

# Parish Life Magazine

*Parish of Cirencester with  
Watermoor and Chesterton*



**Halleluiah**

**April 2018**

**£1**

# HIKE FOR HOME-START

Join us for a 2 hour circular charity hike on the beautiful Miserden Estate by kind permission of the Wills family. You will walk through picturesque bluebell woodland, down past the lake and along a river valley. The route has some uphill stretches leading to stunning views of the surrounding countryside.

All walkers will be given a map and refreshments afterwards. Dogs (on leads) are welcome.

You might also like to stay for lunch in The Garden Café, which has been converted from one of the lovely old greenhouses in the former kitchen garden.

**9.30AM FOR 10AM START  
WEDNESDAY 2 MAY 2018  
THE GARDEN  
AT MISERDEN, GL6 7JA**

**WALK £15 / WALK & LUNCH £25**

The hike starts and finishes at The Garden at Miserden, [www.miserden.org](http://www.miserden.org), where there is ample parking.

For tickets please visit our website and book online. Lunch places are limited.

**[WWW.HOME-START-COTSWOLDS.ORG.UK](http://WWW.HOME-START-COTSWOLDS.ORG.UK)**

For any further details please contact [office@home-start-cotswolds.org.uk](mailto:office@home-start-cotswolds.org.uk)



**Home  
Start**

Support and friendship  
for families

## Enemy of Apathy?

Over the last few months our parish has been pondering what kind of a parish we are and what kind of a vicar we are looking for. And at the heart of those questions we ask ourselves, what are the core values that are more important to us than all the others.

Similarly, I found myself in a “Rule of Life” workshop recently, where we were encouraged to consider what our core and unchanging values are, and then try to marry that up with how much of our time and energy we give to those values.

As I spent time contemplating, what was essentially my personal mission statement, I came up with five core values, one of which was John 10:10: I believe that our faith should be life-giving, that our time together in church, and our time spent taking Jesus out into the world, should be about joy, and re-creation.

In all of the above, I believe that the better we understand ourselves, and the better we understand what God made us for, the more we play our part in God’s breathtaking coming Kingdom; and I believe that the better we understand our parish, and God’s plan for us, the more joyful we will be in our mission and ministry. In other words, the truth shall set us free, free to enjoy eternal life – the abundant gift of life in all of its fullness that begins now. I have no doubt the future for us will be challenging but, if God is involved, it will also be Joyful!

If, on the other hand, we buy into the, oh so fashionable, cynicism of our generation, if we fail to be passionate about the core values that God places in our hearts, and if we fail to strive together for the coming Kingdom of God, then in our apathy, we can look forward to a bleak, monotone future...

*When Jesus came to Golgotha, they hanged Him on a tree,  
They drove great nails through hands and feet, and made a Calvary;  
They crowned Him with a crown of thorns, red were His wounds and deep,  
For those were crude and cruel days, and human flesh was cheap.*

*When Jesus came to Birmingham, they simply passed Him by.  
They would not hurt a hair of Him, they only let Him die;  
For men had grown more tender, and they would not give Him pain,  
They only just passed down the street, and left Him in the rain.*

*Still Jesus cried, 'Forgive them, for they know not what they do, '  
And still it rained the winter rain that drenched Him through and through;  
The crowds went home and left the streets without a soul to see,  
And Jesus crouched against a wall, and cried for Calvary.*

*G A Studdert-Kennedy*

**Fr. Howard**



### **All change: John 20 1-18**

Whatever we may say to the contrary, I suspect that most of us don't feel comfortable with change: familiarity does not so much breed contempt as content: when we return from holiday we like to find the house as we left it; when we prepare to meet again with a loved one after a long absence we can only remember her as she was and are often disconcerted to find that not only she but we also have changed over the intervening years. As parents, we often find it difficult to adapt to the changes that take place in our children: when they become toddlers we try to cling to their babyhood, then, when they enter those terrible teens, we find it dreadfully difficult to come to terms with their growing maturity. Many of the battles fought in so many households arise out of this failure of parents to keep pace with the change that occurs in their children. And sometimes, alas, they seem to grow out of our love altogether: that is a change no parent can take.

But of all changes surely the most difficult to come to terms with is death. It is a common occurrence in bereavement to talk to an empty chair as if the loved one were still there, to go to the gate and look for him coming home from work at his normal time, to imagine every heavy footstep on the path as his. But what if one day the step were his? How would we react then?

