

The Methodist



Norwich Circuit Magazine
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STAFF

Editor

Pauline Mann

Team Members

Joy Southam

Ann Waterhouse

Design

Pauline West

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Electronic copy to Pauline West
pauline.west8@gmail.com or 37
Tanager Close, Norwich, NR3 3QD.

The editor's address is Broadlands,
Mill Road, Surlingham, Norwich,
NR14 7AF; tel 01508 538442

Items in bold type should be read be-
fore the Circuit Meeting

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From the Superintendent



Social media. Love it or hate it, it looks like it's here to stay. With billions of regular users, Facebook, Instagram et al is a phenomenon that is almost universal in its reach and, in all probability, the day will come when everyone will know what is and what it can do. Of course, it's main benefit - keeping in touch - is simple although the technology, to me at least, seems immensely complex.

I recently made an effort to get into Facebook, and it wasn't my first. Some years ago, I set up a account, tried to grasp the principles of how it worked and how I could use it without it controlling me. Would people out there, even my friends and family, be interested in those reflections and musings on my mood and movements through the day that I had always kept to myself? I am still very reluctant to spend time tapping away on my keyboard or mobile phone to express something to the wider world that seems to me to be of little significance beyond my own private thoughts. But it's not all superficial and meaningless. Through Facebook some very worthy things happen - encouragement, friend standing with friend through painful times even when they can't be there with them in person, wise and inspirational words passed on for others to be lifted, good and just causes given publicity. All this speaks of our human need to be connected, to feel loved, to know we are thought of and part of a wider fellowship that for some extends beyond their immediate, sometimes very lonely, situation. Our social media group represents acceptance and solidarity; positive influence is possible alongside the obvious potential for abuse.

Although it has accumulated a number of other much less significant features over the years, the Christmas event is, at its heart, an expression of love. "God so loved the world that he gave his only Son" is the only reason it happened at all. At the birth of Christ, God announced this love to the world in person, to every person - not just to a select circle of worthies. Understanding of this love is far from easy to master as it applies to the world, but it is made clear in Christ's life and requires a simple response from each of us. Saying 'yes' to Jesus means making a connection that deals with our sense of isolation and insignificance; it deals with our need for encouragement and communication with someone who loves us unconditionally.

No doubt you will have heard or read about God's love for you many times before, and perhaps it hasn't really ever had a deep effect on you. You will have

heard the church speak at Christmas about the baby Jesus in the manger and the adult Jesus on the cross. Is it time to take a closer look this year?

Facebook has now been around for quite a while and, whilst I still have my doubts about it, I have tried to persevere with it because I know how much 'tidings of comfort and joy' can mean as friends express support to one another through it. And I believe - because the Bible is clear about this - the day will come when God, even more than Facebook, will be universal in His reach, and everyone will know what his love is and what he can do.

May I offer you my sincere wishes for a blessed Christmas and a peaceful New Year.

Yours in Christ
Andy



Jack Robert Burton 1939–2023

Sermon given at Jack's funeral service in Norwich Cathedral
By Revd Dr Peter Doll, Vice-Dean and Canon Librarian

In his landmark and award-winning book, *Transport of Delight*, Jack wrote this diary entry for the 6 May 1975,

‘My God is not small. He is consuming fire and unapproachable light, and though I love him with a fearful, ultimate love, I am still wild and pagan. Because I have not tried to reduce his stature, he has not reduced mine.’

In other words, because Jack's God was big, he gave Jack the space and the freedom to be a big man. Big in voice. Big in heart. Big in mind. Big in his generosity and sympathy for all the world and the people around him. Jack was a man of contrasts who could not be confined within conventional systems and structures; indeed more conventional minds struggled to make sense of him because he so resolutely refused to be pigeonholed. Of how many others could it be said – the Nonconformist minister who loved incense and the richness of Anglo-catholic worship; the bus driver who was also an award-winning theologian; the Norwich City fan who not only revelled in the chants of the terraces but also craved the gentler chants of cathedral choristers and the songs of the birds on the Broads; the devoted family man who could neither resist an invitation to the pub nor walk by on the other side when he saw strangers in need; a union branch chairman unafraid to call a strike who also loved the pomp and ceremony of civic life, himself serving a term as Sheriff of Norwich. Jack had a voracious appetite for life, and he celebrated the richness and variety of his life in every way he knew how. He became one of the great figures of this city that he loved, and its citizens have returned that love and respect in abundance. Born on Marion Road, Thorpe Hamlet, the first child in a large family, Jack was drawn to the Christian faith by Billy Graham and prepared for the Methodist ministry at Handsworth College, Birmingham. Molly recalls how he had noticed her from the pulpit of St Faith's Chapel and declared his interest in courting her in a formal letter, an early indication of Jack's boldness and directness.

When he became an ordained minister, the Methodist Church moved him and his young family first to Govan, a deprived part of Glasgow, and then two years later to the Fenland town of Littleport, near Ely. Although he loved the communities he was sent to serve, Jack quickly realised that the conventional forms of ministry stood in the way of his being able to live and minister alongside ordinary people. Inspired by ministry of the worker priests who had emerged in the

Roman Catholic Church in France after World War II, he convinced a reluctant Church to allow him to work in secular employment while still continuing in ministry, giving up the privileges of the manse in order to minister to the secular world from the inside.

Jack had always loved buses and trams; some of his earliest memories were of the laboured grinding of the buses climbing to the top of Marion Road outside his house, so becoming an Eastern Counties bus driver was the fulfilment of a childhood dream. He loved being part of the fabric of his city and being in close contact with its citizens day by day, enabling them to get about their business and leisure. He loved being accepted by his fellow drivers as one of them, even though they knew he had this strange other life as a parson. In response to some friendly banter in the garage about swearing in his presence he wrote, 'It is this that I treasure most. It is this, above all, I would have you glimpse. For there are no short-cuts to such acceptance. It is earned only by being there; simply that – morning and night, earlies and lates, summer and winter, in good times and bad.' It was for this that Jack became a worker-priest, a witness to the love of God in the midst of the everyday. It was a definite ministry, alongside what he continued to do in church. He wrote, 'my cab is like a cloister', a place surrounded by people but where he was solitary for hours everyday, where he could reflect and contemplate and pray. It is not at all fanciful to think of Jack in his cab as a modern-day Julian of Norwich in her cell. Whether in the cell or in the cab, they were witnessing among the ordinary people of Norwich to the love of God that bore fruit for them in everything they were and everything they did.

Of course Jack continued to minister to congregations in church, but being Jack he did it his own way. Rejoicing in being an inhabitant of Colegate, that ancient Viking street, he became identified with its historic places of worship, St George's, the Old Meetinghouse, and most of all St Clements, an ancient foundation made redundant by the Church of England but which he leased in order to protect its wonderful interior from being despoiled for some commercial purpose and as a place of prayer and contemplation, as much for himself as for anyone else. His ministry there has passed into legend, particularly the services of Midnight Mass he celebrated for years, drawing his congregation chiefly from the Ribs of Beef and the Mischief pubs that neighbour the church and where he led carol sing-a-longs vested in his cassock.

