

St James' Church Magazine
March - May 2024

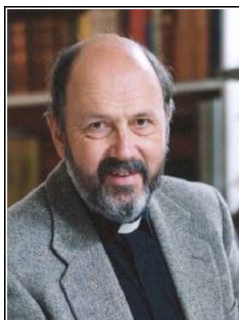


Letter from the Vicar

Rev Fabian Wuyts
Vicar of St James

Resurrection and the mission of the church: A transformation of Space, Time and Matter

What has the bodily resurrection of Jesus Christ to do with the mission of the church? If I read the theologian Tom Wright correctly, the answer is everything. In his book *Surprised by Hope*, he writes, 'the mission of the church is nothing more nor less than the outworking, in the power of the Spirit, of Jesus's bodily resurrection, and thus the anticipation of the time when God will fill the earth with his glory, transform the old heavens and earth into the new, and raise his children from the dead to populate and rule over the redeemed world he has made.' (p 277)



Christ's resurrection doesn't mean escaping from the world; it means mission to the world based on Jesus's lordship over the world.

— N. T. Wright —

AZ QUOTES

For Christians, the future, total renewal of space, time and matter has already been launched in and through the bodily resurrection of Christ. This implies that the mission of the church must concentrate on the transformation of the now: real people, real places, real communities, real work, etc.

space

Christians must take sacred space seriously. Those places are not retreats from the world but launchpads. Since, through the resurrection of Jesus Christ, the whole world is now God's holy land, we cannot rest as long as that land is damaged and disfigured. As we engage with the town planning, the creation of green spaces, the improvement of our environment, the better use of resources, the ordering of our garden or the creative ordering of our home, we are seeking to implement God's wise intentions for his creation

Christians must live out their belief that Jesus is Lord of all time. Not only will we, as far as humanly possible, set aside Sunday to celebrate God's new creation, his victory against sin and death; but we will make him Lord in all we do throughout Monday to Saturday. We seek to do that by ordering our daily life in an appropriate rhythm of worship and work. This is about reclaiming time as God's good gift and not a commodity to be 'spent' for our own benefit.

time

matter

Christian are called to make a radical difference in the material lives of people. At St James', people are doing that by giving their time to Street Pastors, Besom, Taunton Debt Advice, Transforming Life for Good, Open Door, the Children's Church, the Pastoral Care, to name just a few. This is about being Good News to a broken world in a physical and practical way.

Now a note of caution, no one individual can attempt more than a fraction of this mission on their own. That's why mission is the work of the whole church, the whole time. Our individual responsibility is to respond to the nudges of God and engage with his guidance in the power of his Spirit. We will all need one another for support and encouragement. We will all need to be nourished by our local faith community and our daily walk with Jesus. May God root us all cheerfully in his intentions and abilities to renew space, time and matter within the life of his church.

Fabian



The poster features a sunset background with three crosses on the horizon. The text is arranged as follows:

Easter @

St James Church
TAUNTON

10th March Mothering Sunday 10.30am A Time to Be Grateful	29th of March Good Friday 10.00am With Hot Cross Buns & Coffee
24th of March Palm Sunday 10.30am Exploring Hope	29th of March The Last Hour 2pm Waiting with Christ
28th of March Maundy Meal 7.00pm Around the Table	31st of March Easter Day 10.30am All-Age Celebration: He's Alive!

www.stjamestaunton.org  

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Many thanks to all the contributors to this edition of the Magazine. If you have something to share for the June - August edition, do contact the Editor - details on page 32.

Deadline for copy is Tuesday 14th May 2024



This edition of the Magazine covers several special days in the church calendar. Ash Wednesday was in February so the period of Lent, including Mothering Sunday, leads us up to Easter - see the list of services on page 3. Andrew Wright has found a sermon/poem (opposite); its rhythm and powerful imagery draw us in and remind us that that dark Good Friday was just the opening scene for Easter Sunday. And that leads us on to a 'whodunnit mystery' for Easter written by Jenny Wakefield - see the centre pages for all the details and how to get your tickets.

As well as many of the usual article series (thank you to all our contributors, regular and occasional), we've had two anonymous contributions which are powerful, each in their own way - there's a retelling of the parable of the prodigal son and a dramatic reflection on events in the Middle East; surely they must make us ponder on tolerance, forgiveness and love...

Travel and art inspire articles from Fiona Hope and Sue Doyle; and Ruth Praeter-Gillard updates us on developments with ACTS Uganda. Finally, we say goodbye to Dave and Donna Wilkie and their family as our now former Curate moves to his new post in Teignmouth. Do read their farewell letter on page 30. We wish them God's blessing as they take up their new roles in Devon.

If you have comments about any of the articles in the Magazine, do email the Editor - dancingdoyle@sky.com - I'd love to hear your views.

Ed.

Once you've read the magazine, do feel free to give it to someone who otherwise might not get to see it. The magazine is also published online. Please let friends and neighbours know how they can access this and previous editions through the

St James website: www.stjamestaunton.org

The views expressed in the magazine may not necessarily represent those of the Editor or those of St James Church



It's Friday...but Sunday's comin'

It's Spring and, depending on the calendar, it may be before Easter when you read this or it may be just afterwards. Easter is the focus of the Christian faith; Christmas is fun, lots of giving and sharing. But Easter is serious. God in human form (Jesus the Christ) is executed by the state for insurrection. But he was born to die, his destiny was set before he was born; as God's 'Lamb' his death is a sacrifice that pays the penalty of our sins. Seems grim but, as God in human form, he rises from the dead

at the culmination of Easter and returns to heaven at the Ascension. What seems a defeat turns out to be a victory. So, I suggest you turn on your internet and type in this link to YouTube – <https://www.youtube.com/watch?v=QS2wPotScZY>. Sit back and listen to a piece by Rev S M Lockridge titled 'It's Friday...but Sunday's coming'. It's too short to be a sermon, it's more a like a piece of poetry. It's uplifting and challenging.

Andrew Wright

*It's Friday.
Jesus is praying.
Peter's a sleeping.
Judas is betraying.
But Sunday's comin'.*

*It's Friday.
Pilate's struggling.
The council is conspiring.
The crowd is vilifying.
They don't even know that Sunday's comin'.*

*It's Friday.
The disciples are running
Like sheep without a shepherd.
Mary's crying.
Peter is denying.
But they don't know that Sunday's a comin'.*

*It's Friday.
The Romans beat my Jesus.
They robe him in scarlet.
They crown him with thorns.
But they don't know that Sunday's comin'.*

*It's Friday.
See Jesus walking to Calvary.
His blood dripping.
His body stumbling.
And his spirit's burdened.
But you see, it's only Friday.
Sunday's comin'.*

*It's Friday.
The world's winning.
People are sinning.
And evil's grinning.*

*It's Friday.
The soldiers nail my Saviour's hands to the cross.
They nail my Saviour's feet to the cross.*

And then they raise him up next to criminals.