Mary had seen Jesus die: she had stood at the foot of the cross and seen every detail of that awful death: she had heard his cry of triumph: "it is completed". So when she came to the tomb, she came believing that it was all finished. At least, now, he was safe. The pain, the humiliation was over: there she would find her Lord in

peace - beyond harm, beyond danger, preserved in spices; she could bring flowers on his birthday, sit there in the tranquil shade of the garden, alone with her memories, cherishing the man of love too good to die – but, nevertheless, dead. But when she arrived, the body was gone. The huge stone that should have protected him for ever, had been rolled away - the embalming shroud was still there - but there was no Jesus.

She dashed back to tell Peter and another of the disciples. They then too rushed to the tomb and returned confirming the story: but as if she couldn't believe her own eyes or those of the others she was drawn irresistibly back to the tomb again. This time she encountered angels, barely registering who they were, as she pleaded with them to tell her what had happened: "They've taken my Lord away and don't know where they've put him". Then, with anger and bitterness welling up inside her she saw someone in the shade of the trees. Without thinking she coming close to accusing him of stealing the body she blurted out, "Tell me where you've put him then I can go and take his body away." Then no—one would ever separate her from her Lord again.

To her amazement this man called her by name. In an instant she knew who it was. She clutched him round the legs, perhaps not even fully believing the evidence of her eyes and ears that he was alive —determined only never to let him go again. As far as she was concerned - if he was alive he was the same old Jesus come back to life: they would go back to Galilee and live as if nothing had happened. But Jesus told her to let go. "Do not cling to me".

We like to take hold on Christ - to cling to him - to possess him: and in so doing we frequently limit him to our way of thinking, imprison him in our flesh, entomb him in our feelings, confine him to the limits of our experience and our understanding. Like Mary we clasp him round the legs to keep him where we are. There is always an inner conflict between our comfortable preferences and our calling: it is all a question of control. We want to control Christ and his work: we try to restrict his resurrection life to our own limited vision. Like Mary, we would drag him back to the safety of the past and live with him there.

But the risen Jesus breaks out of her grasp: for his journey is not yet over. He had broken through the veil of the flesh and had embarked on a journey that eventually



was to be Mary's journey and ours too. Just as he led the way to the cross so the risen Christ leads out beyond death to the father.

But Jesus did not end his word to Mary with a rebuke: he gave her an order: go and tell: and when she does tell my Lord becomes the Lord. For the first lesson that Mary had to learn was that the risen Jesus was not for her alone. He was not only to be her own personal saviour - for this is another way in which we cling on to him. He is the Saviour of the world.

The glimpses of the risen Christ are always momentary: he does not linger - he would always go further. And when he does linger it is usually to explain mission: go and tell for Jesus lives in the telling; and the church, born of the spirit and living in the spirit, is called to be Christ to the world: this good news is not to be kept bottled up. So what is the message? 'I am going up to my Father and your Father, my God and your God.' Mary wanted to pull Jesus back through death, to keep him human, personal, the old Jesus she felt safe with; but he was en route for glory. Not just for him but for her too, and if for her, for us also. As we sing:

*Soar we now where Christ hath led, Alleluia!*

*Foll'wing our exalted Head, Alleluia!*

*Made like Him, like Him we rise, Alleluia!*

*Ours the cross, the grave, the skies, Alleluia!*

What a message to pass on: death is but a stage on the journey we make in Christ. We have a picture of death in baptism: just as in baptism we rise up out of the waters, born anew in his spirit, so death is but a door we pass through in our journey to the Father, God. Thus that message comes to us fresh again this Easter, passed us through millions of lips it has reached our ears, "I go up to my Father and your Father, my God and your God". It comes to us still hankering after the old times; it comes to us with our narrow perspectives and our wavering faith; it comes to us with our limited expectations of God's salvation. But it comes to us with the same urgent challenge as it came to Mary: for the Jesus who goes to the Father is still the way, and he who is the way is the truth and he who is the truth is life itself. Do not cling to me but go and tell that I am going on. Let us do that and then go forward ourselves in the strength of his spirit.