Jack showed his commitment to this patch in other ways. In the early 1970s he founded the Norwich Over-the-Water Group to protect the city north of the Wensum from further overdevelopment like Anglia Square, which had obliterated the historic lineaments of the neighbourhood. One of the achievements of the group was the preservation of the Golden Star pub from demolition; Jack

was making amends for once having clipped the pub with his bus when turning from Colegate into Duke Street.

Jack's passionate dedication to Norwich was recognised when he was appointed to serve as City Sheriff in 1988-89 alongside Lord Mayor David Bradford. Working together so intensely led to a treasured lifelong friendship between Jack and Molly and David and Thelma.

Jack was a man of passionate enthusiasm, whether it was for buses and trams, or Norwich City, or the operettas of Gilbert and Sullivan, or the wonders of nature – even the Loch Ness Monster! All these arose from his being what Jack called a 'sensualist'. He wrote, 'I am driven to the conclusion that there is a proper, Christian sensuality; a reverent sensuality which tantalizes and beckons beyond; a sensuality both voluptuous and pure; an honesty in experience. ... I try to draw the last ounce of sensation from every experience. For to be knowingly and consciously sensual is to be vividly and vibrantly alive'. And in that being alive, he felt closest to the mystery of God. The unusual path in ministry to which Jack felt called was not simple or straightforward, and it occasioned him much heartache. He was a passionate believer in the visible unity of the Church of God and wanted to take bolder steps towards recovering that unity than the official churches could countenance. He wrote, 'I claim everything good in the history of the Christian church, from whatever branch or tradition, as part of my inheritance.' He attempted to secure ordination to the priesthood in the Church of England but could not achieve this without renouncing his Methodism. He wrote in his diary, 'I cannot and will not deny my Methodist heritage; but I want to be an Anglican priest – and, please God, before I die, a priest once more in communion with the see of Rome.' His was a courageous and prophetic witness, far in advance of the realities of his own time, but his vision will in God's time come to fulfilment.

In the midst of this uncertainty, this cathedral was his bedrock. He wrote in his diary, 'I am fortunate to live in this city, almost at the gates of the cathedral, and I am able to attend choral evensong frequently. I count this one of the most precious of the many privileges I have been given; I could no longer live without English church music.' He drew continual inspiration from the great treasury of the psalms, the foundation of so many of his reflections and prayers. And we in the Cathedral, for our part, felt ourselves blessed by his constant presence, his prayers, and his preaching.

In this address, I have described Jack as a prophetic figure, and I do not use the term lightly. He was a prophet in the sense of seeing the world as it is and in being prepared to speak truth to power. He said of religion, 'If we are content that our religion be a hobby and the church a club, then we shall decay in an

isolated byway while the life of the world rushes past untouched and unredeemed.' But he was also prophetic in the sense of seeing all things in the light of God's loving purposes for his world. He knew intimately the tension between church and world. This was his chosen sphere, his specialist subject in which he was a mastermind, and there he rejoiced to be, seeing everything around him in the light of God's love. He touched the lives of multitudes with that love, and in that love he made the Christian Church and this fine city and our world a better place. For Jack and all his works, we give God the praise and the glory. Amen.

Local Preachers' Report

I am delighted to report that at the Circuit meeting on 14th September, members of the meeting approved a recommendation from the local preachers that Andy Lin be admitted as a local preacher. The accreditation service will be on Sunday, 11th February at Bowthorpe Road Methodist Church at 1pm. It will be a service of Holy Communion during which Andy Lin will preach. There is an open invitation to come to the service so please put it in your diaries and come along to support Andy.

You may remember that a while ago an online resource was set up giving details of second-hand books that were no longer needed and which were suitable for preachers and worship leaders. After trialling this for a year the resource has been withdrawn due to lack of use.

May I take this opportunity to ask each church to continue to keep an eye on the online worship arrangements and keep them up-to-date. It is surprising how often small changes are made and we forget to pass them on to our preachers.

Finally, if anyone would like to explore becoming a worship leader or local preacher then please speak to your minister or contact me and I will be pleased to talk to you about it.

May you have a joyous and peaceful Christmas.

Liz Thetford
Local Preachers' Secretary

So where are we now?

The Circuit Review has brought many changes to our worshipping communities across the Norwich Circuit. Societies who have chosen to 'cease to meet,' have seen their former church buildings marketed and, in some cases, sold. Church members who have become displaced, have largely sought and found new homes, enriching and strengthening existing worshipping communities with their presence.

Friends at Drayton and Horsford have merged societies, forming one church community, 'Drayton With Horsford Methodist Church', sharing their skills and talents on one site.

As revenue becomes available from properties that are sold, the Circuit intends to hold these financial resources in a 'Key Growth Fund', set aside for larger, missional. projects. This will be separate from The Mission Fund which will continue to support smaller mission projects around the Circuit. The Key Growth Fund will be available for future, larger and sustainable growth projects, seeking to strengthen the Circuit's missional outreach.

With closures and falling numbers in some areas, it is good to report that the congregation at Bowthorpe Road Methodist Church continues to grow, especially with the arrival of new families from Hong Kong. Pastor Mike Ng held very successful and well attended youth camps for the children and young people, over the summer months. Bowthorpe Rd also marked and celebrated their 25th Anniversary as a worshipping community here in Norwich. We thank God for this thriving Christian community and for their missional outreach and vision. Indeed, this autumn, Pastor Stephen Lau, has started the process of candidating for ordained ministry. Please support Stephen's application by remembering him in prayer, as he seeks God's guidance during his studies.

Although we endeavour to seek and maintain good governance of the Circuit and its finances, this becomes increasingly difficult without a strong throughput of willing volunteers. In his report to the Circuit Meeting, John Walters, Circuit Treasurer, highlighted the need for careful preparation for an orderly transition of his post, when he steps down next year. Eric Steward, our Circuit Book Keeper will also finish at the same time, leaving two key finance posts vacant. Churches are asked to prayerfully consider who can best fill these jobs in the future. Anyone interested in exploring what either of these roles entail, is invited to speak to Revd Andy Burrows or John Walters.

We pray for God's blessing and guidance as we continue to seek His will and serve His purposes here in the Norwich Circuit.

Sue Skinner Senior Circuit Steward

Mary (Molly) Wesley

by Joy Southam

Mary known to the family as Molly was born in South Ormsby in 1696. Due to an injury shortly after birth, possibly caused by a careless servant, she grew up with a disability. It seems this disability caused her to become highly sensitive to the suffering of others.

In 1727, to help the family finances, Molly was sent to work despite her disabilities. She has spoken out against her father's treatment of Hetty and in 1727 a close friendship began with Johnny Whitelamb, a young man her father had employed as copyist and engraver. Whitelamb came from a very poor family but had done well at the charity school in Wroot, hence his employment by Samuel. In 1728, Whitecombe saved Samuel from drowning when they were involved in a ferry accident which may explain why, around 1731 the Wesley family helped to fund Whitelamb's studies at Lincoln College, Oxford.

