

SEPTEMBER-DECEMBER 2024



New Daylight

Sustaining your daily journey with the Bible



Included in this issue

Harvest STEPHEN RAND

The return of Christ MARGOT AND MARTIN HODSON

The O Antiphons AMY SCOTT ROBINSON

New Daylight

Edited by **Gordon Giles**

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Suggestions for using *New Daylight*

Find a regular time and place, if possible, where you can read and pray undisturbed. Before you begin, take time to be still and perhaps use the prayer of BRF Ministries on page 6. Then read the Bible passage slowly (try reading it aloud if you find it over-familiar), followed by the comment. You can also use *New Daylight* for group study and discussion, if you prefer.

The prayer or point for reflection can be a starting point for your own meditation and prayer. Many people like to keep a journal to record their thoughts about a Bible passage and items for prayer. In *New Daylight* we also note the Sundays and some special festivals from the church calendar, to keep in step with the Christian year.

New Daylight and the Bible

New Daylight contributors use a range of Bible versions, and you will find a list of the versions used opposite. You are welcome to use your own preferred version alongside the passage printed in the notes. This can be particularly helpful if the Bible text has been abridged.

New Daylight affirms that the whole of the Bible is God's revelation to us, and we should read, reflect on and learn from every part of both Old and New Testaments. Usually the printed comment presents a straightforward 'thought for the day', but sometimes it may also raise questions rather than simply providing answers, as we wrestle with some of the more difficult passages of scripture.

New Daylight is also available in a deluxe edition (larger format). Visit your local Christian bookshop or BRF's online shop brfonline.org.uk. To obtain an audio version for the blind or partially sighted, contact Torch Trust for the Blind, Torch House, Torch Way, Northampton Road, Market Harborough LE16 9HL; +44 (0)1858 438260; info@torchtrust.org.

Comment on *New Daylight*

To send feedback, please email enquiries@brf.org.uk, phone +44 (0)1865 319700 or write to the address shown opposite.

Writers in this issue

Steve Aisthorpe is the director of Kilmalieu, a place of prayer, hospitality and nature on the west coast of Scotland. He is the author of *The Invisible Church* and *Rewilding the Church*.

Amanda Bloor is archdeacon of Cleveland in the diocese of York, and has previously been a bishop's chaplain, a diocesan director of ordinands, an advisor in women's ministry and a parish priest.

Paul Gravelle (1931–2023) was an Anglican priest in Auckland, New Zealand, as well as a poet, writer and retreat leader. (See the interview with Paul, and the editor's note, on page 147.)

Margot Hodson is theology and education director for the John Ray Initiative. She is also a vicar in the Oxford diocese. **Martin Hodson** is a plant scientist and environmental biologist and teaches at both universities in Oxford. The Hodsons have published widely together on Christianity and the environment, including *A Christian Guide to Environmental Issues* (BRF, 2021).

Andy John was elected bishop of Bangor in 2008 and archbishop of Wales in 2021. His main interests include sports of most kinds and walking in the hills on North Wales, although has been known occasionally to indulge his terrible taste in music on a rickety old electric guitar.

Stephen Rand worked with Tearfund and Open Doors, travelling widely. He established advocacy and campaigning at both organisations. Now retired, he is part of the church leadership team of Orchard Baptist Church in Bicester, Oxfordshire.

Amy Scott Robinson is the author of several books, including *Image of the Invisible* and *Images of Grace*, a regular contributor to *Church Times*, and works as commissioning editor for children's and youth at Kevin Mayhew.

Margaret Silf is an ecumenical Christian committed to working across and beyond traditional divisions. She is the author of a number of books for 21st-century spiritual pilgrims and a retreat facilitator.

Veronica Zundel is an Oxford graduate, writer and columnist. She lives with her husband and son in North London. Her book *Everything I Know about God, I've Learned from Being a Parent* was published by BRF in 2013.

Gordon Giles writes...



Beethoven's Fifth Symphony begins with just four notes, which form the basis of the first movement of perhaps the most famous symphony there is. From that little phrase, which lasts about a second, comes seven-and-a-half minutes of music.

From a small start something big can burgeon. A symphony, a large painting, a great novel or indeed a human being: everything must start somewhere, somewhere small. From a single cell emerges so much – all life in fact.