*It's Friday.
But let me tell you something,
Sunday's comin'.*

*It's Friday.
The disciples are questioning.
What has happened to their King.
And the Pharisees are celebrating
That their scheming has been achieved.*

*But they don't know It's only Friday.
Sunday's comin'.*

*It's Friday.
He's hanging on the cross.
Feeling forsaken by his Father.
Left alone and dying.
Can nobody save him?
Ooooh It's Friday.
But Sunday's comin'.*

*It's Friday.
The earth trembles.
The sky grows dark.
My King yields his spirit.*

*It's Friday.
Hope is lost.
Death has won.
Sin has conquered and Satan's just a
laughin'.*

*It's Friday.
Jesus is buried.
A soldier stands guard.
And a rock is rolled into place.
But it's Friday. It is only Friday.
Sunday is a comin'!*

By S.M. Lockridge—African American pastor
from 1953–1993



DIOCESE OF
Bath & Wells

Living the story. Telling the story.

Letter from Bishop Michael, Bishop of Bath and Wells



New life for all the world

Sowing seeds, chitting potatoes, choosing varieties. Easter acts as starter's orders for the gardening year. Beds are cultivated, lawns mown, plans for all the growth and new life that spring and summer will bring made and then turned into action.

There's a much greater connection between gardening and Easter than it merely being the time to dust off forks and spades. For in the Bible, a garden is the setting for Easter itself. In John's Gospel (John 20:1-18) Mary Magdalene meets the risen Jesus in a garden. Indeed, Jesus's appearance to Mary is so unexpected that at first she can't believe it's really him. So she mistakes the man she meets 'supposing him to be the gardener' (John 20:15).

In John's account, all the new life contained in the first Easter chimes with a much earlier story set in a garden too. This is of the new life of another man and woman, the creation story of Adam and Eve in the Garden of Eden and contained in the book of Genesis (Genesis 2:4- 3:24). In that story, Adam is the gardener (Gen 2:15), only for things to go wrong. In John, Jesus is portrayed as the new Adam – come to bring new life that has no end.

What would happen if we were to think of our churches as gardens, primed to welcome the spring that is the new life of Jesus this Easter? What would happen if we imagined ourselves called to be gardeners – like our father Adam and the new Adam, Jesus? What would we expect to grow? What might need pruning or weeding? What new plans for the coming season would we make and turn into action? What would be the harvest that we'd sow for, tend and then reap?

For I reckon we should see Easter as the starting point of all that God wants to do among us and with us. Jesus's resurrection opens us to being part of God's new creation. Easter offers us a fresh start for life, relationships and the life of our churches: new life for all the world.

Happy gardening and a very Happy Easter to you all.

Bishop Michael

Wilder Churches

Here's the team who enjoyed a bit of 'green gym' work last winter in the meadow area! They raked and sowed some saved Yellow rattle seed into an extended area...towards the bench and honeysuckles on the 'cricket' wall. This is part of a plan to make the churchyard more accessible, attractive and purposeful.



Wilder Churches have been surveying members of the scheme. I'm pleased to say that I could fill the survey with lots of the positive changes we have made. (We should receive a smart plaque!)



An area where we can do better is to have some water for wildlife. I will put a shallow container with rain water on the bug hotel roof, with stones to allow bees to drink safely. Bees need it for a variety of purposes - to drink, to feed larvae and to cool their nests. Here's a useful website with ideas for helping bumble bees in your garden:

<https://www.bumblebeeconservation.org/beethechange/>

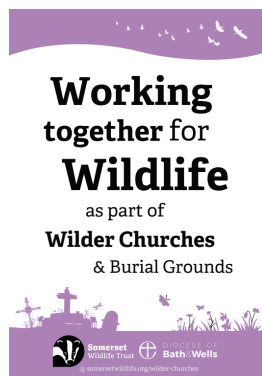
In April, the Diocese plans to hold an event at St James bringing together those who are involved in Wilder Churches and Eco Church, alongside those using the outdoors to grow faith with children, young people and families.

Andy Levett (Go Team) will be leading and says that taking groups, activities and worship outdoors has become important for many of our churches – helping people connect with God through nature. He hopes that those attending, many of them with their own children, will explore this possibility as well as sharing stories of the things they are already doing.

There will be a variety of activities eg: seed planting, cloud watching, and searching for bugs and wildlife. We will also be showing participants some of the changes we have made in St James churchyard in the last few years. Book online <https://www.bathandwells.org.uk>

Sue Carpenter

(See also February's edition of Bath and Wells' Manna - <https://d3hgrrlq6yacptf.cloudfront.net/60638a2c87045/content/pages/documents/manna-february-2024-a5-pages.pdf> - it gives a great deal of information about Wilder Churches and you'll see how much work Sue and her team have put in over time. Ed.)



PRODIGAL

It's viciously hot in the Temple courtyard. Heat slices down from the sky and ricochets off stone walls and packed earth. The stench rises: jostling bodies too closely packed, animals, dung. The noise rises too, some animals but mostly voices. The Teacher has to shout to be heard, and even then the people on the edge of his motley crowd of followers have to strain to hear him. The teachers of the law eye them severely.

"Him – yes, that one there. I know his face. He's a tax collector from out of town."

"That woman in the fringed robe, I've heard she's no better than she ought to be."

Their voices betray their secret glee. They're lapping this up, a good bit of righteous disapproval.

"Well, if he keeps company with those sorts..."

The Pharisees' wives adjust their faces accordingly: they know what's expected of them, but one or two are curious. They've heard stories about this man's miracles, impossible healings, and people say he teaches the Scriptures like nobody else. They just want to hear for themselves, to find out if it's really true, and as if by accident their feet stray within earshot of the dusty, unkempt man. He's telling a story.



There was a farmer, a good hard worker. He loves the land, loves his beasts, he's poured years, decades of passion into his farm: it's his life's work. He just wishes his two boys were more like him. His older son works hard but his heart's not in it, and his younger son makes no secret of his discontent. He's yearning for the bright lights. Let him bide his time, the father tells himself, and you bide yours. It's a phase, he'll grow out of it. Plenty of young men do. So when it finally all blows up one day, the shock comes like a knife in his guts.

"Can't you see," his son yells, "I don't want to wait for a share of this measly farm? I want what's coming to me now, to enjoy in my own way while I still can." Silence falls. Father and son stare at each other. The father is stunned, unable to react, trying to grasp with his mind what he already knows with his heart: he's offered everything he cares about and it's just been thrown back in his face. And it hurts, by God it hurts. The son is horrified by what he's just not quite said: I want you dead if it means I can get my hands on your money. But he can't back down now, not now the words are out. Red-faced, ashamed and defiant he faces down his ashen, grey-lipped father. The older man gathers his wits.

"Very well, my son, very well, if that's what you truly wish." But his hands are trembling as he counts out the money.