In 1733 Whitelamb asked Molly to marry him whilst on a visit to Epworth. Her brother John, however, heard rumour of Whitelamb having had an affair with a woman in Oxford. John, her mother and sister Kezia tried to stop Molly marrying Whitelamb, but she could not be persuaded. He joined the Oxford Methodists in the hope of finding favour with her family.

Molly was informed of the situation. Whitelamb was ordained and returned to Epworth as a curate and, oblivious to the alleged affair, on 21st December 1733 Samuel Wesley married them, and after 1734 was able to secure the transfer of the Wroot living to his new son-in-law.

Molly quickly fell pregnant. Sadly, on 28th October 1734, Molly gave birth to a stillborn baby. Three days later, on 31st October, she passed away, aged thirty-eight. Whitelamb remained at Wroot until his death in 1769 – held in high regard by his parishioners and local clergy – but had very little to do with the Wesleys.

Property Stewards

First, Circuit Property Stewards do their ministry, not because they love bricks and mortar or the good condition of the drains, but because of their commitment to God's people and mission, so that people can serve and welcome and worship in safety and at ease.

Their task is not exciting, often boring, and they are often blamed and receive hurtful comments because buildings that are not safe or affordable have to be sold.

The Circuit Property Steward is answerable to several "masters" – the law of the land, Methodist Church rules, Superintendent ministers, members of local churches – and these often contradict each other. So the Property Steward has to be a "politician" – sometimes turning a blind eye, sometimes needing to compromise, sometimes needing to appear cruel to be kind.

Do not think of your Property Steward as a heartless administrator, putting money and things before people. Let us give thanks and pray for our Property Steward as a fellow minister in Christ, a partner in mission, who for Christ's sake and ours does a difficult job, faces moral dilemmas and gives days of unpaid skilled work.

Let us thank God for those who serve faithfully and generously in this circuit and its churches, giving especial thanks for the contribution of David Everitt as he stands down after thirty plus years of circuit office, first as Circuit Steward and then Circuit Property Steward.

(Extracts from a sermon preached recently at a Circuit service of thanks to Circuit Property and Finance stewards in another circuit, with many thanks to the preacher CJK.)



From Manuals to Handbooks - praying for Methodist Mission

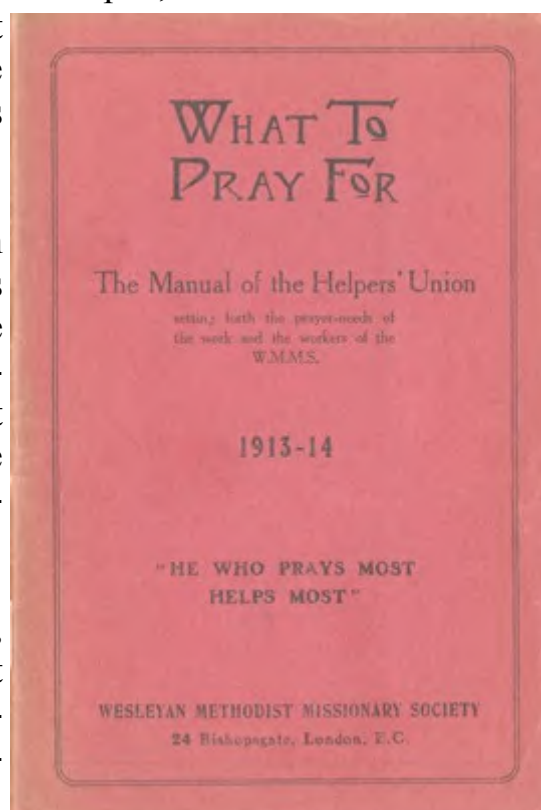
Over the past ten years, more than 280,000 copies of the Methodist Prayer Handbook provided Methodists around the world with prayers to support God's work. These are crucial for helping all Methodist people pray for what God is doing with, and through, fellow Methodists across the world and in Great Britain.

Every year, a new edition offers the Church prayers by and for Methodists in local churches, districts and partner churches in other countries. By submitting and praying these prayers, we, as Methodist people, are living out Our Calling. Our Calling is responding to the gospel of God's love in Christ. So, when we write a prayer for, or pray a prayer in, the Handbook, we are part of God's big gospel plan. That's why it is inspiring to use the Handbook – a global publication having at its heart God's global purposes.

This is the story of the Handbook: how it developed, and how it continues to develop. As an annual publication it changes according to changes across the Church, because these require new prayers for new situations. Both local and global.

John Wesley wrote in 1739 that "I look on all the world as my parish". And so as Methodists engaged in God's mission we pray. But it was not until 1813 that members of Leeds Wesleyan Methodist Circuit gathered to consider "all the world". The meeting resulted in The Methodist Missionary Society for the Leeds District.

Similar societies formed in Halifax, York, Sheffield, Cornwall and Newcastle. But Leeds was the foundation for the connexional Wesleyan Methodist Missionary Society, established in 1818.



Not everyone could go abroad as a Methodist missionary, but everyone could

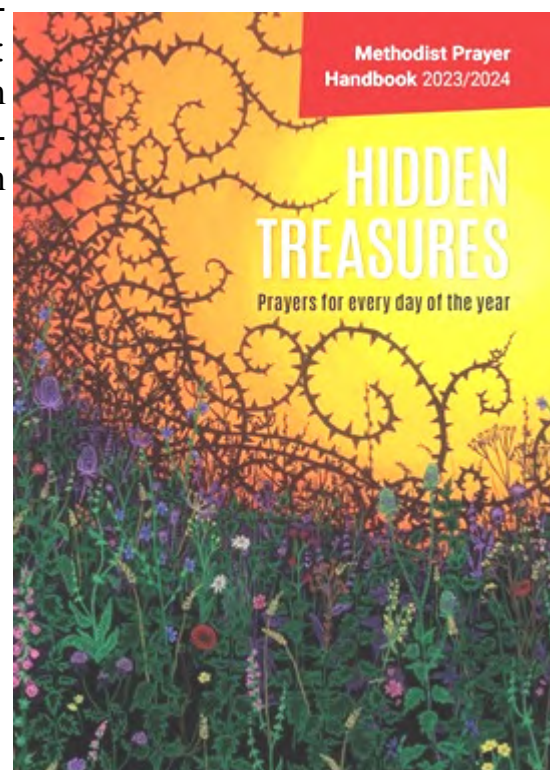
pray. During the nineteenth century, the Wesleyan Methodist Missionary Society supported “intelligent” daily prayer requests for specific mission work or places where the Society was engaged. Around the 1890s, a “fellowship of missionary intercession”, the Wesleyan Helpers’ Union, used a guide called What to Pray For.

This offered “a compendium of missionary information in a cycle of a month”, organised not by geography, but by missionary fields: for example education, and medicine. What to Pray For was a product of its time with directive imperialist language; neither inclusive nor ecumenical.