**Bob Gardiner**



## Holy Week

Under my back garden about six or eight metres down, so I am told, there may have been the Roman baths. Almost the first thing they did when they planted a new city the Romans built a sewage system

and baths. Once they were warm and clean they set about building a Theatre. They got the idea from the ancient Greeks who built theatres all over the Mediterranean world, sometimes big enough to hold several thousand spectators.

Public spectacles, gladiatorial fights, the slaughter of wild animals, dramatic comedies and tragedies provided endless entertainment. Shared emotion, like laughter, was good for public morale. Getting everyone together built a sense of identity and civic pride. But for the ancient Greeks – who first invented staged drama – it was the tragedies which moved the audience most profoundly. Their greatest plays went on being produced for centuries, just as we go on staging *Hamlet*, *Othello*, *Macbeth*, *Julius Caesar* and *King Lear* somewhere every year.

What is it about great tragedy that we find so strangely spellbinding? Almost everyone finds themselves weeping at some point, and the stage is usually littered with corpses in Act V. Many people know these plays by heart. Yet we keep on going back to be heartbroken time and again. Why?

Because they are about us. They tell us “this is *your* life!” They hold up a mirror to our faces and show us our own humanity, this beautiful, tragic, wicked, heroic humanity with which we all struggle. And, in the end, a graveyard full of corpses. No one can come away unchanged from watching *King Lear*. What does it all add up to this tragic, wonderful, wasteful human life?

In Holy Week the Church does exactly the same thing. We re-enact the Passion drama. To get the full impact of it we should read the Gospel narrative each day from Palm Sunday to Easter, and if possible be in church – our theatre - on Maundy Thursday, Good Friday and Easter Eve. Why? Because this drama is *about us*. When Pilate brings the battered and bloodstained prisoner out in front of the baying crowds, he shouts, “Look at him! Here is The Man!” and then sends him off to be crucified. *This* is what it is to be human. The baying crowds, the corrupt Governor, the brutal soldiers and this pathetic figure mockingly robed in imperial purple. This

is us, and our tragic 21<sup>st</sup> Century human world. We pay lip service to Jesus but still let him be crucified.

But is this a tragedy? Yes, obviously, that's why we are so spellbound, as we re-enact it year after year. But it's a tragedy with a difference, because the main actor in the drama, the lead role, is taken by God himself. He walks open eyed into our deaths and the pit of our Hells.

What happens next is not a “happy ending”. In the 18<sup>th</sup> Century producers of *King Lear* couldn't bear its bleak ending, so rewrote Shakespeare's text to let Cordelia and her father be happily reunited, like a fairy story ending. That's not what happens in Holy Week. Jesus really dies. The Resurrection is not a way of undoing Calvary. There are no roads round Calvary and no going back to undo it. St John insists the Cross is the moment and *means* of transformation, It is the gateway. The Crucifixion *creates* the Resurrection. Calvary is the Glory of God.

It also gives us a clue to the meaning of all other tragedies. All our dramatic tragedies present us with our struggle, the struggle of darkness with light. It looks as if the darkness always wins. But we want to cling onto the desperate hope that there really is nobility and love and light somewhere, even if it is always extinguished in our tragic dramas. Death does have the last word. Left to ourselves that is the bleak truth of all human life.

Jesus takes that tragically forlorn hope and transforms it for all future time and. As John writes, “The light shines in the darkness and the darkness cannot quench it”. The history of the Christian church, for all its black episodes, is crowded with millions of lives of men and women who have put their hands into the hand of the Risen Christ, and walked with him courageously through all our human Calvaries all our tragedies - into the light of Easter. That is our hope and our Easter faith. For now the dark is light enough for us.

May we all at the last awake to that New Morning.

**HGD**



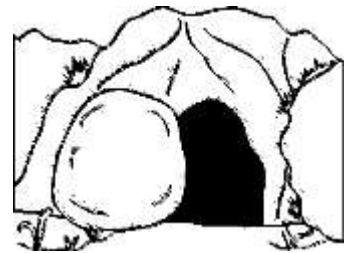


## Easter



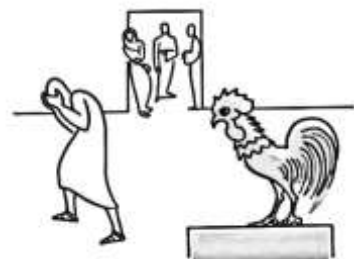
From joyous shouts of `Hosanna`,  
And waving palms,  
To cries of `Crucify`,  
After betrayal for blood money-  
Thirty pieces of silver Judas took  
For the life of the Son of God-  
And twice-sworn denial  
from the disciple, Peter,  
That he knew not this Jesus,  
With whom he had spent three years  
In daily contact.  
After agony in Gethemane,  
Beseeching his Father  
That he does not have to tread this path  
To fulfil his Father`s will,  
He hangs in agony, nailed to a cross.  
Finally with a cry of dereliction,  
“My God, my God, why have you forsaken me?”  
The Son of God dies  
For the sins of the whole world.