The son sets out. He travels a long way, long enough to give himself time to push the pain deep down, pretend it never happened. It's quite easy to forget when all he has to do is flash the cash and they all come running: friends, women, wine-waiters. See, I'm

having a great time. I'm happy. He hears the odd rumour of failed harvests out in the countryside, hard times to come, but that won't touch him. His life is a whirl of music, rich food, fine clothes, laughter, pleasure. He has friends, wealthy friends. He'll be fine. And he wants to keep on forgetting, so when he starts experiencing temporary cashflow problems, he carries on past the point of prudence. One or two small loans will tide him over, but one or two become three or four and it's getting harder and harder to keep on top of them. There are a couple of really embarrassing situations.

The gnawing anxiety is a constant companion now, but he suppresses it, he's good at that. He makes a few small economies. Even that earns him some sneers from people he knows he can no longer call friends, and in any case, it's too little too late. Word has got out; no-one will lend to him now, and by the time he finally faces up to his anxiety, it's become full-blown desperation. At places where he was once welcomed with open arms, he's asked to leave. Humiliation mingles with the panic as it all slides away from him. He's thrown out on the street – no food, no money, only the clothes on his back.

Emptiness consumes him from the inside out, even driving away the longing for drink. If he could find work and earn a few coins, there would still be no food to spend them on.

"Haven't you heard, son, there's a famine on?"

And nobody wants to give him a job, an unwashed, filthy beggar with no town skills. Hunger like claws in his belly drives him out into the countryside. I grew up on a farm – surely I must be able to find some work.

When it comes it's the final humiliation.

"Please, not pigs. Haven't you got something else you can give me? I'll do anything."

"This is what I'm offering, sunshine, take it or leave it."



He's desperate. He takes it. His whole being, what's left of it, cringes away from what he's become, something else to add to the long list of things he mustn't think about. Hunger doubles him up with nausea, cripples him with the shakes. When nobody's about he grabs a handful of pods out of the feed buckets but they're too tough, he can't get them down. Tears of frustration well up, and as he spits out woody, inedible splinters, his defences finally break. He lies in the dust and bawls his eyes out as all the memories he's denied for so long come flooding back to him. Home, Dad, and how he's thrown it all away and he can never go back. And then, almost more horrifying, the thought that maybe he hasn't thrown it all away and he can still go back as a failure. Can he? Yes, of course he can. No brainer. He's got no illusions left. He knows he deserves to be flung

out on his backside, but if there's even a chance of bed and board – especially board – in the servants' quarters, he'll beg for it.

By the time he nears home he's having second thoughts. How can he possibly face his old man after what he's said and done? He's got his speech prepared and it's all true, straight from the heart, but what right has he to turn up here and grovel? This was a mistake. He should turn around and go away again, except his blistered feet are so raw he doesn't think he'd make it to the nearest town. And besides... somehow he can't bear to get so close and go away again without seeing Dad, even if it's for the last time and all he does is yell at him.

Someone's seen him. They're running out. He feels sick; his heart is pounding and his palms are sweaty. He can't see who it is – it actually looks a bit like Dad, but Dad wouldn't be running like that; but he's getting closer now, and oh my God, it's him, it actually is him. The son's knees start to shake and he holds out his hands to ward his father off as he begins to stammer out his prepared speech.

"Dad, I know I screwed up and of course I'm not asking you to take me back, but–"

But nothing. There are no buts. He's in his dad's arms. I'm not crying, you're crying. Warmth. Holding. Enfolding. Dad's beard tickling the side of his face. The smell of him. He's home.



A couple of the listeners are crying too. Someone else yells out: "But what about the older son?"

The Teacher grins. "Good question. The father killed the fatted calf for his newly returned son and gave him a new set of robes and a ring, and his older brother was livid. Wouldn't even come into the house. His father had to go out and plead with him."

A ripple of shock runs around the audience. The Teacher smiles again. "Haven't you realised by now that there's no humiliation this man won't face for the sake of his boys? His eldest gives it to him with no holds barred, how he's worked all these years and never asked for a thing, but it's still his wastrel of a brother who gets the gold star treatment." Several people nod. "The father has to speak pretty bluntly to him, as fathers sometimes do." Knowing chuckles from the crowd. "'Son,' he says, 'when I go you'll get the lot, but don't think that by years of denying yourself the pleasures I'd happily give you if you only asked, you can somehow guilt me into behaving the way you want. I'm still your father, I still make the rules, and if I choose to demonstrate how much I love your brother in spite of how he's behaved, that's up to me. Now, are you going to be reasonable and come inside for some food, or are you going to stay out here and sulk?'" The Teacher pauses.

"And what did he say?" somebody calls when he doesn't show any sign of going on. The crowd leans in expectantly to hear the answer.

The Teacher spreads his hands wide. "You decide," he says.

Contributed - Anon

Prayer and Art

Many of you will have seen the silk painting in the side chapel that Sue Doyle made some time ago. Here she tells us of its temporary loan to St James' School. Sue writes...

"I was praying with a group for St James' School recently. During the prayer time, someone mentioned this verse. "

'Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland.' Isaiah 43 v 18 – 19

"After the meeting, I suggested to Sue Lucas that I lend a picture, that is based on the verse and was currently in church, to encourage staff and bring hope for the future.

"In this simple painting, I wanted to show that as we lift up our hands, ourselves to God, offering all that we are and all that we have, despite all the pain and suffering that has gone before and surrounds us now, he accepts us as we are and does indeed 'do a new thing'! Help us to perceive it Lord.

"The painting is now in the staff room at school, alongside a prayer box for staff to request prayer, if wished.

"Please pray for the staff and children of St James' School in the every day, and as they await an Ofsted inspection (or, by the time this is in print, the results of the Ofsted inspection)."



(In place of her picture, Sue will display a poster of Rembrandt's 'The Prodigal Son' in the Prayer Space in the Side Chapel while the loan is still current - appropriate following the retelling of the parable on the previous pages. It may be worth a visit to the Prayer Space to see if you can find it - Ed.)



In the 1993 film Groundhog Day the lead character is forced to relive a single day many, many times. In a lot of ways, recent responses to the climate emergency too often seem also to be that never-ending repetition – though this time a repetition of stuff we know to be bad for our planet.

I'll start by looking at some of the key issues raised and milestones passed in 2023 which only serve to highlight the short-sighted nature of what seems to be happening.

It is most likely that many of the extreme weather conditions seen in 2023 were driven by yet more heating of the oceans. These have acted as a great heat-sink over past decades reducing some of the impacts of warming over land but are now likely to be their hottest for a thousand years. For each year of the past decade, they have been hotter than the year before. This also has serious implications for levels of oxygen – and hence life – in the ocean.

Reports at the start of this year indicated that 2023 had, as many suspected it would, been the hottest year since records began. Just nine years ago at the Paris meeting of COP21 in 2015, nations agreed to 'pursue efforts to limit the temperature increase to 1.5°C above pre-industrial levels.' It is very likely then that 2024 will see our climate exceed that value.

Sadly, the UK's response to all this has been to reverse many of the agreed steps required to play our part in trying to limit the damage humanity is doing to our planet.