Later called a Manual, published by the Missionary Society and then the Methodist Church Overseas Division, it contained prayers from day 1 to 28 for the Methodist Church worldwide, while day 29 was for the Methodist Church in Ireland, day 30 for the Methodist Church in Britain, and finally day 31 for the World Council of Churches. When the Church’s structures changed in 1996, the Prayer Handbook’s scope broadened to add the Methodist Church in Britain’s districts opposite worldwide church partners.

Today, the Methodist Prayer Handbook is still arranged as a monthly cycle. Each day’s prayers continue to guide Methodists in praying for our church partners in other countries, alongside British districts and programmes for living out Our Calling.

The 2017 Conference report, Connexionalism in the 21st Century, confirmed that: “the Prayer Handbook helped Church members feel connected with the Methodist Church worldwide, and with each other.”



Sunday Best

By Rob Green
Chapel Field Road

In September whilst visiting Liverpool Cathedral I waited in the lobby by the entrance. My attention was drawn to a young lady talking to a tourist volunteer. The girl in question was wearing a bright pink outfit, bottom half, gym gear and top half, female wrestling attire. Frankly I was taken aback. I remember when I was that age and went to visit both the House of Commons and Lords, our college insisted that we wore shirts and ties. As they continued talking, I noticed that the volunteer was now joined by a member of clergy, passing around a camera and pointing to where the best photographs could be taken, oblivious to her outfit.

This got me thinking about dress codes in church, why was I so surprised at the girl's choice of outfit, I go to Sunday evening service in an England rugby hoodie, it is not as if I wear my 'Sunday Best'. I try to smarten up (as my Dad would have told me), for special services, Remembrance Sunday and so forth but usually I don't give my outfit for church any thought, I just turn up. Many of the Methodist church websites in answer to the question, is there a dress code? Respond with No! Please just be yourself and come dressed in your 'normal' clothes. As I feel permanently cold, these are my 'normal' clothes.

The Bible doesn't talk about having to wear a certain attire in order to be heard by God, it makes no reference to how a person dresses in order for their prayers to be listened to. It doesn't matter what you wear in church because it's not what you wear on the outside that matters, but what's inside your heart. Jesus congregated with ordinary poor folks and despised the sanctimonious religious class with their tassels and phylacteries.

In America, the author, columnist and self-proclaimed etiquette authority, Miss Manners (aka Judith Martin) proposed a return to wearing "Sunday Best" when going to church. Until recently (wrote Miss Manners in 2005), both rich and poor distinguished consciously between their everyday work clothes and what they wore to church on Sundays. She states that even today, people, to some degree, still dress up for weddings, funerals, job interviews, going to dinner at nice restaurants, but dress down for Sunday worship.

In contrast the Revd Dr Jason Bray, Anglican Priest and Lecturer in Old Testament studies sees things differently stating that people are more comfortable these days turning up in whatever they normally wear but also we do not notice to the same extent as we are moving away from a social Christianity where the church was the place to be seen, to a different model where people are taking their spirituality more seriously and less concerned with what they look like. I can see both sides to these arguments but with both views expressed, the dreadful but hilarious character of Hyacinth Bucket from the 1990s sitcom *Keeping up Appearances* has also come to mind. This is a personal guilty pleasure of mine which my wife doesn't share because she is so ghastly (Hyacinth not Caroline).

The best advice really is to wear whatever you are comfortable with and I will finish it there with an anecdote from Revd Cathy Gale, Methodist Superintendent for the Cardiff district. Revd Cathy spent her initial ministerial training in the Caribbean where dressing up for church was normal and women were expected to wear a hat (including clergy) even in open air churches, often very hot and sometimes windy. When she was preaching in St Kitts to be assessed for the ministry, she recalled how, notwithstanding her best efforts to hold it on, her hat blew off her head. Despite her concerns as to the assessor's report, she was relieved to read the comment 'her hat flew off, her heart was free', paraphrasing the Charles Wesley hymn.



Liverpool Cathedral

No church today



by Tenece Dunning with the help of Ann Reeder

The longest strike in history was not staged by miners but by minors - the children of a small village in Norfolk. On 1 April 1914, pupils of the Burston village school, supported by their parents, took to the streets in protest at the dismissal of their teachers, Tom and Annie Higdon. The strike lasted for over 25 years. On September 3rd, 2023, I attended the annual celebration at Burston near Diss of this strike, together with some 3000 others. But about 30 of us joined for a service of commemoration at the little village chapel. This was organised by Ann Reeder daughter of Margaret and Eric Reeder well known Methodists in Diss, the District and Connexion. It was a simple but inspiring service commemorating an important and groundbreaking event. Revd Michaela Youngson gave a challenging and passionate address. I was pleased that my two sons took part in this event organised by their cousin. They joined the march round the village with the brass band and dozens of banners. I basked in the sun and listened to political speeches and a range of music.

Annie and Tom Higdon were Christian Socialists and attended the Primitive Methodist Chapel at Burston. Tom was a Methodist local preacher. The late local historian and Strike School Trustee, Maurice Philpott wrote "As Christian Socialists the Higdon's' outlook and dealings with people were hallmarked with an honest, dedicated and fearless approach - tempered with an overriding vision of a better world." It influenced Annie's role as the head teacher and Tom's roles as local trade unionist and parish councillor. Their Christian Socialism was a catalyst for them to try to make life better for the people of Burston – and led to establishment attacks on them both. For example, the Church of England Rector expected teachers to attend his services and was furious that Tom and Annie attended the chapel instead. The Rector was outraged to be defeated in parish council elections with Tom Higdon topping the poll. The Rector was mainly responsible for the sacking of the Higdon's on trumped up charges that led to the children going out on strike in 1914. Sadly, neither the Church of England nor the Methodist Church were supportive of Tom and Annie. So, during the strike, local Methodist, John Sutton took services on the Green. On many Sundays at the beginning of the Strike there were afternoon and evening services on the Village Green alongside the rallies. In 1984, when the annual Strike School rallies were revived, a service was held in the Parish Church dur-

ing which the priest apologised on behalf of the Church of England.

Ecumenical Service

before the annual Burston Strike School Rally, remembering the striking children and Annie and Tom Higdon.

Service led by Revd David Ely, Superintendent Minister, Thetford, Diss and Mildenhall Circuit. Methodist Church.

Preacher: Revd Michaela Youngson, former President of the Methodist Conference, author and broadcaster.

Pianist: Paul Dunning.

ORDER OF SERVICE

Welcome and introductions by Revd David Ely.

Hymn - For the fruits of all creation.

Opening prayers led by Revd David Ely.

Reading - Micah 6: 6 – 8. Read by Elizabeth Hughes and Rachel Burgin. representing Christians on the Left.

Reading - Mark 12: 28 – 31.

Read by Jonathan Dunning, local trade union activist and Branch Secretary, Norfolk County Unison.

Reflection Revd Michaela Youngson.

Hymn – For the healing of the nations.

Prayers for the world Led by Alison Webster, former General Secretary, Christian Socialist Movement (now Christians on the Left}.

Hymn – Jerusalem.

The blessing by Revd David Ely.



