

# St. Mary the Virgin & All Souls Church Bulwell

A down to earth Christian Community seeking serving and  
worshipping God by sharing the love of Jesus

## THE CHURCH ON THE HILL

September 2025 Vol 155 No 9





# CHURCH SERVICES & GROUPS

## THURSDAY

### Midweek Mass

9.30am – 10.00am (Said. First Thurs of the month follows the Book of Common Prayer.  
Last Thursday of the month Walsingham Mass)

### Care Home Service

11.00am – 11.30am at one of the local Care Homes.

**Bible Study** 2pm in Upper Hall

## SATURDAY

### Church Open for Prayer

11am – 12.30pm Beginning with the Rosary every second Saturday of the month.

### Muddy Church

11.30am Third Saturday of the month during term time.

## SUNDAY – SERVICES

10am – 11am First Sunday of the Month – Family Service (and Baptisms)

10am – 11am Second Sunday of the month - Parish Mass (sung) with Whiz Kids Sunday  
School during Mass

10am – 11am Third Sunday of the Month – Family Service (led by our Whiz Kids Sunday  
School)

10am – 11am Fourth Sunday of the month - Parish Mass (sung) with Whiz Kids Sunday  
School during Mass

10am – 11am Fifth Sunday of the Month – Healing Service (with Anointing)  
with Whiz Kids Sunday School during the service

## BELLRINGING

Sunday Service Ringing 9.30am – 10am. Practice Evening (Weds) 7.30pm – 9.00pm  
(all ages from 11 years, under 18s must be accompanied by an adult)

Tel: Michael Varney 07858653002 for more information.

**SERVERS & EUCHARISTIC MINISTERS** Please contact the Vicar

## CHURCH CHOIR

(Ages 11 and upwards) Practice Evening (Alternate Fridays ) 6.30pm  
Please contact the Organist.

## *Your Vicar writes...*



I like ghost stories with a bit of humour, like this one. A man was walking through a cemetery on a black, rainy night when he fell into an open grave. He couldn't get out. Then another man making his way through the cemetery fell into the same open grave. Over and over, he tried to climb out, but kept slipping back. Then he felt a hand grasp his shoulder behind him and a voice said, "You can't get out of here." But he did!

The encounter with the possessed man is the eeriest episode in the life of Jesus (Luke 8: 26-39). It was the middle of the night, after Jesus had silenced the wind and calmed the waves. As the boat was approaching the other shore a piercing howl rang out in the thick darkness, terrifying to hear!

A possessed man, who was always crying out and cutting himself with stones, lived among the tombs, those caves in the rugged limestone cliffs where the dead were buried and evil spirits roamed about. No shackles or chains could hold him. When the screaming man caught sight of Jesus, he ran towards him. Was he running to attack Jesus the way he had subdued all others?

Jesus waited for him. But instead of attacking, the possessed man fell prostrate, cowering in fear and crying out in a loud voice, "Why are you messing with me, Jesus, Son of the Most High God?" When Jesus asked his name, he replied, "Legion, for there are many of us." The demons pleaded with Jesus, "Send us into the pigs." Jesus let them go, and the herd of about two thousand pigs rushed into the sea and were drowned.

Not even the power of thousands of demons can match the absolute sovereignty of Jesus, the Son of God. That's why I can enjoy scary ghost stories.

But there is another consoling reality in this contest between Jesus and the demons. Jesus once said to his disciples, "You are worth more than many sparrows". So now we know that each of us is worth even more than thousands of pigs!

The good Lord bless you and keep you safe this month.