Indeed, unless there are changes, our current policies would achieve only a little over half the emissions' cuts needed by 2030. The gap between what is needed and what will (may) be delivered has only grown in recent months. We have seen delays announced in the schedules to move away from both diesel & petrol cars and gas boilers. As well as any impact these have directly, they will also encourage others around the world to delay their own programmes.

And perhaps most egregious, has been the recent granting of oil and gas drilling licences in 24 areas across the North Sea. This comes just weeks after the Government has signed up to phase out fossil fuels at the COP28 meeting in Dubai.

Of course, many of these changes have impacts beyond those directly related to climate change. Air quality in our towns and cities will not be improved even though we know that such pollution leads to illness in many and a significant number of deaths.

While the UK can still point to significant overall cuts in emissions, we need to bear in mind that these were mostly achieved in the 1990s and 2000s as a result of the shift from coal to gas for electricity generation.

Sadly, what we do doesn't just cause problems for us – a recent report to parliament described how UK consumption affects the world and, in particular, its impact on deforestation. Indeed, our 'deforestation footprint' (how much forest is destroyed for every tonne we consume) seems to be higher than that of many other countries.

It's tempting to think that so long as we meet some – fairly far into the future – target then all ought to be well. Sadly, this is not so. Our world is rapidly approaching a number of natural thresholds which, once passed, may see rapid and irreversible change. Many of these would lead to even hotter temperatures. These in turn could cause parts of the planet to no longer be able to support staple crops or even, in a few areas, no longer be truly habitable. The threats such change pose would, according to many scientists, be greater than anything faced by humanity throughout our history. We may talk about global climate change, but in reality it's going to more like the complete breakdown of global systems.

While many of the most serious impacts will be seen elsewhere, Britain seems to be becoming less well prepared for the impact of climate change here. As temperatures rise – especially with their impact on the seas around us – extreme events will become both more likely and more intense. Examining the potential impacts of a number of these threats such as drought, flooding and heatwaves, a report by the National Audit Office concluded that government here seemed 'oblivious' to extreme weather.

Individually as Christians and collectively as the church we need to recall how God declared his creation to be good. He called us to care for the interconnected and often complex environment which we call home. As our world faces climate breakdown and massive losses of biodiversity it is vital that we play our part. We need to ensure that the 'green agenda' plays a full and proper part in the coming election. Some might claim we can't afford the changes necessary; the reality is that we can't afford not to change.

Richard Carpenter

LETTER FROM THE BORDER

Israel-Gaza border

October 2023

Just 50 miles from Gaza
was where He came to Earth;
Bethlehem, His place of birth.
Across these hills some herdsmen
saw an angel's sign. Where now
missiles scream and form today's amen.

Ancient hatreds stay alive,
preserved at every turn.
As Herod killed the innocents,
men still respond by rote.
Do you ask why havoc thrives
as their singular footnote?

Walls enclose these suffering lands
which wise men crossed to meet
the Son of Man. Where He then
lived and walked among your kin.
Can wisdom be found again,
hard hearts accept the Father in?

Earth's foundation shakes as
each missile strikes, guided by
no star but failure to forgive.
When evil seeks again to win,
men's eyes shut out the light,
and fail to see the drift to sin.

Brothers, sisters, you hold a
special place in creation.
Yours to own? No, on lease from God.
Peace means more than ceasing fire,
it needs a change of heart.
He left this command for man.
For life there is none higher:

*"Love each other
as I have loved you".*

Anon

Strength and Vulnerability - Tourist and Pilgrim

I'm writing this piece while Geoff and I are in New Zealand. Part of our trip has been a coach tour which began and ended in Christchurch on the South Island. In 2011 the city was struck by an earthquake during which the Cathedral was damaged and is slowly being repaired/restored. In the meanwhile, worship takes place at the Transitional (or Cardboard) Cathedral a few blocks away. While there, I prayed their Prayer for Visitors which begins 'God of my journey, of tourist and pilgrim.'

A few days later the coach arrived in Dunedin, from which Geoff and I alighted swiftly and climbed into a waiting taxi which took us first to a cemetery overlooking the Pacific Ocean where I visited the grave of my paternal grandfather who died in 1932. We then drove to a suburban street nearby and I stood outside the house where my father lived in the first few years of his life. No one from my immediate family has visited either of these sites since then. I was a tourist in that city as part of the coach trip, I was a pilgrim visiting places where my father had been many years before me.

When we first arrived in New Zealand, we stayed on the North Island, one day visiting the Brick Bay Sculpture Park near Warkworth not far from Auckland. Walking the trail, we came to an exhibit of a Cairn about which the artist wrote, 'Built simply from piles of stones and placed along walking trails, often in remote areas, they have both strength and vulnerability. Like familiar old friends, they become beacons, a reassurance that this path has been travelled before.'

It was the words 'strength and vulnerability' written by the Cairn creator, coupled with seeing both Cathedrals in Christchurch, that made me think of the Cross; for surely that is what it represents – the strength of God's love for us through the vulnerability of Jesus hanging there. When some people come into St James' and approach the Cross, they may be visitors or tourists, seeing it for the first time. When we approach the Cross, surely we are pilgrims on a path we have already travelled, standing before this beacon of our faith that has shaped and continues to shape us in our lives of strength and vulnerability.



Fiona Hope

image courtesy of K Rayker, rgbstock.com

St James Players present



Body snatchers

**Fri 5th &
Sat 6th April
2024**

A Whodunnit Mystery for Easter written by Jenny Wakefield

**at St James Church, Taunton
Doors Open 7pm Performance 7.30pm**

**Tickets are £10 (Students £8) available from:
Ticket Source:**



**<https://www.ticketsource.co.uk/st-james-church-taunton>
Phone 07796 248369**

All proceeds go to

Ticket Price Includes:

**Nibbles, 'Banger in a Bun' at the interval
Followed by Cake & Coffee after the show
Bring your own drink to enjoy the evening!**



St James Players

Present Bodysnatchers
a Mystery Whodunnit for Easter

Someone stole a body from a grave,
what's so unusual about that?

But where's it gone?

Two intrepid investigators take on the
case and seek to unravel
a 2,000-year-old enigma.

We invite you to an evening of fun
and food as you join with us in solving
this unusual crime.

There will be Bangers in a Bun in the
interval and Coffee and Cake after the
show. Bring your own cold drinks to
enjoy throughout the evening
(glasses provided).



St James Players

(some of whom are pictured above)
are members of St James Church,
Taunton. We enjoy using drama to bring
a smile to the faces of our audiences, to
enjoy friendship together and to raise
funds for organisations in our
community

Over the past 15 years we have worked
together to produce seven biennial
pantomimes, three murder mysteries,
a passion play and four online
presentations during Covid which can be
viewed on the church YouTube page.
[https://www.youtube.com/c/StJamesCh
urchTaunton/playlists](https://www.youtube.com/c/StJamesChurchTaunton/playlists)

We hope that you will enjoy the
hospitality of our church in this, our
fourth whodunnit mystery.

All our proceeds for this
performance goes to....



Raising The Roof Appeal

"Open Door is a day centre providing services
to Taunton's homeless community.