Paul Dunning, Revd David Ely and
Revd Michaela Youngson

Reflection

MARY'S CHILD - Meditation leading to Prayer

*'Born in the night, Mary's Child, a long way from your home;
coming in need, Mary's Child, born in a borrowed room' v.1*

Luke 2, verse 5 has some of the saddest words in the Bible "Joseph went with Mary, who was with child". What family, what community, sends a girl heavily pregnant with her first child on a journey of eighty miles, on foot or on a donkey, over rocky dusty roads, with no female companion, with no accommodation booked in advance? Mary was not required by the census; she was not citizen or taxpayer. She should at this time have been at home with her family; but they had clearly rejected her, shamed by her pregnancy before marriage. None of her family or community would care for her or have her in their home; only Joseph – and he only because of a command from God – will look after her, and because he has to travel so does Mary, regardless of her condition.

And that is probably why there was no room for Mary in Bethlehem; clearly she had done something terrible to be sent away from home in advanced pregnancy, and so no one would give her house room. Mary's child is born a long way from home, rejected by Mary's home.

Pray for people rejected by their families and communities, made homeless by rejection.

Pray about our rejection of people whose behaviour horrifies us.

*'Clear shining light, Mary's Child, your face lights up our way;
light of the world, Mary's Child, dawn on our darkened day. v.2*

Light of the world – a very dark world, innocent people being killed in so many places – Ukraine, Israel, Gaza, Sudan. Mary's child knows this darkness – of rejection, homelessness, shame; Mary's child knows the darkness of a shameful death in agony. Yet Mary's child is a light in our darkness – welcoming the rejected and sinful, not seeking revenge, praying for his enemies, rising above death and evil – giving us hope and faith that there is light when we are in a dark tunnel.

Give thanks for Jesus giving us hope and light.

Ask how you can bring light into another person's darkness.

*'Truth of our life, Mary's Child, you tell us God is good;
prove it is true, Mary's Child, go to your cross of wood'.v.3*

God's goodness is proved by Jesus' suffering and death. God's love is shown by God's dying for us. We know that the greatest love is shown by people dedicating their lives, sacrificing their careers and prosperity to care for and serve another person or other people. The truth of our life is the love we share in our lives.

Give thanks for God's unconditional and unending love for us and for the love other people give us. Ask for that selfless love to fill and guide our lives, by the Spirit of Jesus in us.

*'Hope of the world, Mary's Child, you're coming soon to reign;
King of the earth, Mary's Child, walk in our streets again'.v.4*

"You're coming soon to reign." In this coronation year, King Charles vowed to be a servant king. Jesus is a slave as well as a king, washing the dirty feet of the one who betrayed him, dying a slave's shameful death. The hope of the world is to be governed by one utterly devoted to service – service to the earth, service to people.

Pray for each person in government, locally, nationally, that they will serve unselfishly, by God's grace.

Pray for ourselves, in our responsibilities to put other people before ourselves.

StF '93 'Born in the night' Revd Geoffrey Ainger (1925-2013)

Ann Waterhouse



Book chat



LOCKDOWN LETTERS by Revd Gordon Newton. (Pub. Methodist Central Hall Westminster) is a collection of seventy letters sent to inspire and encourage in the dark lockdown days of COVID, those who would normally have attended their Wednesday Lunchtime Services.

This might well be the perfect gift for someone who likes to have a readable book for their faith journey on hand, as and when needed.

Extracts from the letter sent on the Feast of the Epiphany 6th Jan.2021.

“They found the child with Mary his mother and they bowed down and worshipped and offered their gifts” (Matt 2:11)

Dear xxx,

How was your Christmas? I trust you did not feel too isolated because of all the restrictions on our movements, due to Coronavirus.

Without the usual family gatherings and going out to meet each other at Church, Christmas was certainly different! Hopefully you enjoyed some of the benefits of our various communication systems - the telephone, the Internet, Skype, Facetime, Live-streaming, Zoom and the like - which enable us to be connected remotely to our families, our work and social communities even when we cannot meet physically. What a blessing they are at times like this!

Today we mark the visit of the Magi. Whilst the first visitors to Jesus, in response to the angels' message, were Jewish shepherds from the Bethlehem hillside, the Magi came from The East and represented the Gentile world. There is another distinction between these two groups of visitors. The shepherds earned their living by low-paid, mundane work. By contrast, the Magi were men of learning: they were astronomers or astrologers.....

(The writer develops his thoughts and finally draws his letter to an end)

* The coming of Jesus into our world remains a story of good news to the poor and marginalised, like the shepherds;

* it remains an exciting opportunity for everyone with any level of gifts and learning, like the Magi, to make a journey and discover how they can offer their best to God;

- it remains a threat to all who, like King Herod, lust for power and cruelly dominate others.

•

May our reflections on this Feast of the Epiphany set the tone for how we embark on living in 2021. Wishing you every blessing etc.etc.

Gordon

(Available by post from Methodist Central Hall Westminster, SW1H 8NH. £10+£3 p&p)

THE OTHER NOTTING HILL Chris Holmes. pub.2004.

In recent issues mention has been made of the pioneering Methodist work in Notting Hill in the 1960s. Another big player in that community around that time was Chris Holmes, who was a member of a MethSoc student campaign to our church in Leeds in 1962. I remember him as a kind gentle caring young man from a staunch Methodist professional family in Otley. who would, after his graduation, be equipped for a very successful career. He was extremely successful but not in the way some measure success. As far as I know he spent most of his career working in difficult places like Notting Hill, doing impossible jobs, all of which took their toll on his health. Sadly he died in his early 70s. In the light of today's housing problems, I recently bought this book which Chris Holmes had been commissioned to write. It is not an easy leisurely read: it is a realistic challenging account of the first 15 years of the Notting Hill Housing Trust. It shows 'The Other Notting Hill' as a drab rundown community, synonymous with race riots and slum landlords like Peter Rachman, who can be found ignominiously in the OED – 'Rachmanism, the exploitation and intimidation of tenants by unscrupulous landlords' Chris Holmes, the former head of Shelter, lived and worked in Notting Hill in the Sixties and he has captured those days in this book.

If you have any interest in this subject I can strongly recommend it. The author was acknowledged by his peers to be a 'towering figure', in the housing world, who inspired people to work in the sector.

It is a fascinating look at that world for people like me who know nothing of it first-hand, although I have to confess I did not read every word of it, and, for the professional, a perfect record of a particular time in housing history.

ps The problems go on - the SHELTER appeal this year says 75000 children will be homeless this Christmas, but. of course, these problems are not only at Christmas....

BETHLEHEM BOUND, Andrew Nunn. Canterbury Press – priced around £12.

On December 17th I will open my new devotional book for Advent, Christmas and Epiphany 2023, and read the first of twenty-seven Bethlehem-bound Journeys I will take with the characters of Christmas, from Jesse to Mary to the Massacre of the Innocents and more. The author was the young local priest working in the same area as my husband just a mile east of Leeds city centre in the 90's. Although he was a very high churchman he was a favourite speaker at our women's meetings. He has just retired from his post as the Dean of Southwark Cathedral.

