain. And may we have the courage to follow wherever love leads. Amen.

Song Mission Praise 272: I have decided to follow Jesus

- | | |
|--|--|
| 1. I have decided to follow Jesus | 3. Though none go with me, I still will follow |
| I have decided to follow Jesus | |
| I have decided to follow Jesus, | Though none go with me, I still will follow |
| No turning back, no turning back. | Though none go with me, I still will follow |
| | No turning back, no turning back. |
| 2. The world behind me, the cross before me, | 4. Will you decide now, to follow Jesus? |
| The world behind me, the cross before me, | Will you decide now, to follow Jesus? |
| The world behind me, the cross before me, | Will you decide now, to follow Jesus? |
| No turning back, no turning back. | No turning back, no turning back! |

WEEK 5: August 30th: A TIME FOR WORK AND A TIME FOR REST: Rev Dee Yeadon

Scripture Reading: Ecclesiastes 3: 9 – 14

We tend to know the first part of Ecclesiastes 3 a bit more than what it then goes on to say, but as I report back on my sabbatical and leave the circuit these words are good for us to reflect on. My sabbatical has been partly a time of rest, but also of work. Rest from my usual church work, in order to work on what might enhance and enrich my ministry. I have revisited and reflected on past ministries I have had in Bristol and Meltham. Taken some Supervision courses to enhance a ministry that I will continue to give to the Methodist Church after retirement. Plus, had a retreat and course on Deep Talk. There has been more time to enjoy life and enjoy better food than ready meals (but thank God for ready meals). To sleep and have a better work/life balance. Sabbatical is a good principal for all, to make sure we balance our work, rest and play – be that on a weekly, monthly or yearly basis.

Sabbaticals should be every 7 years for ministers, but used to be only after your first 10 years. I fell through the gaps in all of this and, due to leaving church-based ministry and working in hospice chaplaincy for 5 years, this was my first sabbatical after nearly 16 years of ministry.

The main aim of my sabbatical was to finish the book I have been writing for some years now. It is a mixture of my poetry and life story and tries to make God real to people in their everyday living. To encourage people to sense God's awe, even when we cannot understand what God is doing. I will let you know when it is due to be published. For now, I share the poem I wrote during my sabbatical about what I did and discovered.

SABBATICAL For everything there is a time and a season

Every seven years A time for God and me To explore, renew, grow	A moment to retreat To a log cabin in the woods To feel myself again
I waited fifteen years So, a time of exhaustion Needing to rest, recover, mend	A while to rework How to exercise my ministry Rediscover God given gifts
A book I'd been writing forever A time to focus and fulfil To write, express, publish	A recess to regain strength Accepting again the prophetic voice A call to justice
A chance to revisit Past churches and colleagues To reflect, consider, celebrate	A space to step back See the bigger picture To refocus vision and hopes
An occasion for reading The books I bought but never had time to read To digest, discover, delight	A strain on your colleagues Absence makes others work harder Hoping they found blessings
A season to declutter The house and my mind To make more space for God	A gift from the Methodist Church To every minister A time for thanks

So, the sabbatical is over
The golden hour ebbs away
Ready for my resurrection reappearances

©Dee Yeadon 2026

I do feel refreshed and ready for whatever God has in store for me in my semi-retirement. As I leave this Circuit, we may try to understand the past and what the future might hold, but may we remember to be in awe of God and enjoy the journey, whatever it brings.

Blessings

Rev Dee Yeadon

STF 473: Moses I know you're the man by Estelle White (b. 1925)

1. 'Moses I know you're the man,' the Lord
said.

'You're going to work out My plan,' the Lord
said.

'Lead all the Israelites out of slavery.
And I shall make them a wandering race
called the people of God.'

*So ev'ry day we're on our way,
for we're travelling, wandering race
called the people of God.*

2. 'Don't get too set in your ways,' the Lord
said.

'Each step is only a phase,' the Lord said.

'I'll go before you and I shall be a sign
to guide My travelling, wandering race.
You're the people of God.'

3. 'No matter what you may do,' the Lord
said,

'I shall be faithful and true,' the Lord said.

'My love will strengthen you as you go along,
for you're My travelling, wandering race.
You're the people of God.'

4. 'Look at the birds in the air,' the Lord
said.

'They fly unhampered by care,' the Lord said.

'You will move easier if you're travelling light,
for you're a wandering vagabond race.
You're the people of God.'

5. 'Foxes have places to go,' the Lord said.

'But I've no home here below,' the Lord said.

'So if you want to be with me all your days,
keep up the moving and travelling on.
You're the people of God.'

We wish Rev Dee Yeadon all the best as she moves onto another phase of her life, and we welcome Rev Clare Anderson and her husband Marius as they come to live among us in the Hidden River Circuit.

Prayer: Lord God, be with those who are moving house, circuit, church, job, school, university, care home, nursing home, for whatever reason.

Give them time to remember your unconditional love, that they don't need to prove themselves, that there is a time to work and a time to rest, a time to listen and to speak, a time for faith and doubt.

Help us all to notice the good gifts - including people - you have provided for us.

Help us to reach out of our comfort zone to recognise the lonely, rescue the lost, befriend the excluded. Help us build your kingdom of joy and courage, love and community in our place, in our time, with your help. Amen