We offer freshly cooked nutritious
breakfasts and lunches, five days a week.

Our clients can access showers, a clothing
store and a laundry facility.

Open Door is not a soup kitchen!

We work hard to provide tailored support
for individuals aimed at developing life skills
and securing accommodation.

We work in partnership with a range of
agencies, acting as a hub for access to
Somerset Council Housing Department,
Somerset Drug and Alcohol Service, the
Somerset Homeless and Rough Sleeper
Nursing Service, Somerset Rough Sleeper
Initiative Team, and MIND".

For many this service can be life changing,
offering a community of support that can
change people from being excluded and
despairing to being able to hope again.
However Open Door is facing a significant
challenge to maintain their building in Mary
Street and needs to raise £50,000 for
essential repairs to a roof that is 150 years
old and needs urgent structural repair.

More details can be found at:
<https://www.tauntonopendoor.org.uk/>

**Thank You
for your support!**



Hard words #3 – Liminality

In recent issues we've looked at two of the previous norms which we (and our society) seem now to be leaving or even, perhaps, have recently left. This time we'll look a little at that leaving process – the state we're in.

What we are going through as the church in this country is what is known as a *liminal* change. The word itself comes from the Latin *limen* meaning a threshold. The change we are seeing is one where even though the process has begun and we have, for many purposes, left the old state behind us we cannot yet see what lies beyond.

Even more than that, the change process is one that, once started, cannot be reversed. To return to the sunlit certainties of mid-twentieth century church is simply impossible. The best analogy is perhaps that of childbirth – from the baby's perspective. For them it may feel like an uncomfortable (even painful) shift from a warm and supportive place to a cold, harsh environment. And yet, as we all know, the baby will only be able to develop into what they are destined to be in that new place.

uncomfortable
condition of
ambiguity and
uncertainty
during transition

In summary, it's a change from a past state which will no longer work to a future that is, as yet, unclear. And *liminality* is the uncomfortable condition of ambiguity and uncertainty during that transition.

One can of course, in a broader sense, describe the whole history of the church as a liminal state. After all, we describe the Kingdom of God as something that has arrived, is arriving and yet is still to come. As Christians, we have been saved, we are being saved and, one day, we shall be fully saved.

Many events in the world around us have a degree of liminality – from the rituals to mark the transition of adulthood in many earlier societies to simply leaving home to start at university. They are mostly different from what faces us today – a trusted guide is available and those involved have the example of others who have passed through before.

Equally, we should probably look back at the lockdowns of Covid as liminal times. There certainly seemed to be a sense that, once over, things would not – should not – be the same again. Sadly, we too often seem to have just gone back to how

things were. Perhaps the biggest shift was just that the rich got even richer even faster.

So, what then for the church? What we had – preaching to the world of the enlightenment from the privilege of Christendom – cannot continue. How, though, can we be church for tomorrow and the generations to come?

Over the past sixty or seventy years, the outcome of the church pretending that societal changes didn't affect it has been both a massive and continuing reduction in numbers and an equally seismic increase in the average age of its members. If we do not change, then within a generation or so many congregations will cease to be viable with the impact of these two factors. The church cannot just become the religious wing of the care-home movement.

Our expected view of what a church is and does will soon be as irrelevant and inaccessible as the Latin chants and practices of the medieval church seem to us. Over recent years, our failure to be relevant and accessible has led to a situation where, in the words of Bishop Graham Cray, *"to become a Christian ... you have to find a way of living in a culture that no longer exists in everyday life."*

As decline bites, it will be all too easy to yearn for some sunlit upland of yesteryear – but God calls us on, not back. It will not be an easy or short journey; the church spent much of the fourth century considering how it could move into respectability, and almost all the fifteenth (and much of the sixteenth) working through the reformation.

It will not be easy; we will have to set aside many things that seem foundational but are simply constructions of an old culture. Now may be the time to decide the essential direction to take: Should the church be reduced to a single warehouse (mega congregation) in any town, or should we aim for what has been described as a 'Jesus house on every street'?

Perhaps as we step back from the 'respectability' of Christendom times we will be better placed to speak prophetically to those around us. As we discover or rediscover traits the world sees as weakness, will that be our source of spiritual strength? We will rediscover that Church is not the only way God is at work in the world. That indeed, in this country at least, there may be as many Christians outside the church as currently are inside.

In coming editions, I will pick up on some aspects of what it may mean to be part of what some have called 'the church on the other side'.

Richard Carpenter



St James Church School News

Christmas seems a long time ago but these pictures of the KS1 and Foundation Stage children are a welcome reminder of the joy of Christmas and fun that there is to be had. Behind it all was a lot of hard work for the children, practising their songs and lines for the Nativity, and for the teachers and support staff.



They created order out of 'chaos' and enabled parents and fellow students to enjoy the re-telling of the Christmas story and God's love for the human race. As ever it was a real pleasure to host the school Christmas events in the church. Despite the cold and damp the children remained cheerful and excited.

Now they have settled into the spring term, it is a real privilege for those of us in church who partner with the school in activities such as reading, mentoring, assemblies, school fayres and church visits. We are able to see what an amazing and challenging place the school is. The school newsletters too give a glimpse of how the school wants the children to achieve both academically and socially, with opportunities to consider community issues, social need and involvement with caring for adults with dementia through the Archie project.

<https://www.reminiscencelearning.co.uk/archie>

Twice a term church members helping at school can join in the **prayer meeting** held in the school to pray for all the different aspects of school life. For details of how you can be involved, talk to Fabian Wuyts or David Jordan.

In the meantime, do pray for the children, the staff, governors and their families: for

- a peaceful and calm learning environment
- the energy to 'keep on keeping on'
- excitement and encouragement for those who are starting their lifelong learning journey.

Jenny Wakefield

(See also Sue Doyle's article on page 11 about how the prayer meeting led to some encouraging and supportive art in the staff room - Ed.)

Mothering Sunday

4th Sunday in Lent – 10th March 2024

There is an old Jewish saying:

*God could not be everywhere,
and therefore He made mothers.*

Mother Church, Mother Earth, Mother of the Gods - our human mothers - all of them have been part of the celebration of 'Mothering Sunday' - as the fourth Sunday in Lent is affectionately known. It has been celebrated in the UK since at least the 16th century.

In Roman times, great festivals were held every Spring to honour Cybele, Mother of all the Gods. Other pagan festivals in honour of Mother Earth were also celebrated. With the arrival of Christianity, the festival became one honouring Mother Church.

During the Middle Ages, young people apprenticed to craftsmen or working as 'live-in' servants were allowed only one holiday a year on which to visit their families - which is how 'Mothering Sunday' got its name. This special day became a day of family rejoicing, and the Lenten fast was broken. In some places the day was called Simnel Day, because of the sweet cakes called simnel cakes traditionally eaten on that day.

In recent years the holiday has changed and in many ways now resembles the American Mother's Day, with families going out to Sunday lunch and generally making a fuss of their mother on the day.