Ann Waterhouse

MWiB



Things to look forward to -

Spring District Day Thursday, 16th May 2024 at Diss. Speaker Madeleine Reed

MWiB Residential Conference 19th-21st April, 2024 at Swanwick Conference Centre. 'What's in a word' Keynote speakers: Revd Jenny Pathmarajah and Becca Byass. Cost £185. Bookings open on MWiB website 15th January 2024.

Autumn District Day Saturday, 5th October at Histon. Speaker Revd Jenny Pathmarajah

More information will be available later. Put the dates in your diaries so you won't miss out!

Christmas blessings to you all
Pauline West
Secretary

Advent wreaths

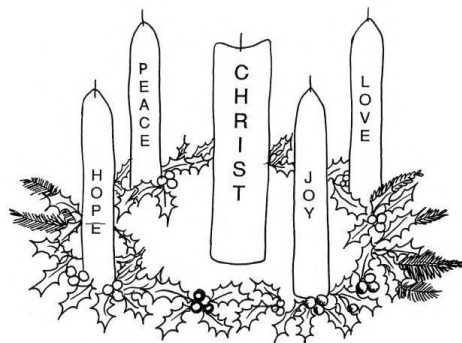


The first Advent wreath was made by a Lutheran Pastor, Johan Hinrich Wichern. Wichern was a pioneer of urban mission among the poor and had founded a school Rauches Haus in Hamburg. In 1839 when the children kept asking, every day, if Christmas had come he decided to make a visual aid for them. He used a cartwheel to make a large wooden ring and put twenty four small red candles round it, one to light every day, and four large red candles, one for each Sunday.

Lutheran churches picked up the custom followed by the Protestant Church and then the Roman Catholic Church in the 1920's. This large cartwheel wreath has evolved into the small one we have today, It is circular to represent God's infinite love and made of evergreen twigs and leaves and often decorated with cones, berries and seeds for the hope of eternal life.. Now it has four red candles and a white one for the centre. The white one is known as the Christ candle, lit first on Christmas Eve and then on Christmas Day.

The four red candles denote hope, peace, joy and love to some people: to others they stand for Messiah, the coming of Jesus, Bethlehem, the journey of Mary and Joseph, shepherds, their joy, and angels for peace.. Here in the United Kingdom the first candle is for the coming of Christ, the second for John the Baptist, the third for Mary and the fourth for Jesus.

In Eastern Christian homes there are six different coloured candles in their wreath celebrating six weeks of a forty day Advent and Christmas. The candles are green for faith, blue for hope, gold for love, white for peace, purple for repentance and red for communion.



George Edwards

by Norma Virgoe

Born in 1850 to an agricultural worker and his wife at Marsham, George Edwards endured a childhood of abject poverty. When his father was arrested for stealing a few turnips, the boy and his mother were forced to enter the workhouse where the child was separated from his mother.

At the age of six, George became a scarer of crows in a farmer's field, then minded cows and cleaned turnips. He was paid five pence a week for his work. Happening to pass a Primitive Methodist chapel one Sunday, he went in. Soon afterwards he was converted and became a local preacher. As he had not attended school as a child, he was unable to read or write so, for his first service, he learned the words of the hymns and Bible passage by heart. His wife undertook to teach him to read, a skill which George quickly mastered. So enthusiastic was he that he gave up smoking to buy the necessary books to further his education.

He felt that Bible teachings led him to oppose the social injustices of his own life and those of others and so, with the founding of Joseph Arch's Agricultural Workers' Union in 1872, George immediately became involved. This meant that farmers saw him as an agitator and he lost jobs and his home as a result. Although the Union had languished by 1886, George was encouraged to reform it and he became the full-time organiser at £1 a week. He managed to resolve two strikes, though was unsuccessful in preventing a reduction in wages for agricultural labourers in 1891-2 at a time of depression in agriculture. In 1896 the Union ceased to exist.

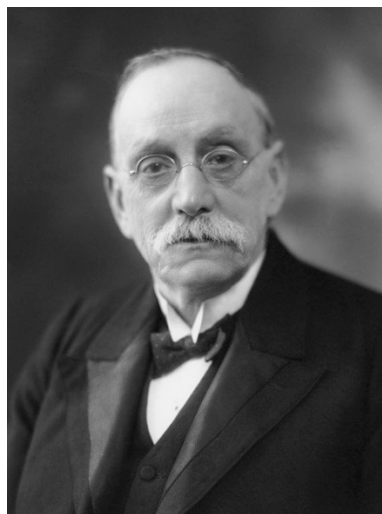
When a Royal Commission was set up to enquire into the administration of the Poor Law in 1893, George was invited to give evidence. He demonstrated how the flour given out by the Poor Law Guardians was of a very inferior quality and gave examples of their cruel treatment towards the aged, widows and children. He was thanked for his information by Edward, Prince of Wales. Elected to Aylmerton and Felbrigg Parish Council and to Erpingham District Council, he raised the standard of poor relief. When selected for Norfolk County Council he campaigned successfully to improve care in mental hospitals. The year 1906 saw large-scale unemployment and evictions and, in response, George led the campaign to form the Eastern Counties Agricultural Labourers' and Smallholders Union. He taught himself to ride a bicycle and pedalled over 3000

miles encouraging men to join the Union. During the First World War, he served on a number of committees. He warned that if Germany was crushed too far, she would begin to prepare again for war.

In 1918 he joined the Labour Party. He stood for Parliament in South Norfolk in the general election of 1918, but was defeated. On the elevation of the MP to the peerage, George stood in the by-election. One supporter was the Earl of Kimberley. This time he was successful. His parliamentary oath, was accompanied by cheering and the song, 'To be a farmer's boy'. On his return to Fakenham was greeted by crowds and the town band playing, 'See the conquering hero comes'. In the 1922 general election he lost his seat, won again in 1923 and 1924, but lost again in the election at the end of that year.

Opposition from some for his support for Sunday demonstrations, led George to offer to resign from church membership and as a local preacher, but was persuaded against this course of action by national and local members of the Primitive Methodist Church. Although much in demand, he never neglected his preaching or his attendance at what he described as 'My own beloved church'.

He was knighted for his services to agricultural workers in 1930. In Fakenham, he was hailed by cheering crowds with the town decorated in flags and bunting. The connexional magazine printed an article of congratulation. George Edwards continued with Union demands and activities right up to his death on 6th December 1933. On the day of the funeral, conducted in Fakenham Methodist Church, shops in the town closed. Streets on the way to the cemetery were lined with people and many civic, union and church people attended. Later, a permanent memorial made of granite to symbolise his inflexible loyalty and his steadfast determination was erected by the National Union of Agricultural Workers.



Other news

METHODIST RECORDER.

On October 20th, an item appeared about the **Revd John and Mrs Joyce Hastings**, still fondly remembered by many in this circuit and district. John died in 1998, Joyce earlier this year, and their son Ian last December.

Karen (Hastings) Drayton recently went back to India to take the ashes of her parents and brother to leave at a memorial to them at Sarenga Mission Hospital (Khristiya Seva Niketan/KSN) in West Bengal, India, ‘the place where they were young, happy, beloved and welcomed by the people, and it is seen as a fitting place to commemorate their lives.’