Jesus described a mustard seed as the miniscule basis of something large. Similarly Peter's brief statement of faith, when he declared Jesus to be the Messiah, turned out to be huge. For the church started out small. Small is beautiful, and small is just the first stage of big. The Big Bang of creation was a very small thing that literally exploded into something massive which is still expanding, growing.

The earthly church, emergent from the singularity of Jesus himself, currently stands at 2,173,180,000 Christians, which is 31% of the world population. Half are Roman Catholic and 37% Protestant (including the Anglican Communion), 12% Orthodox and 1% other.

There are 1.5 billion Muslims and nearly 14 million Jews, 80% of whom live in Israel or the USA, while 1.2 billion people have no religious affiliation. Just over a billion are Hindus, 94% of which live in India. There are half a billion Buddhists, half of whom live in China. Christianity is not a minority nor is it in decline. According to recent surveys, by 2050 the number of Christians will reach 3 billion (which will be 31.4% of the world's population) and by 2060 Christians will still form the world's largest religion when the number will reach 3.05 billion (or 31.8%). Of course, this is not a numbers game, but the numbers do give us a sense of perspective, and crucially a sense of how much has expanded from what seems so little.

The journey of faith is one of growth. The story of Christianity is one of small beginnings and great growth, which in us and through us can be a burgeoning of faith, hope and love, for ourselves and others. A little trust in God, belief in Jesus, kindness to others and humility make up a small opening which can grow into a symphony of faith, hope and love.

A handwritten signature in cursive script that reads "Gordon".

The prayer of BRF Ministries

*Faithful God,
thank you for growing BRF
from small beginnings
into the worldwide family of BRF Ministries.
We rejoice as young and old
discover you through your word
and grow daily in faith and love.
Keep us humble in your service,
ambitious for your glory
and open to new opportunities.
For your name's sake,
Amen.*

'It is such a joy to be part of this amazing project'

As part of our Living Faith ministry, we're raising funds to give away copies of Bible reading notes and other resources to those who aren't able to access them any other way, working with food banks and chaplaincy services, in prisons, hospitals and care homes.

'This very generous gift will be hugely appreciated, and truly bless each recipient... Bless you for your kindness.'

'We would like to send our enormous thanks to all involved. Your generosity will have a significant impact and will help us to continue to provide support to local people in crisis, and for this we cannot thank you enough.'

If you've enjoyed and benefited from our resources, would you consider paying it forward to enable others to do so too?

Make a gift at brf.org.uk/donate

Harvest



I grew up in Birmingham. I did not know anyone who ploughed the fields and scattered good seed on the land. As I got older I realised someone must be doing it on my behalf – in fact an enormous network of people across the world producing bananas from the Caribbean, coffee from Brazil, strawberries from Kent – and, of course, chocolate from Bournville, just down the road! All fed and watered by God’s almighty hand.

Then I began work with Tearfund. Year after year I produced resources for harvest festivals. I discovered that most churches celebrated harvest on the last Sunday in September, earlier in Scotland because the harvest is earlier. I also discovered that fewer and fewer churches were holding harvest festivals.

And as I travelled to gather information for these harvest festival resources, I came face-to-face with people whose harvest had been destroyed by drought. I squatted in the dust beside a church elder as he gave thanks for a meal that consisted of leaves and berries gathered from the trees and boiled into an unappetising sticky black leafy dollop. Another visit, I woke one morning to hear the cries of wailing lament for those who had died of starvation in the night.

I wonder if you are among the dwindling number who still ‘say grace’ before a meal? I love the fact that it is called ‘grace’. The prosaic reason is that it comes from the Latin word for giving thanks (in Italian, *grazie*). But it is also a reminder that our food – indeed all that we have, our life and breath – are a gift from God, one that we do not deserve. A short prayer before grasping the knife and fork can be a meaningless habit; it can also be the moment, daily, when we remember our interdependence as a human family and our dependence on a loving God who is worthy of our thanks.

A church harvest festival can perform the same function in the life of the Christian community. Together we celebrate all the resources that God gives us to sustain our life. And we give thanks.

‘Give us today our daily bread’ (Matthew 6:11, NIV). For the next two weeks celebrate a harvest festival with me, in small, hopefully meaningful, bite-sized pieces of daily bread.

The promise of harvest

The Lord smelled the pleasing aroma and said in his heart: ‘Never again will I curse the ground because of humans, even though every inclination of the human heart is evil from childhood. And never again will I destroy all living creatures, as I have done. As long as the earth endures, seed-time and harvest, cold and heat, summer and winter, day and night will never cease.’