Parish Pump



...MISSION



In the last Magazine, the Focus of our Mission support was on children.

At the start of 2024 our attention turns towards organisations connected with interpersonal and family needs, particularly those who are finding it difficult to cope. The work of Taunton Town Chaplaincy, Street Pastors, and Besom in particular, give opportunity for church volunteers to step out of their comfort zones; it's a way to reach out to people whose circumstances have made them vulnerable and in need of support. This in obedience to Jesus's encouragement to love our neighbours.

In February the focus was on **Taunton Town Chaplaincy**.

Lead Chaplain Adrian Prior Sankey writes:

Volunteers from 17 Taunton churches provide free, confidential and unconditional support to adults of any faith or none at all. Everyone has physical, emotional and spiritual needs and chaplains are motivated by their Christian faith to offer compassionate and caring support to anyone who needs it in our community. Chaplains offer a non-judgmental and confidential listening ear to the people they meet. Typically, each volunteer undertakes this work for half a day each week.



We currently have 40 team members who operate in seven facets of chaplaincy which we call 'clusters'. These serve shops (both large stores and sole traders), offices, care homes and public spaces such as Vivary Park. We also serve the marginalised and homeless at the Open Door centre, at the YMCA Dulverton Group's hotel and hostels and engage with people on the street. Chaplains badged as 'Rail Responders' operate at the railway station and its immediate environs at Obridge, where they particularly look out for vulnerable people. We also provide chaplaincy at Taunton Magistrates Court for defendants, witnesses, families and staff. We negotiate to ensure we have the approval of the management of all our 'placement locations' for our volunteers to engage with their staff and clients. We know that a partnership is going well when our team member is introduced as 'our chaplain' rather than 'the chaplain'!

A number of St James' church congregation members are involved directly with the Chaplaincy.

There are various ways of supporting their work, through our prayer bulletins, financially or by becoming a chaplain yourself (there are vacancies across all of our work and the demand for what we do is high. You will be supported and trained). We welcome anyone who wants to observe a chaplain in order to help them explore their options.

Please contact Andy Hall (07817 680436) if you would like to find out more or look on the TTC website: <https://www.tauntontc.co.uk>



Street Pastors will be the focus in in March. Chris Buckman, Chairperson of Taunton, Wellington and Bridgwater writes:

Street Pastors are part of a national organisation which first started patrolling in London back in 2003. Teams have continued to grow throughout towns in the UK and across the world. Volunteers come from

many different churches and undergo a national training program. They are people who care about their community.

Street Pastors are supported by local churches, community groups, the local council, and the emergency services. The local group operates in Taunton, Wellington and Bridgwater, both in the day and night time. The team gets involved with the community, chatting with people, taking part in local litter picks, and generally offering a genuinely caring and listening presence.



If you would like to know more, please speak to: Sue Doyle, Vivian Turner, Tessa Smith, Ruth Dunn or visit our website: <https://streetpastors.org/locations/taunton/>
You can watch The Street Pastors video on YouTube: <https://youtu.be/bHvXrY3mzRo>

And in April we will hear from **The Besom in Taunton**.
Elaine Fenton writes:



The purpose of the Besom in Taunton is to be a bridge between those members and groups from local churches in the Taunton and Wellington area who want to give and those who are in need. The needs are identified and referred by the social working agencies and council departments, and Besom identifies and provides the work force and tools to meet the identified needs.

Due to the current and varied difficult financial circumstances in the country, Besom is receiving more and varied referrals from the many social working agencies with whom they work, and all that Besom provides and does is free of charge to both recipient and referring agencies. Furniture donations are received from the public and Christians, but Besom is solely funded by churches and individual donations.

The Besom has provided:

- furniture and household items that have been donated
- starter packs of basic kitchen and household items – for those moving into accommodation with virtually nothing
- crisis food boxes
- help with gardening, decorating, house sorting and small DIY projects

Like all charities, Besom responds to changing conditions, and currently our delivery of crisis food boxes is on hold, as we restructure following the retirement of our lead volunteer.

You may have noticed we are also in the midst of a rebranding exercise (see new logo above) and we can now direct you to our new website tauntonbesom.org.uk and presence on Facebook and Instagram. We also have a new strap line - Love, Pray, Give, Go.

If you would like to support and get involved with Besom you can do this by:

- Praying – it's at the heart of all we do! You can also sign up to receive a monthly prayer letter through the website.
- Giving your time –
 - On the van team, collecting and delivering furniture and starter packs
 - On a project team, helping with gardening, decorating, house sorting and DIY
 - On the warehouse team on a Tuesday or Thursday morning, sorting and cleaning donated items, preparing and co-ordinating our starter pack deliveries
 - Supporting the behind-the-scenes administration.
- Giving your good quality, unwanted furniture and household items.
- Giving financially.

For more information, or to get in touch, visit our website: or call 07432 629435. Thank you!

ACTS - Uganda Update

I just wanted to take the opportunity to give you an update. As some of you are aware, I went on the Uganda Missionary Trip last year to work with children and families living with disabilities. I am pleased to tell you that ACTS is now a registered UK charity. The aim of ACTS is to prayerfully & financially (through grants) to support the work of Alleviate in Uganda.

We are currently fundraising to support this year's mission to Uganda. We have again collected resources to send over in readiness for Margaret (physiotherapist) and Emmanuel to go out in July.

We have a coffee morning planned for Saturday 2nd March 10-12 in the Church Hall, so please come along. If you or anyone you know would like to 'rent' a table for £5, please contact me.

We are also doing the same on Saturday 18th May, in conjunction with Sue Carpenter and Eco-Church, so a plant sale will be incorporated (see below). We have tentatively thought about having a 'Make Do and Mend' Area. Does this interest you, either as a 'mender/fixer'? Or do you have broken things at home that need mending for a small donation? Please let me know what you think.

And finally, in the Autumn we are planning a Celidiah/Barn Dance. More details to follow.

Thank you for your prayers and support for the good work being carried out in Uganda.

Ruth Preater-Gillard
ruthpg75@gmail.com

Green Fingers?

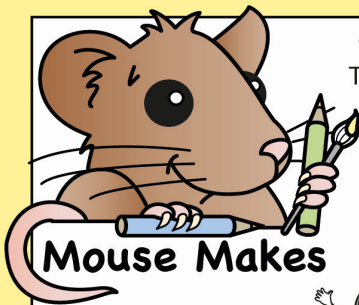
As you've read above, there will be another coffee morning for ACTS UGANDA at St James on May 18th (see Bulletin for more details in May). We would like to have a plant sale on that occasion. Please would you grow some extras of your favourite plants to donate?

Please let Sue Carpenter know if you can help in this way. Thank you!

suecarpenter82@gmail.com



Young People's Pages



Mouse Makes

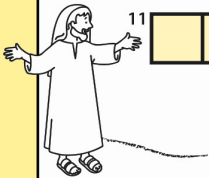
Matthew 21:1-11

1. Which city did Jesus ride into?
2. What did he ride on?
3. What did the crowd shout?
4. What did they put down?
7. What did they cut down to spread on the road?