He is laid in a rock-hewn tomb  
Belonging to Joseph of Arimathea,  
A great stone rolled over the entrance.  
Three days later, the women come to anoint his body,  
The stone is rolled away, the tomb is empty,  
And a man in white tells them  
“He is risen”  
It is the truth, death could not hold the Lord of life.  
Shout it to the world,  
“Jesus Christ is risen today, Alleluia”



T.M.D.

## For Pete's Sake



I've been and gone and blown it,  
I have, I've really blown it,  
He said I would, didn't think I could,  
But I have, I've blown it.

All brave I was, proud I was,  
I said, "I'll not let you down,"  
"I'm your man, by you I'll stand,"  
But I didn't, I blew it.

It was all going so smoothly,  
'Till someone said, "Oi! you're one of his,"  
I said, "You what? no I'm not!"  
And then I thought, 'You've blown it.'

Then things got worse, not better,  
This bloke said, "I saw you there!"  
I said "Sorry mate, but it's your mistake."  
Then a voice said, 'You've blown it.'

Just getting warm by the fire  
When a girl said, "I know that face"  
I swore and shouted, "Let it go!"  
Then I heard this cockerel crow,  
And a friend's look said, "You've blown it!"

Then it all came back to me  
With sudden harsh reality,  
I screamed and wept and cried, "You fool!"  
And banged my fists against the wall  
And yelled, "Pete, you've blown it!"

But unseen by me in the eyes of that friend,  
The look also said, "it's not the end  
'cause Peter I have prayed for you,  
And one day you will come through,  
Even though now you think you've blown it."

And on a day I could not then see,  
This friend said, "Pete, do you love me?"  
Three times he asked, thrice I replied,  
"You know I do!" from the heart I cried,  
He said "That's good, walk by my side,  
And help others who think they've blown it."

John Mockett



## MOTHERS' UNION LETTER



Dear Fellow Members

At a meeting of the Mothers' Union Worldwide Council in February, our WW President Lynne Tembey signed the New Constitution passed by the WW Council members, it was a moving moment for all present. Members had deliberated on the proposed changes for many months. What will not change is that, as from its beginnings in 1876, the Mothers' Union will remain a members led movement. Following the WW Council Meeting representatives from all the Dioceses met for three days to tease out the implications of the changes that will now follow. Those representatives are tasked with sharing those discussions with members in their Dioceses. Such a meeting will take place in our Diocese on Saturday April 14<sup>th</sup> at BADGEWORTH VILLAGE HALL 9.30am for a 10 o'clock start. The process follows MULO. That is Mothers' Union LISTENING OBSERVATION and ACTING. Hopefully Cirencester MU will be represented at the meeting.

Members of our MU Branch have for many months, been generously donating toiletries for "The Family Haven" since it began in 1988. On March 14<sup>th</sup> five of us delivered several boxes of your donations. They were greatly welcomed and very much appreciated. Those gifts demonstrate our practical concern for all families. We spent well over an hour being shown around the Family Haven, learning so much about the important work being done there to support families. As you may know MU in our Diocese, through the AFIA project, sends these needy families



## Other Dates for April

### Weekdays:

09:00 : Morning Prayer [The Parish Church]

16:00 : Evening Prayer [The Parish Church]



### Sunday, 1 April

**06:00 : Lighting of the New Fire, Vigil of Readings and First Mass of Easter [The Parish Church]**

**07:00 : Easter Morning Brekkie [The Parish Centre]**

**08:00 : Easter Festival Holy Communion [The Parish Church & Holy Trinity]**

**10:00 : Easter Festival Eucharist with baptism [The Parish Church]**

**10:00 : Easter Day All Age Eucharist with baptism [Holy Trinity, Watermoor]**

**10:30 : Easter Day Eucharist [St Lawrence]**

**16:30 : Organ Recital [The Parish Church]**

**18:00 : Easter Festival Evensong [The Parish Church]**

### Tuesday, 3 April

11:00 : Guided Tour [The Parish Church]