Noah’s ark is a great story and a Sunday school staple. The problem is that you have to gloss over the almost total destruction of humankind. It is not easy for a five-year-old to grasp the concept of God’s judgement and mercy; it is perhaps no easier for a 75-year-old.

But now there is the growing evidence of a new threat to the existence of humankind. Floods, heatwaves, droughts: extreme weather events that indicate the reality of global warming and climate change caused by human activity, the burning of fossil fuels. Politicians dither, on the one hand promoting policies in pursuit of net zero and then terrified that interfering with voters’ driving habits will lose them support in the next election.

God’s promise in Genesis is that he will never again destroy life: seedtime and harvest will never cease. Right now we face the challenge – do we trust God to keep his promise?

When the Israelites were freed from Egypt and travelling in the wilderness, God provided a daily harvest of manna. They were instructed to only take enough for each day. Those who did not trust God to provide the next day and took more than enough discovered that it went rotten: greed stinks.

In 2024 the earth still produces enough food to feed all its eight billion inhabitants: God is keeping his promise. But it is conditional: it is for ‘as long as the earth endures’. God alone knows how long that will be. And the Bible is clear that he alone will decide when it is time for ‘a new heaven and a new earth’. In the meantime, every Christian should be concerned to take care of the planet, of God’s creation, for the sake of the one who made it and for the good of all who share it.

*Almighty God, thank you for your promise of harvest;
help me to receive it carefully, wisely and generously. Amen.*

STEPHEN RAND

Three harvest festivals

‘Three times a year you are to celebrate a festival to me. Celebrate the Festival of Unleavened Bread; for seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Aviv, for in that month you came out of Egypt. No one is to appear before me empty-handed. Celebrate the Festival of Harvest with the firstfruits of the crops you sow in your field. Celebrate the Festival of Ingathering at the end of the year, when you gather in your crops from the field.’

The Israelites entered the promised land with instructions to hold three harvest festivals – and two of them lasted for a week! That is certainly some celebrating.

Each time, the men were required to gather, which may explain why the festivals were held when the work of harvest was complete. And they were not only focused on harvest; they were to remember what God had done for them. The harvest offerings were a reminder of what God was *still* doing for them: he had acted in the past to set them free; he was acting in the present by sustaining their life through the harvest.

The Festival of Unleavened Bread began with the solemn celebration of Passover, the annual reminder of the exodus, the liberation of God’s people. It came at the end of the barley harvest, and everyone was required to bring some barley with them.

The Festival of Harvest came 50 days later; this time it was the wheat harvest that was a key part of the celebration. Two loaves of leavened bread were waved by the priest before God and the people. We know this festival better as Pentecost. It commemorated the giving of the law at Mount Sinai, the day the fire of God came down and God spoke to all the people.

The Festival of Ingathering, the Feast of Shelters, or Tabernacles, came after the grape harvest. As they celebrated the fruits of their labour, the people were told to be joyous.

So the three great sacred festivals all had a harvest dimension. Then, as now, God provides, and is worthy of thanks.

*Generous God, we rejoice in your provision:
for what we receive each day, we are truly thankful. Amen.*

Firstfruits

The Lord said to Moses, ‘Speak to the Israelites and say to them: “When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest. He is to wave the sheaf before the Lord so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath.... From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the Lord. From wherever you live, bring two loaves made of one fifth of an ephah of the finest flour, baked with yeast, as a wave offering of firstfruits to the Lord.”’

It must have been quite a spectacle. Suddenly a sheaf of grain, or two large loaves of bread, would be lifted high in the air and then waved from side to side for all to see. It certainly would have been noticeable. I do not think anyone is sure of the significance of the waving, but here is my tentative suggestion: it was an offering, not a sacrifice, lifted up and presented to God because it was his; received back by the priest and used as food by him, recognising that God had provided for him.

Notice that in the Israelite harvest festivals, the offering to God came first – the firstfruits were his. There was no waiting to see if they had enough; no scraping up the leftovers.

I have a friend who was without work, down to his last few pence, when he went to church and heard the preacher challenge everyone to make sure that they honoured God and gave to him first, before anything was spent on themselves. He felt he had heard God speak. He emptied his pockets on to the plate, and he went home to bed literally penniless. The very next day he was offered a job, and he worked his way to the top, eventually taking over the company. That Sunday evening his life was turned around. He put God first.