Joyce Hastings was born in Norwich and attended Blyth School before training to be a nurse. When she was 14, she met the slightly younger John Hastings at Calvert Street Methodist Church, where his father was organist and where she was in the Sunday school. After a seven year engagement and on completion of John’s training, they married. In 1951 they went to India, where their three children were born and where they lived and served for the next twenty years.

3Generate 2023 Youth Assembly in Birmingham. On 20th October the front page reported that it was attended by ‘nearly 1,300 young people aged between four and 23 years old at a weekend of fun, worship, talks and fellowship. The attendance figures, swelled by 400 adults and 220 volunteers, was a record for the annual Methodist event and a 25% increase on last year’ The lengthy report inside the paper makes encouraging reading and hopefully next year another record will be set.

SPROWSTON METHODIST CHURCH website.

In October Broadland District Council presented their ‘Community at Heart Awards’ and the Green at Heart Award was presented to Sprowston Community Garden which is at Sprowston Methodist Church. ‘Set in a quiet corner of Sprowston, this small community garden provides a restful place for residents to sit and relax. The volunteers transformed a barren patch of grass into a lush

and vibrant garden full of herbs and vegetables which acts as a foodbank for local residents. They also host events including bug discovery days, Easter egg hunts and Christmas light trails. This garden is in a corner of our church grounds and is a church project.’ Congratulations to all at Sprowston for this inspiring piece of community outreach.

RADIO NORFOLK.

According to the official body in charge of measuring radio audiences Radio Norfolk has a weekly audience of 150,000 listeners and a 6.6% share as of June 2023, second only to Radio 2 in the county, and there are many who mourn its current down-sizing.

My main tuning-in had been two-fold recently: NCFC match commentaries and Matthew Gudgin’s Sunday Morning programme which had a lot of interesting church and local news, including Chris Skinner’s contribution from High Ash Farm. Sadly, for me, those reporting on the football matches are having little of good to share with us at the moment and Matthew Gudgin’s programme is no more.

A year ago the BBC announced that their local radio stations would have to cut a significant number of programmes under government budgetary constraints, and there would no longer be lunchtime, afternoon, teatime and weekend shows specific to the county, including popular programmes like Treasure Hunt and The Garden Party, many of which had become familiar and welcome friends into people’s homes.

This has now happened and there are some people who will be more lonely because of these changes.

NETWORK NORFOLK

The Norfolk and Norwich Christian community website reported on the Bishop of Norwich’s being in Israel and Gaza in early October and of his great concern for those he met at the Anglican al-Ahli hospital which he visited at about the time the conflict broke out. Two weeks after his visit, an explosion rocked the compound of the Christian-led hospital which resulted in many deaths running into three figures. The hospital which was founded in 1882 is the only cancer hospital in Gaza. and, with no political affiliation, it has served the poorest of the poor, regardless of ethnicity or religion.

Bishop Graham was speaking, listening to and praying with, the very same medical staff who now face a dire situation at the centre of the conflict. The hospital treats more than 45,000 patients each year and medical staff are now working flat out treating the injured of the current conflict. At the time of writing, there were about 5,000 people living and seeking sanctuary around the hospital compound, a place they thought was safer for them.

Bishop Graham said: “As we hold together in our prayers Jews, Muslims and Christians in that region, and long for peace with justice for all, I am appealing for funds to support the urgent work of the al- Ahli hospital, or if it stops functioning, other medical support for the civilians of Gaza.”

Donations are invited to the Bishop of Norwich’s al-Ahli Hospital appeal.
<https://www.dioceseofnorwich.org/news/bishop-of-norwichs-ahli-hospital-appeal/>

THE TIMES in late August reported ‘Britain can no longer be described as a Christian country, three quarters of Church of England priests believe, according to a landmark survey conducted by The Times. The most wide-ranging poll carried out among frontline Anglican clergy, and the first survey of Church of England clerics conducted in almost a decade, has found a strong desire among rank- and-file priests for significant changes in church doctrine on issues such as sex, sexuality, marriage and the role of women to bring it into greater line with public opinion.’



Julian 650

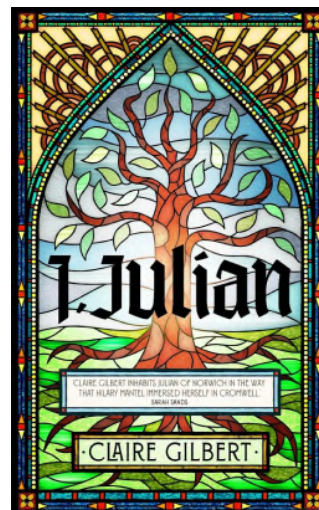


Walk

A walk has been devised through the area of the city most closely associated with Julian. It is about 2.5 miles long starts and finishes at the Julian Centre. The time taken will depend on how much time you spend looking at the places mentioned in the guide. The map and the guide are available to download from the Friends of Julian website or from the Centre.

If the weather is not suitable for walking cold, wet, snow etc you might like to stay in the warm with a book about Julian.

Two books imaging Julian's life are *For thy great pain have mercy on my little pain* by Victoria Mackenzie and *I, Julian* by Claire Gilbert.



I read them in hardback form but both are expected to be available in paperback before long.

Both are very enjoyable and draw on what is known of conditions then to paint believable pictures of Julian's early life and her years as an anchoress.

Of the two I liked *I Julian* most, but that is just a matter of preference. Either would make good Christmas reading— an excuse to escape the turkey

Pauline West
Friend of Julian

News from the churches

BOWTHORPE CHURCH

As a local ecumenical partnership, we sometimes host Quaker Worship on the fifth Sunday evening of the month. Recently the following thought was shared “The things that are in our mind may not always be what is in our soul.”

It was helpful to realise that all the heart-breaking news forever whirling at the back of our minds, plus things closer to home that can scramble our thinking, are not necessarily what is going on in our soul. The time of Quaker silence helped bring some peace.

By way of contrast the Hallowe'en Light Party was an energetic time of lively music, dancing, coloured lights and ‘goody’ bags’ to take home. The bags contained sweet-treats, pencils with a text on them, colouring sheets of Bible stories, and pointed to the Light of Christ that overcomes the darkness. Over one hundred children-with-adults came along to this event which was held mainly outside the church on the patio. As mentioned previously, Wild Church has started on a Sunday afternoon once a month. It has continued in October and November, and we’ll see what December brings.

As a church we have twice been called together this quarter to pray and fast for those facing critical health conditions. One is on the road to recovery; one has died. We are learning how to grieve as a congregation, and how to trust in God.

Sally Simpson



BROOKE, LOOKING FORWARD WITH AN EYE ON THE PAST.

We will be celebrating again that wonderful mystery of the Incarnation as we welcome our preachers during this season of Advent. Our Carol service is on December 17th led by Zing Eagling.

Into the new year our friends from the Parish Church will celebrate with us all that binds us together with the service of Christian Unity.