Matthew 26:17-29

15. What feast did Jesus celebrate?
12. Who did he celebrate it with?
11. What did Jesus break to eat?



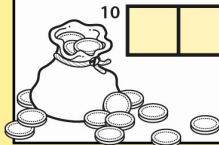
Matthew 26:36-75

6. What did Jesus go to do at Gethsemane?
18. Who denied Jesus?



Matthew 26:14-16

- 8d. Who betrayed Jesus?
10. How many silver pieces was he paid?



"I am the **resurrection** and the life.
The one who believes in me will live
even though they die."

John 1:25

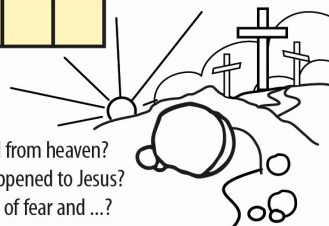


READ the Bible
passages to find
the answers to the
crossword clues



Matthew 27:27-61

17. What was Jesus' crown made of?
9. What was Jesus crucified on?
14. Who's tomb was Jesus buried in?
13. What did they wrap Jesus' body in?
16. What did they roll in front of the tomb?



Matthew 28:1-10

5. Who descended from heaven?
19. What had happened to Jesus?
- 8a. Mary was full of fear and ...?

Crossword

Across

- 1 Made from the fruit of the vine, symbol of the blood of Christ (4)
- 3 'You are to set an ambush behind the city. Don't go very far from it. All of you be on — — ' (Joshua 8:4) (3,5)
- 8 Seep (4)
- 9 Celebrated by Jesus on the night of his betrayal (Luke 22:15) (8)
- 11 One of the supposed sites of Christ's burial place in Jerusalem (6,4)
- 14 'A city on a hill — be hidden' (Matthew 5:14) (6)
- 15 He inherited Elijah's mantle (2 Kings 2:12–13) (6)
- 17 Where Jesus prayed 'Not as I will, but as you will' (Matthew 26:36, 39) (10)
- 20 'Only in his home town and in his — — is a prophet without honour' (Matthew 13:57) (3,5)
- 21 Sail (anag.) (4)
- 22 How Jesus was punished before his crucifixion (Matthew 27:26) (8)
- 23 Eye sore (4)

Down

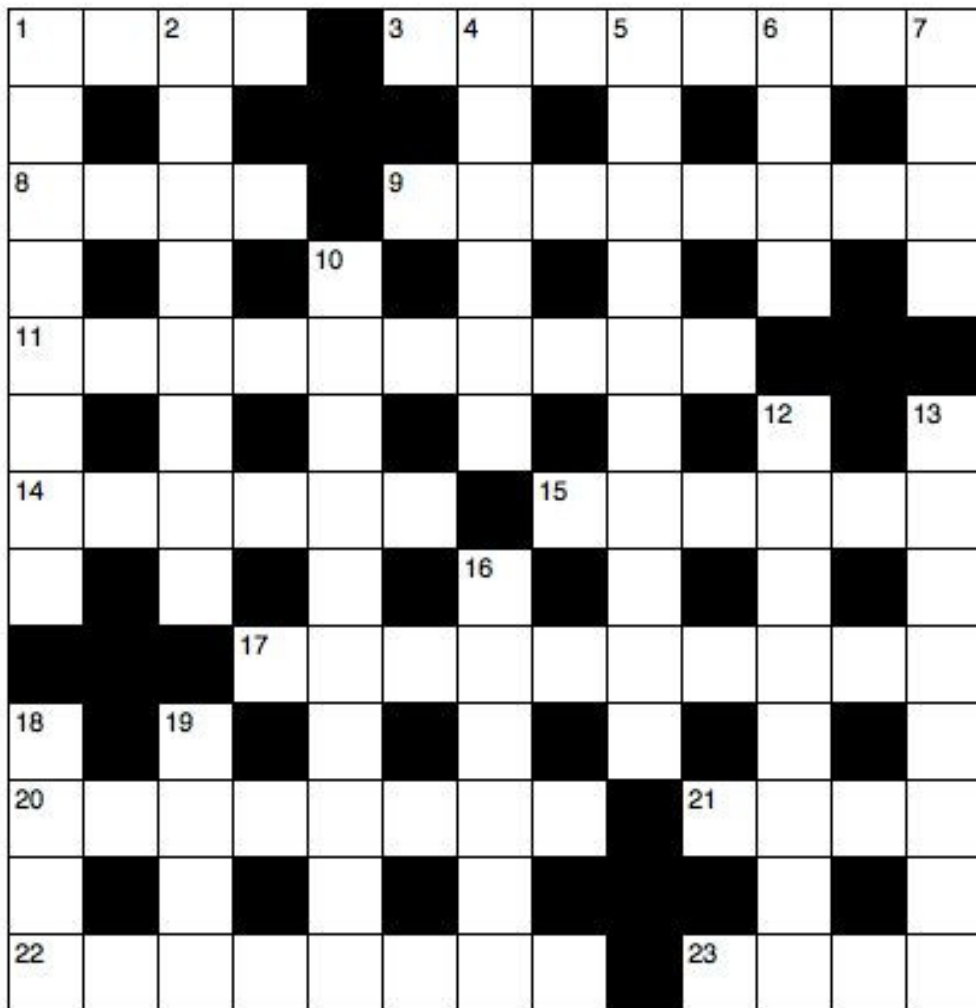
- 1 Can't grow (anag.) (5,3)
- 2 A servant girl to Peter, 'You also were with that — , Jesus' (Mark 14:67) (8)
- 4 Well-being (Proverbs 3:8) (6)
- 5 Pentecostal denomination, — of God (10)
- 6 One of the 'obvious' acts of the sinful nature (Galatians 5:19, 21) (4)
- 7 'I preached that they should repent and — to God' (Acts 26:20) (4)
- 10 ' — — , the world will not see me any more, but you will see me' (John 14:19) (6,4)
- 12 He betrayed Jesus: Judas — (Luke 6:16) (8)
- 13 Jesus to Peter: ' — — of my sheep' (John 21:16) (4,4)
- 16 The centurion said, 'Surely this man was — — of God' (Mark 15:39) (3,3)
- 18 Baked bread (Mark 8:14) (4)
- 19 'Blessing and honour, glory and power, be — Him' (Handel's Messiah) (4)



Remember -

clocks spring forward at 1am Sunday 31st March -
Don't be late for church on Easter Sunday!





Was this really in a church Bulletin...?

This being Easter Sunday, we will ask Mrs Lewis to come forward
and lay an egg on the altar.



Across
1, Wine. 3, The alert. 8, Ooze. 9, Passover. 11, Garden Tomb. 14, Cannot. 15, Elisha.
17, Gethsemane. 20, Own house. 21, Lisa. 22, Flogging. 23, Style.

Down
1, Wrong act. 2, Nazarene. 4, Health. 5, Assemblies. 6, Envy. 7, Turn. 10, Before long.
12, Iscariot. 13, Take care. 16, The Son. 18, Loaf. 19, Unto.