14:30 : Guided Tour [The Parish Church]

16:00 : Evening Prayer [The Parish Church]

18:30 : Bell Ringing practice [The Parish Church]

### Wednesday, 4 April

09:00 : Quinquennial inspection [St Lawrence, Chesterton]

09:00 : Drop in [St Lawrence, Chesterton]

10:30 : Holy Communion [St Lawrence, Chesterton]

11:00 : Guided Tour [The Parish Church]

14:00 : Mothers' Union [Watermoor Church Hall]

19:00 : Eucharist [Holy Trinity, Watermoor]

### Thursday, 5 April

11:00 : Guided Tour [The Parish Church]

14:00 : Funeral - Patricia Sherborne [Holy Trinity, Watermoor]

### Friday, 6 April

11:00 : Guided Tour [The Parish Church]

13:30 : Cirencester Handbell Ringers [Watermoor Church Hall]

14:30 : Guided Tour [The Parish Church]

### Monday, 9 April

12:30 : Lady Day Service [Holy Trinity, Watermoor]



12:30 : Mothers' Union [Watermoor Church Hall]

14:00 : Self-Guided Tour - Ace Cultural Tours [The Parish Church]

### **Tuesday, 10 April**

09:00 : Servicing of Church Boilers/Heating System [The Parish Church]

11:00 : Guided Tour [The Parish Church]

18:30 : Bell Ringing practice [Holy Trinity, Watermoor]

### **Wednesday, 11 April**

09:00 : Drop in [St Lawrence, Chesterton]

11:00 : Guided Tour [The Parish Church]

14:00 : Chesterton Snr Citizens [St Lawrence, Chesterton]

14:30 : Guided Tour [The Parish Church]

19:00 : Eucharist [Holy Trinity, Watermoor]

### **Thursday, 12 April**

11:00 : Guided Tour [The Parish Church]

19:30 : Parish Choir Practice [The Parish Church]

### **Friday, 13 April**

11:00 : Guided Tour [The Parish Church]

13:30 : Cirencester Handbell Ringers [Watermoor Church Hall]

14:30 : Guided Tour [The Parish Church]

16:00 : Evening Prayer [The Parish Church]

### **Saturday, 14 April**

10:30 : Race For Life Cirencester Jumble Sale [Watermoor Church Hall]

11:00 : Guided Tour [The Parish Church]

13:30 : Wedding - Hudson/Bows [The Parish Church]

### **Monday, 16 April**

19:30 : Bell Ringing Quarter Peal [The Parish Church]

### **Tuesday, 17 April**

11:00 : Guided Tour [The Parish Church]

14:30 : Guided Tour [The Parish Church]

18:00 : Prayer meeting [The Town Hall]

### **Wednesday, 18 April**

09:00 : Drop in [St Lawrence, Chesterton]

14:30 : Guided Tour [The Parish Church]

19:00 : Eucharist [Holy Trinity, Watermoor]

19:45 : Cirencester String orchestra [Watermoor Church Hall]

### **Thursday, 19 April**

11:00 : Guided Tour [The Parish Church]

14:00 : Little Angels [The Parish Church]

18:00 : Sing it [The Town Hall]

19:30 : Parish Choir Practice [The Parish Church]

### **Friday, 20 April**

10:00 : Mother's Union Coffee [The Parish Church]

11:00 : Guided Tour [The Parish Church]

12:00 : Reserved for vicar interviews & lunch [The Parish Centre]

13:30 : Cirencester Handbell Ringers [Watermoor Church Hall]

14:30 : Guided Tour [The Parish Church]

### **Saturday, 21 April**

11:00 : Guided Tour [The Parish Church]

### **Sunday, 22 April**

**10:00 – 11:15: Combined Parish Eucharist**

**11:30 - 12:00 : Vestry Meeting (APCM) [The Parish Church]**

**12:00 - 13:30 : Annual Parochial Church Meeting [The Parish Church]**

### **Monday, 23 April**

11:30 : Visiting Bell Ringers from Welshpool [Holy Trinity, Watermoor]