Our eye on the past will all come together in June 2024 when our Chapel will be celebrating 100 years of witness.

The plan is to have an afternoon service on June 9th which is exactly 100 years to the day since the opening service.

Please keep that date in your diaries, with more information to follow.

Kevin Parfitt.



CHAPEL FIELD ROAD

For the third year running we are supporting the Welcome Rucksack Project, a project of the Norwich Justice and Peace group. Since May 2016 the group has been providing Rucksacks with supportive contents for Asylum Seekers, Refugee Families and single females on arrival in Norwich. There are 44 rented accommodations in Norwich, 24 of which are for families, and one hotel housing families. The Project has provided over 600 rucksacks. So far this year they have given out 79 complete rucksacks, 50 for adults and 29 for children. A further 13 complete rucksacks are ready when needed. The rucksacks contain toiletries, educational supplies for children, baby gowns and vests with poppers for infants, eating utensils for toddlers, activities and games and other things which are needed.

Lists of suitable items for inclusion are provided in church. Monetary gifts buy the rucksacks and other essential supplies. Contributions to fill the rucksacks from the congregation will be brought to our Gift Service on Sunday, 10th December and dedicated to the project

Pauline Mann



HETHERSETT

The church re-opened its doors after the pandemic with a few new initiatives.

We started a Coffee Stop (not shop) on a Wednesday morning to enable people to come into the building and enjoy a cup of coffee and a chat. It's currently attracting about 20 to 30 people each Wednesday and we have gained a few new church members too. Under the tutorship of Tina the Art group continues to meet weekly with lots of lovely art work being done. Men's Mardle continues to meet monthly on a Wednesday and lots of chat happens during the session, guided by William.



We have services projected onto a big screen and this is appreciated by the congregation. Our services are varied and we sometimes have café church where we can be a little less formal in worship organization and welcome some of the uniformed organizations and their families. Our music is provided by four enthusiastic pianists and a variety of other instruments. Leonie continues to lead the Singing Fellowship, which was formed over 25 years ago, visiting several residential homes. Regular rehearsals result in Music and tea afternoons in church and singing at Hethersett Hall.

Hethersett Methodist Church is alive and well, the doors are open and you will always find a warm welcome if you come to visit.

Liz Reed-Beasley

ST PETER'S JESSOPP ROAD

As many of you know we have been holding a Cafe Church style service on the first Sunday of the month which has proved very popular. So much so we decided to increase this type of service to twice a month on the 2nd and 4th Sundays, with a Communion service on the 3rd Sunday.

On Wednesdays we hold a Coffee morning Drop In with a very regular clientele, many of who stop to the monthly meal followed by a discussion which is usually led by Revd Matthew. As this is popular we have decided to extend this during Advent to include a weekly meal and a Bible Study. This will be based

on the Lectionary readings for the coming Sunday. After much 'toing' and 'froing' the new LEP Agreement has finally been signed by all parties with a copy for each party.



Collections for the various disasters which seem to have beset this world recently have been held with the sale of apple pies and apple and blackberry crumbles raising £100. We did not forget the MacMillan appeal either raising a total of £230.30 with a cake bake and sale.

Whilst the pews are very comfortable the Church as a whole has decided to replace the pews with chairs to provide greater flexibility within the Sanctuary. The type of chairs has been decided as well as the colour. Taking into account the various requirements of the congregation, half of the chairs will have arms for those who need a little lift in rising. We look forward to their delivery.

Jenny Poltock

ROSEBERY ROAD

At the time of writing preparations are underway for our Cribs and Trees festival which is open on the 2nd, 3rd, 8th, 9th and 10th December, finishing with a Christingle Service on the 10th at 4pm which will be attended by the Lord Mayor whose chosen charity we are supporting this year.. We hope to see lots of our Circuit Friends during the 5 days we are open – even if you have been before, new items are added each year so do come and spot the ones you haven't seen on previous visits

We will also have a Candlelit Carol Service at 6.30pm on the 17th and a 10.30 service on Christmas Day.

In the new year we can look forward to our church party on the 10th February 3 – 6pm.

Joy Southam.



Christmas Cribbs and Trees

at Rosebery Road Methodist Church
Norwich NR3 3AB



A Festive Display



**Donations for this year's Civic Charity -
Norfolk Community Foundation**

December 2nd, 3rd, 8th, 9th, & 10th

10.30 am - 4.00 pm, Sundays from 12 noon

Christingle Service at 4pm on 10th

**Attended by the Lord Mayor of Norwich,
Cllr James Wright**

**Organ recitals by Tim Patient on both
Saturdays from 11 am to 12 noon**

**Model Railway displays by Norhams
in the Hall on both Saturdays**

Carol Singing at 11 am on Friday 8th

**Refreshments, craft and second hand book stalls
each day. Parking in school car park opposite**

Christmas services

Sunday 3rd

16.00 Hethersett United Christingle Service led by Revd Steve Cullis

Sunday 10th

16.00 Rosebery Road Christingle Service led by Joy Southam and Ursula Franklin

18.30 Sprowston United Carol Service at St Georges

Sunday 17th

15.00 Costessey Carols by Candle light

17.30 Hethersett Community Carols

18.30 Hethersett Carol Service led by Revd. Steve Cullis

18.30 Chapel Field Road Candle Lit Carol Service

led by Revd Matthew Olanrewaju

18.30 Rosebery Road Candlelit Carol Service

led by Joy Southam and Ursula Franklin

18.30 Sprowston Carol Service led by Revd Andy Burrows

Sunday 24th Christmas Eve

10.30 Hethersett Section Christmas Communion led by Revd Steve Cullis

16.00 Hethersett Parish Church United Crib Service

18.30 Wymondham Carol Service led by Revd Steve Cullis

23.30 Chapel Field Road Christmas Eve Communion

led by Revd Matthew Olanrewaju

23.30 Sprowston Christmas Eve Communion led by Revd Andy Burrows

Monday 25th Christmas Day

10.00 Wymondham Service led by Revd Steve Cullis

10.30 Chapel Field Road Service led by Revd Matthew Olanrewaju

10.30 Framingham Earl Service led by Kate Daynes

10.30 Hethersett Christmas Day Service led by Revd Mary Cousins

10.30 Rosebery Road Christmas Day Service

10.30 Sprowston Service led by Revd Andy Burrows

10.30 Trinity Thorpe Marriott Service led by Revd Mary Sachikonye

Diary Dates

Thursday 7th December	7.30pm	Circuit Meeting Chapel Field Road
Thursday 14th December	7.30pm	Local Preachers' Meeting Rosebery Road
Monday 4th March	2.15pm	MWiB Committee Chapel Field Road

Ecumenical Chain of Prayer
The 2024 Ecumenical Chain of Prayer will take place on Thursday 18th January from 10.00 am to 4.00 pm at The Friends Meeting House, Upper Goat Lane, Norwich
If you wish to take part, please book one of the 15-minute slots using the online tool 'Sign up Genius'. Full details of how to do this will be circulated via the weekly mailing and placed on the Circuit Website in early November.
Book the date now and don't miss out.