All we have comes from God and belongs to God.

STEPHEN RAND

Caring for the land

The Lord said to Moses... ‘When you enter the land I am going to give you, the land itself must observe a sabbath to the Lord. For six years sow your fields, and for six years prune your vineyards and gather their crops. But in the seventh year... Do not sow your fields or prune your vineyards. Do not reap what grows of itself or harvest the grapes of your untended vines. The land is to have a year of rest... Whatever the land produces may be eaten... Follow my decrees and be careful to obey my laws... Then the land will yield its fruit, and you will eat your fill... You may ask, “What will we eat in the seventh year if we do not plant or harvest our crops?” I will send you such a blessing in the sixth year that the land will yield enough for three years.’

I enjoy TV programmes that take you inside the factory, particularly those where food is produced. Perhaps it is the result of my first paid employment: a holiday job at Cadbury’s. (I will not forget the joy of the broken conveyor belt creating a 15-foot mountain of chocolate buttons!) The sheer volume of ingredients and production is awe-inspiring – six million Jaffa cakes produced every day. Agriculture has become a massive business, as it must if eight billion people are to be fed.

When the Israelites reached their promised land, each family took responsibility for a plot. They were stewards, not owners – the land belonged to God (see Psalm 24:1) and they were to look after it, not exploit it. They were subsistence farmers, reliant on the land for their daily bread. It was their resource for sustaining life.

The promise was clear, however: do what you are asked, and all will be well.

Apparently modern experts indicate that giving the land a rest is good for its productivity. But then it is not surprising that the God who made the land knows how best to care for it. One of the underlying principles of Old Testament law is protection against over-exploitation – of land as well as of people.

*Living in God’s world God’s way is not only right,
but good for all.*

Sharing the harvest

When you are harvesting in your field and you overlook a sheaf, do not go back to get it. Leave it for the foreigner, the fatherless and the widow, so that the Lord your God may bless you in all the work of your hands. When you beat the olives from your trees, do not go over the branches a second time. Leave what remains for the foreigner, the fatherless and the widow. When you harvest the grapes in your vineyard, do not go over the vines again. Leave what remains for the foreigner, the fatherless and the widow. Remember that you were slaves in Egypt. That is why I command you to do this.

These subsistence farmers had to take care not only of the land, but also of other people, those outside their own family. Throughout the books of the law there are regular mentions of the foreigner, the fatherless and the widow. What links these three very different groups of people? They were those without access to land on which they could grow their own food – they depended on others for their sustenance.

So God insists that the whole agricultural system has to work to include the outsiders and to ensure that no one becomes hungry or destitute. This is a thread woven into the whole fabric of Old Testament law. The specific instruction given in Leviticus 23:22 – ‘When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and for the foreigner residing among you’ – is the basis of the story of Ruth, which reveals the generosity and thoughtfulness with which these laws could shape relationships and community.

Some view it as hopelessly romantic and inefficient. Some argue that it was never really worked out in practice. But the basic concern enshrined in God’s instructions still informs Christian action on behalf of the vulnerable. There should be no need for food banks in 2024, but it is no accident that churches are at the heart of this network of care for the needy.

Harvests come as a blessing from God, and blessings are given to be shared.

God, let me be open-handed, not tight-fisted. Amen.

STEPHEN RAND

Sow generously, reap thanksgiving

Remember this: whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work... Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be enriched in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

Paul was steeped in the law of Moses. As he shaped the life and practice of the first Christian communities, he insisted that they were 'not under law, but under grace' (Romans 6:14) on the understanding that the behaviour the law had demanded would now be a harvest of the fruit of the Spirit.

So when famine struck one of the new Christian communities, Paul set up an emergency relief fund and wrote appeal letters to the others to encourage generous giving. Today's reading is part of the one sent to the church in Corinth. Paul's focus is on what will be achieved by their giving: it will be good for those in need, and it will be good for them. They will be blessed, he says, so that they can be generous. The more generous they are, the more they will be blessed. The more they give, the more they will have to give. It is not a guide to how to become wealthy, but how to stay generous.

I met Tiekle in Ethiopia at the height of the famine there in 1984. She was 20-years-old, and had carried her baby 250 miles in search of food. She did not know if she would ever see her husband again. With eyes full of tears, she said, 'We thank God for the help you have brought.' Generosity had resulted in thanksgiving to God.