### **Tuesday, 24 April**

11:00 : Guided Tour [The Parish Church]

### **Wednesday, 25 April**

09:00 : Drop in [St Lawrence, Chesterton]

14:30 : Guided Tour [The Parish Church]

19:00 : Eucharist [Holy Trinity, Watermoor]

### **Thursday, 26 April**

11:00 : Guided Tour [The Parish Church]

14:00 : Little Angels [The Parish Church]

18:00 : Sing it [The Town Hall]

19:30 : Parish Choir Practice [The Parish Church]

### **Friday, 27 April**

13:30 : Cirencester Handbell Ringers [Watermoor Church Hall]

14:30 : Guided Tour [The Parish Church]



**CITIZENS ADVICE**  
**COTSWOLD**  
**FREE, CONFIDENTIAL,**  
**IMPARTIAL AND**  
**INDEPENDENT ADVICE**

Money Worries – Claiming Benefits – Disputes at Work

Housing – Divorce and Separation – Complaints about Shops and Services-  
Other Services

**Make A Difference with Cotswold Citizens Advice**

Local charity, Citizens Advice Stroud & Cotswold Districts is calling for new recruits to join its reception team in Cirencester to help make a difference in their local community.

Last year the local charity which relies on volunteers helped over 2,300 Cotswold households resolve over 6,000 problems. The most common enquiries are about money, benefits and tax credits, housing, relationship breakdown and employment.

Chief Officer, Sally Pickering said: ‘Our advice service in the Cotswolds simply couldn’t function without the time and dedication of our volunteers. Our volunteers are our most valuable asset, and they get a lot out of working with us too. The receptionists are a vital part of making our team work and if you are think you might want to move on into an advising role, this role is also a very good starting point within our team.

Volunteer receptionists in Cirencester need to be able to spare 5 hours a week.

If you would like more information about volunteering for our team, contact Mandy by email [mandy.lafford@ca-scd.org.uk](mailto:mandy.lafford@ca-scd.org.uk)



## **The Story of the Jews 1492 - 1900**

**by Simon Schama**

At last, the second volume of this magnificent piece of work is now available in bookshops, with the sub title BELONGING. I assumed that it would cover the period from 1492 up to the present day, but no, it ends at the year 1900, which is wonderful news, as it suggests a further book in the future to bring us up to date.

The period covered starts, as the first volume ended, with the Spanish inquisition, detailing the various countries in which the diaspora ended, from France in the west, to Turkey in the east. These were the Sephardim, who were often rich, and had been highly born. They now had to mix with the Germanic Jews (Ashkenazim) who were usually poor traders. Not surprisingly this caused tensions between them.

Amsterdam was considered to be one of the safest and most pleasant places to settle, and some of the Jews relaxed the Sabbath rules. Schama calls this a synagogue car park kind of Judaism. The joke being based on the curtailment of all work (including driving) during the Sabbath, so if anyone drove (which God forbid) the car was parked some distance away. This is an example of the writer's typically Jewish sense of humour which permeates this work.

Of course, acceptance of the Jews varied considerably from country to country and town to town. So many Jews emigrated to the New World, where initially they carried on the old occupations

- tailoring, trading, usury- and soon established themselves after Jefferson's presidency, even winning public offices. However, the more they progressed the greater the reaction from nationalist bigots. Once again, Jews were subject to oppression.

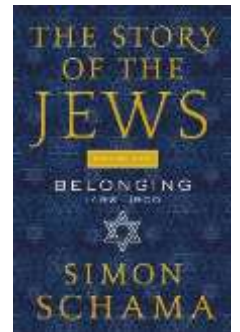
Meanwhile in Europe, Russian pogroms had caused the emigration of over 2,000,000 Jews, many to Poland and Germany. Anti-Semitism had shown its face many years before, but it raised its ugly head again and spread its venom throughout Europe. Anti-Semitic politicians were elected to the Austrian

turned into a “Chez d’oeuvre” which will stand for generations as the epitome of historical writing and will entertain, instruct and amuse with Schama’s skill, humour, storytelling and hundreds of beautiful vignettes.

Schama calls his book ‘The Story of the Jews’ because it is more than historical, introducing a wide range of biographies, anecdotes and witty descriptions. The research needed for such a work is awe-inspiring; the result is brilliant.