The PCC has been discussing...

Here's a summary of the main things the Parochial Church Council looked at in December, January and February.

Children's Church Pastor

With the departure of Dave Wilkie to his first parish, the PCC decided to split the project to recruit a Children and Families Worker into two parts, and concentrate on finding someone to take on the oversight of Children's Church. A job description is nearing completion and a 10 hours per week post will be advertised shortly. The wider outreach aspects of the original project will be approached separately in due course.

Administrator

A job description for the recruitment of a new administrator is underway and the position will be advertised as soon as possible. Meanwhile the administrator's duties are being shared by a number of church officers.

Safeguarding and Pastoral

The guidance from diocese is still evolving, having changed their DBS provider, primarily reducing the scope of what is meant by activities for vulnerable adults. Please bear with us while the new guidance beds in.

Updated versions of our Safe Working Reminders and Lone Working Guidance were approved. Please ask if you have not seen them.

The formation of a Pastoral Team is continuing. The aim is for the team to look after older members, with Life Groups looking after others. Life Groups leaders will also maintain contact with 'associate members' who may not wish to join in group activities. New members will be looked after by the Welcome Team, and a careful watch will be needed to make sure that transition of new members to the other groups is achieved. The PCC noted the need also to consider families who are not linked to Life Groups.

Financial

Chris Rickard (our Planned Giving Officer) reported that the total income from regular planned giving from church members in 2023 was £93,605 (up from £90,180 in 2022). Together with income from the Gift Aid envelopes, there should be a refund of £20,278 from HMRC. NB, while income is increasing, it has not kept pace with inflation.

Please note that tax payers should not use the donations machine for stewardship giving, not least because we can only claim tax refunds for amounts of £20 or less!

The 2023 accounts indicate that there is £700 available to allocate to mission partners. The PCC unanimously agreed to give half each to Taunton Youth for Christ (following Kelly Jones' presentation in January) and to Open Door (for their roof appeal). These would offset part of the reductions we had had to make at the start of the year.

Premises

The PCC is looking to make better use of the churchyard. An overall plan has been drawn up with some medium-term aspirations. It was agreed that the area between the corridor door and Small Hall would be the first project. There are several aims: surface the path to the Small Hall and provide a ramp for level access, install a water feature as pioneered at last year's Quiet Day, and provide a level surfaced area for picnic tables that will be accessible by all. The first step is to find out what's in that mound outside the corridor door!

Following last year's excitement with loose stonework on top of the tower, we will be carrying out a week's repair work in June, including a report on what further work might be needed. The idea is that in future, rather than react to stuff as it happens, we move to a proactive maintenance regime, with at least a proper inspection-and-repair exercise before each mandatory Quinquennial (five-yearly) Inspection of the whole premises.

Christmas and Easter Services

The PCC reviewed feedback from the Christmas Services:

- Moving the Christingle service from Saturday to Sunday had been well received, and incorporating it into the main service made it more inclusive.
- Moving the Carol Service to the early evening had also been well received and numbers were significantly increased.
- The cancellation of the Midnight Communion had produced some complaints. This had been done only because Christmas Eve fell on a Sunday this year which would have placed a huge demand on those involved (not just the service leaders) with three services. Priority was given to the Crib Service, which sees lots of new people.

The PCC also looked at planning for Easter services. The Good Friday service will be brought forward to 10:00, to enable those who wish to join in the post-service event at Taunton Minster, to have time to make their way there.

Martin Wakefield

As Dave, Donna and family make their move to Devon, they leave a letter of thanks and encouragement for all at St James'. - Ed.

March 2024

Dear members of St James',

I want to say a massive 'Thank You!' You have been such an encouraging church that has helped me to gain valuable experience in the ministry God has called me to. I especially feel I have grown in confidence in ministry to children and families with children's church and school assemblies. You have also allowed me to feel relaxed and free to be myself when preaching which has helped me develop and engage with you at a more personal level. There are so many highlights to mention but perhaps the most exhilarating was planning and inviting many from the community to a banquet meal cooked by a chef friend of mine and his employees. It was a huge effort from many of us to provide a roast dinner for 70 but we managed it and had such fun doing it as well. I will miss being part of so many great teams at St James'; you are a dedicated, creative and passionate community. Fabian, you were a great training incumbent and I hope you get another curate in the near future.

Dave

Mine and the kids' time at St James started on the screen, trying to make friends and contacts through WhatsApp, Facebook and online kids church. Eventually, through meeting in person, we got to befriend some real saints. Thank you to those that we connected with, friendly faces, those that helped and served the kids' church, the snatched conversations between sorting out the kids and tidying etc. Also those that weren't part of kids' church but still showed us love. Just a big thank you to the kind hearts we met. We will miss you.

Lots of love Donna and the kids.

Proverbs 27:9 'Sweet friendships refresh the soul and awaken our hearts with joy'. x

Current PCC Members

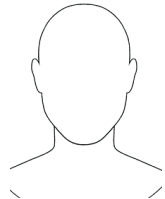
A reminder of the current members of the Parochial Church Council
If you'd like to raise any issues with the PCC or find out more about what
the Council does, do talk to any of these people



*Rev Fabian Wuyts
Vicar*



*Nigel Bright and Joyce Kirk
Church Wardens*



*Curate:
currently vacant*



Martin Bluemel



Richard Carpenter



Roger Fenton



Marilyn Gibson



Fiona Hope



Lyn Jones



David Jordan



Sue Lucas



Chris Rickard



Richard Sainsbury



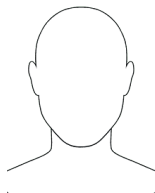
Johan Smit



Vashti Smit



Nic Tall



Vacancy



Jenny Wakefield



Martin Wakefield

photos: Richard Sainsbury

PARISH CONTACTS



Vicar: Rev. Fabian Wuyts 01823 333194
email: vicar@stjamestaunton.co.uk



Curate: currently vacant

Church Office: 01823 272931

Administration Co-ordinator: currently vacant

*Note: until the next appointment, the office will be
staffed on an occasional basis and email monitored*

email: info@stjamestaunton.co.uk

Church Wardens:

Nigel Bright 07817 627326

Joyce Kirk 01823 971431

Children & Young People's Co-ordinator:
currently vacant

Discipleship & Home Groups Co-ordinator:

Roger Fenton 01823 412113 email: rogerifenton@gmail.com

Fabric (buildings & technical) Co-ordinator: Martin Wakefield

01823 277318 email: martin@scoopscoop.co.uk

Pastoral Care Co-ordinator:

currently vacant

Worship Co-ordinator: Richard Lucas 01823 412942

email: richardlucas.net@gmail.com

Church Treasurer: Richard Sainsbury 01823 284688

email: rjsainsbury61@gmail.com

Parish Safeguarding Officer: Jenny Wakefield 01823 277318

email: jenny@scoopscoop.co.uk

Magazine Editor: Chris Doyle

email: dancingdoyle@sky.com