How cheerful is your giving?

Do you focus on its cost to you or the benefits it will bring to others?

STEPHEN RAND

A harvest for the family

Do not deceive yourselves; no one makes a fool of God. You will reap exactly what you plant. If you plant in the field of your natural desires, from it you will gather the harvest of death; if you plant in the field of the Spirit, from the Spirit you will gather the harvest of eternal life. So let us not become tired of doing good; for if we do not give up, the time will come when we will reap the harvest. So then, as often as we have the chance, we should do good to everyone, and especially to those who belong to our family in the faith.

Paul loved using agricultural analogies! Here is another example of his use of the imagery of sowing and reaping as a picture of life and spiritual reality. Just as you cannot grow apples from orange pips, so you cannot expect to live life with God if your focus is on living for yourself.

Many people try to have it both ways: they hope that if they squeeze God and his way of living into a corner of their weekly routine, he will be kind enough to overlook being marginalised most of the time. But no one can fool God; as the King James Version puts it, 'God is not mocked' (v. 7).

These verses are written in the context of Paul describing how members of the Christian community should behave towards one another. 'Carry one another's burdens', says verse 2. I am sure Paul knew just how demanding and/or difficult fellow Christians could be, yet he encourages us to not become 'tired of doing good' (v. 9).

Paul is clear that we should care not just for our fellow Christians; our love and kindness should extend to all. But he describes the Christian community as a family, those with whom we have a special relationship.

My experience with the work of Open Doors revealed to me that one of the forms of persecution faced by Christians in many countries was discrimination, including being overlooked in the distribution of emergency relief supplies. It was an opportunity to do good to those who are part of our family of faith.

Lord Jesus, when I'm tired out by caring for others, grant me renewed energy and deeper reserves of loving kindness. Amen.

STEPHEN RAND

The cries of the harvesters

Now listen, you rich people, weep and wail because of the misery that is coming on you... Look! The wages you failed to pay the workers who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty. You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter.

It is almost impossible to believe that these angry words are part of the New Testament. It is as if an Old Testament prophet has become a left-wing agitator. I suspect if I shouted these words in a street in the City of London it might not be long before the police arrived.

But as those who have largely benefited from capitalism, it is easy to forget that the Bible consistently reminds us that God is deeply concerned about how wealth is gained and how it is used. And it is easy to forget that poverty itself is the result of the failure to live up to God's standards: 'There need be no poor people among you... if only you fully obey the Lord your God and are careful to follow all these commands I am giving you today' (Deuteronomy 15:4-5).

I once visited an area in Bangladesh that included a British-owned tea estate. Its workers were foreigners who had been moved there under the Raj and now in effect imprisoned on the estate. They were significantly poorer than the local Bengalis; there was a high incidence of leprosy, a significant sign of poverty. The management of the estate said they could not afford to pay the staff more, as the tea would become too expensive. But I noted that the shareholders were still receiving their annual dividend.

That experience has helped me remain committed to the Fairtrade movement over most of my adult life, campaigning for our church(es) and town to share in that commitment and ensure that the people who grow our food are properly rewarded. And last year the signs went up on all the roads into Bicester, proclaiming it to be a Fairtrade town. We *can* hear the cries of those who gather in our crops – and do something about it.

*Father, keep me mindful of all those
who labour so that I can eat. Amen.*

STEPHEN RAND

The Fifteenth Sunday after Trinity 15

New Daylight provides four months of daily Bible readings and comment, with a regular team of contributors drawn from a range of church backgrounds. It is ideal for anybody wanting an accessible yet stimulating aid to spending time with God each day, deepening their faith and their knowledge of scripture.

'Thank you for all you do to make every issue so readable and enlightening, giving us the opportunity to get closer to God.'

'Thank you to all the wonderful writers who bring scriptures to life and make them relevant for us in the here and now.'

'I just wanted to say how much I appreciate the notes for helping to keep me going with reading the Bible and shedding light on demanding passages.'

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New Daylight is edited by Gordon Giles, Canon Chancellor of Rochester Cathedral.

In this issue

Stephen Rand
Steve Aisthorpe
Margaret Silf
Andy John
Veronica Zundel

Amanda Bloor
Margot and Martin
Hodson
Amy Scott Robinson
Paul Gravelle

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