I read it too quickly. I shall need to savour it again.

**Roy Archer**



Cirencester with Tetbury & Fairford Foodbank is looking for new volunteer trustees to join our Board. We are a local independent charity but operate under the auspices of the Trussell Trust, a charity founded on Christian principles which works with people of all faiths and none. If this opportunity appeals to you, please contact Dr. Mandy Fry phone 07968 104 619 or email [mandyfry@doctors.org.uk](mailto:mandyfry@doctors.org.uk) to discuss what is involved as soon as possible.

**CIRENCESTER FOODBANK**





Christianity isn't first and foremost a set of beliefs; nor is it a list of moral instructions. Christianity is a living encounter with Jesus.

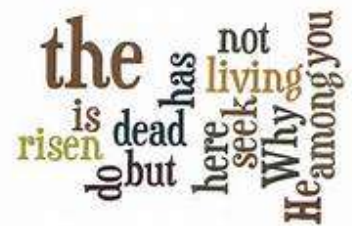
What we know about Jesus comes mainly from the gospels and letters in the New Testament. They were written to answer the question: Why is Jesus important? They show why people were attracted to Jesus, why he faced opposition, how he died, and what happened afterwards. And they show what these things mean.

Jesus of Nazareth lived about two thousand years ago in Palestine, an area then occupied by the Romans. He was steeped in the faith, scriptures and culture of his people, the Jews.

Jesus' ministry included teaching, preaching and healing. In God's name Jesus invited people to acknowledge how seriously they had become separated from God. He stressed God's love for all who repented. He showed respect to the despised and the marginalized. He spoke about living in God's rule of justice, truth and hope, the 'Kingdom of God'.

The gospels show Jesus being gentle, but they also show him being forceful, critical and angry. He spoke against those who failed to see God's good news for what it was. Inevitably there was bitter conflict. His enemies had him executed on a cross – the usual and shameful method for a common criminal.

But Jesus' tomb was discovered empty on the first Easter Day. He appeared – not resuscitated, not a ghost, but resurrected – to Mary Magdalene and to his disciples. He was alive in his body, but alive in a new way. When he had shown himself to his disciples a number of times, he parted from them.

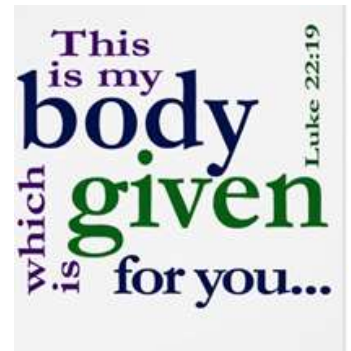


From soon after Jesus' resurrection, his followers realized that it wasn't enough simply to describe Jesus as a good and holy man. They believed that while Jesus was really human, God was completely present in him. Christians say that Jesus is divine, truly 'God the Son'. The title 'Messiah' or 'the Christ', meaning the anointed one, was the title that people had expected to give to a great political leader, in Jesus they took on a new dimension because he was understood as more than a historical figure – he was the world's Saviour who made it possible for

anyone to be saved from guilt and sin, and who had rescued creation from its destructive separation from God.

The classic Christian belief is that, at the end of time, Jesus will appear again. Meanwhile, Christians don't think of him as being absent from us. We believe that he is present, through the Holy Spirit, through the life of his Church, and as we pray and meet him in Scripture.

And we believe he is present in the Eucharist (Holy Communion, the Mass) as we recall the events of the night before he died. That evening, Jesus shared a meal with his friends. He spoke of bread as his broken body, and wine as his blood, because having given these, that is, himself, on the cross (as he was soon to do), he would ever after give himself to his followers in the bread and wine of Holy Communion, so that joined to him they might be joined to God.



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*Gospel Imprint*



Home-Start Cotswolds is a local charity that supports families with young children through volunteer home visiting. We would really appreciate it if you could put an item in your next publication along the following lines:

**Hike for Home-Start Cotswolds. Wednesday 2nd May - 9.30am**

**Join a 2 hour circular charity walk through Miserden Estate by kind permission of the Wills family.**

**£15 walk & refreshments or £25 for walk & lunch at The Garden Cafe.**

**Free parking, dogs on leads welcome.**

**Tickets and further info :** [www.home-start-cotswolds.org.uk](http://www.home-start-cotswolds.org.uk)

*Home-Start Cotswolds is a local charity which recruits and trains volunteers to provide regular support, friendship and practical help for parents with young children at home.*

## Body Sense Somatic Classes



**My name is Lynne Curtis-King, I am a qualified Qi Gong (a form of Tai Chi) and Hanna Somatic Movement Teacher. I run regular, powerful and effective movement exercise classes in Cirencester, South Cerney and North Cerney.**



**Qi Gong is a form of Tai Chi and these classes will be offering slow, powerful, easy movements aimed at lowering high blood pressure, reducing anxiety, aiding relaxation and generally helping the body to come back into balance.**

**I am also qualified in Hanna Somatic Bodywork which comprises specific movements, done on the floor, to facilitate the release of chronic pain patterns, particularly in the spine, hips and shoulders. Hanna Somatics is designed to re-educate the brain, not just the body, to release joint and muscle pain often associated with old injuries and ageing.**

**Both classes aim at aiding the body to keep more flexible as we age and reducing stress generally in both mind and body . Classes are easy and fun to do and suitable for all ages.**

### CLASS TIMETABLE

**Tuesdays: 10-15 -11.15 am Qi Gong, North Cerney Village Hall**

**Thursday: 10.15—11.15 Hanna Somatic Class and 7.15—8.15 Combined Qi Gong with Hanna Somatics held at the Watermoor Hall,**

**Cirencester. Please bring a mat**

**Fridays: 10.30 - 11.30 am Hanna Somatics, bring a mat, followed by a separate Qi Gong Class 11.30 to 12.30 at the United Church Hall South Cerney.**

**Prices: £8.50 per session or £45 for six weeks.**

**Contact Lynne: 07832168485/01285 869488**

**email: [lynnecurtis\\_king@hotmail.com](mailto:lynnecurtis_king@hotmail.com) Website. [lynnecurtisking.com](http://lynnecurtisking.com)**

## **Parish of Cirencester with Watermoor and St Lawrence (Chesterton)**

### **Useful contacts:**

**Mrs Katie Bannister (Parish Administrator)**

**Mrs Bron Dale and Mrs Sarah Marshall (Parish Administration Assistants)**

The Parish Office, Parish Centre, Gosditch Street, Cirencester,  
GL7 2AG 01285 659317

Email: enquiries@cirenparish.co.uk

Website: www.cirenparish.co.uk

**Vicar of Cirencester**

(Vacancy)

**Revd Howard Gilbert (Associate Vicar and Area Dean)**

father.howard@gmail.com

**Revd Katie Richardson**

revkatie@cirenparish.co.uk

**Revd Julian Wilson**

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**Mr Simon Smith (Churchwarden Parish Church)**

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**Dr Anthony Hammond (Director of Music)**

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**Mr. Howard Gray (PCC Secretary)**

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**Parish Magazine articles (submitted by 16<sup>th</sup> day of previous month)**

cirparmag4@gmail.com

For other officers please see the website's 'who's who'



## Are You Interested in Joining the Servers' Team at Cirencester Parish Church ?

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We are always interested in welcoming new Servers who, as a part of our Serving Team, help support the clergy and congregation with the smooth running of services.

*No experience is necessary as all new Servers will receive training for what they will do before, during and after the services.*

*We operate a rota system so that everyone has the opportunity to Serve about once or twice each month, as well as at main Festivals, with a refreshing variety of activities for all.*

*The Serving Team includes male and female servers of all age ranges and this helps with continuing the Serving tradition at the Parish Church.*

If you are interested in finding out more, perhaps trying it out with no further obligation, or wish to join as a regular Server, please contact Head Server and Sacristan Daniel Bristow (01452 534829) to arrange a convenient time for you to come along and see how we do things and how you might wish to contribute - you will be warmly welcomed.





# CHURCH SHOP



**Open Monday to Saturday 10 to 4**

Why not take a look at our Parish Church Shop, there's more than you expect!

**Books    Gifts    Souvenirs    Diaries    Maps    Icons**  
**CDs    Cards    Bibles    Calendar    Pictures    Prayer Books**



Website: <http://cirenparish.co.uk>

Facebook: <https://www.facebook.com/churchshop>

Telephone:  
**01285 659317**