*Fr Andrew*

# *Additional Dates in September for your diaries*

Mon 1st Fr Andrew on National Deliverance Advisors Course until Wed 3rd

Mon 8th 11am Growing Disciples Plan Meeting (Fr A Jubilee House)

Wed 10th 9am Welcome Back Collective Worship Bulwell St Mary's Primary School (Fr A)

3pm Welcome Back Assembly Cantrell Primary School (Fr A)

3.30pm. Staff Meditation/Reflection St. Mary's Primary School (Fr A)

Thur 11th 2pm Chaplaincy at St. Andrews, Winslow (JB)

Mon 15th 7.30pm. Parochial Church Council Meeting (West Room)

7.30pm Quarter Peal (Tower)

Tue 16th 10am Panel Meeting St Mary's Primary School (Fr A)

6pm. Wedding Rehearsal in Church (Fr A)

Wed 17th 9am Collective Worship St Mary's Primary School (Fr A)

12noon Clergy Chapter (Venue TBC)

Thur 18th 11am. Holy Communion Fairway View Care Home (JB)

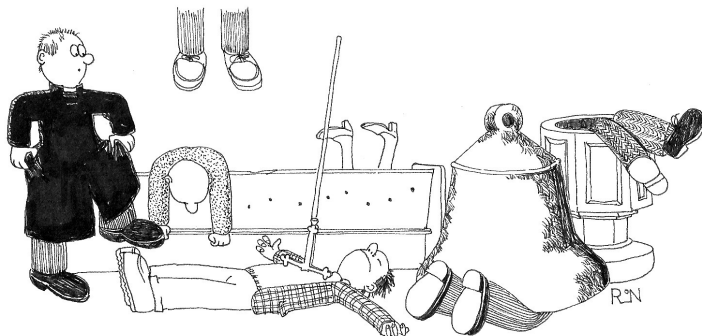
Sat 20th 2pm. Wedding of Sarah Matthews and Gabriel West (in Church)

Wed 24th 9am. Collective Worship St Mary's Primary School (Fr A)

Thur 25th 10.15am Spiritual Direction (Fr A Rectory)

11am Holy Communion at Hall Park Care Home (JB)

Sat 27th 10am Peal (Tower)



*It was a normal Sunday Morning in Midsomer Parish Church*





## *September reflection with Rev Bob*

As sit at my desk on a very warm August evening as we look forward to the beginning of shorter days and the changes as autumn appears and enters one of my favourite times of the year with the trees turning into wonderful colours and that hint of cold in the mornings and maybe fog and frost.

The seasons change as if part of our seasons and we sometimes are so busy or glued to our mobiles to see the wonder of nature and creation. Also, it is a time for schools to start after the summer break with new classes and the move to secondary or the start of school for the first time and later going to university for the first time.

In all this God is changeless and we at St. Marys are looking at Celtic Christianity and something I have been involved in for a long time combining community and environment and the world we live in, some think it is new but it is not, based on the Celtic saints like Patrick, Hilda, Cuthbert they learned community to adapt and change with the seasons but also as society changed, growing in knowledge and understanding.

Today change is often enforced by those in authority both secular and church and very often not considering community or environment but money or anything else they think they can do, for us we need to be mindful of God, s creation around us. So, take in the Autumn air surround yourself with nature look for those unspoken times of God, s creation around you and the intricate world we live in and our own small part of it.

Be thou my vision, O Lord of my heart; Naught be all else to me save that thou art. Thou my best thought, by day and by night, Waking or sleeping, thy presence my light.



# ORGANIST NEEDED

**CHOIR @ ST MARY'S AND ALL SOULS  
BULWELL, NOTTINGHAM NG6 9AD**

## **SUITABLE FOR :**

- University / College Students
- Experienced Organists

## **WHO WE ARE:**

- An inclusive and growing choir  
(+225% in the past 2.5 years)
- A group of 10+ singers with mixed abilities

## **WHAT WE DO:**

- 2 rehearsals weekly - 1 on Friday evening and  
1 on Sunday morning
- Hymns, both ANCIENT & MODERN, and Anthems

## **WHAT WE OFFER:**

- A honorarium at RSCM rates
- A supportive choir
- A vicar and congregation that embrace organ and choral traditions
- A well-maintained instrument for practices / lessons

## **WHO WE NEED:**

- A passionate, forward-thinking organist with good organisation skills
- An enthusiastic individual who is willing to promote the organ and choral traditions in the local community



# INTERESTED??

Please contact our Vicar, Fr Andrew, via:

**[a.j.fisher@outlook.com](mailto:a.j.fisher@outlook.com) / 0115 975 5358**





## *Rev Peter Discusses the Questions Jesus Asked - No 18*

This month we consider the question:

**“You brood of vipers, how can you who are evil say anything good?” (Matthew 12:34)**

There are two things that strike me about this question. The first is that it appears very rude. Put it this way, I have never heard a question like this being voiced from the pulpit at St Mary's,

Bulwell. If it was, then I am not sure how well it would go down with the congregation. Most of us come along to church, away from the challenges of life, for a bit of encouragement. We don't expect to be harangued and compared to a load of snakes!

Jesus did not make a habit of using language like this, but occasionally he obviously felt it was necessary to get his point across. He was particularly critical of hypocrites – those were keen to tell everyone else what to do but didn't live a particularly good life themselves.

There may be times when we, too, have to call to account those who 'talk the talk, but don't walk the walk'. Although we have to be cautious because Jesus also said, 'With the same judgment you pronounce, you will be judged' (Matthew 7:2).

The second thing that strikes me about the question is the message it contains. It is not just what we say which is important, but what sort of people we are. Jesus expanded upon that, talking about how the fruit from a good tree is good, whilst the fruit from a bad tree is bad. His words are now a recognised phrase in conversation, 'By their fruits you will know them'. I tried to go against this once by hanging some bananas on a tree at the bottom of our garden and trying to convince our young sons that we had a banana tree. They were not taken in. In the same way people will eventually see through something which is just a show and does not come from the heart.

When I was growing up, I was told to say 'Thank you' when people gave me presents. When I remembered, I am sure my parents felt proud to have such a polite child, too often I just forgot. Now I am older I realise it is more important for words of thanks to come from a genuine sense of gratitude for the many blessings I continue to experience in life. The question 'How can you who are evil say anything good?' reminds us that our words should and usually do, reflect our inner selves.



**A number of St Mary's congregation meet for prayer in church 10am on the second Saturday of each month and meditate on the Mysteries of the Rosary.**

Legend links the origin of the Rosary with St Dominic. The Dominicans certainly encouraged its use. Historically, its use grew with the desire of the laity to have 150 prayers to link them with the 150 Psalms used in monastic prayer. There was a long and intricate evolution which ended in the sixteenth century with Rosary as we know it now.



**The sequence of prayers using the Rosary is as follows:**

+In the name of the Father, and of the Son, and of the Holy Spirit  
On the Crucifix - 'The Apostles' Creed  
On the first bead - 'The Our Father'  
The each of the next three beads - 'Hail Mary'  
On the chain - 'Glory be to the Father'  
Then for each of the Five Mysteries  
Single bead - 'The Our Father'  
Next 10 beads - 'Hail Mary'  
On the chain - 'Glory be'

At the conclusion of the Mysteries the Salve Regina (Hail, Holy Queen) is said on the medal.

**The Five Joyful Mysteries**

Annunciation S. Luke ch1 vv26-38  
Visitation S. Luke ch1 vv39-56  
Nativity S. Luke ch2 vv1-9  
Presentation S. Luke ch2 vv22-39  
Finding in the Temple S. Luke ch2 vv41-51

**The Five Sorrowful Mysteries**

Agony in the Garden S. Luke ch22 vv39-46  
Scourging at the Pillar S. Matthew ch27 v26  
Crowning with Thorns S. Matthew ch27 v29  
Carrying the Cross S. Luke ch23 vv26-32  
Crucifixion S. Luke ch23 vv33-46

### **The Five Glorious Mysteries**

Resurrection S. Luke ch24 vv1-8  
Ascension S. Luke ch24 vv50-53  
Descent of the Holy Spirit Act ch2 vv1-4  
Assumption of the BVM Revelations ch3 v21  
Crowning of the BVM Revelations ch12 v1

### **The Five Sorrowful Mysteries**

Agony in the Garden S. Luke ch22 vv39-46  
Scourging at the Pillar S. Matthew ch27 v26  
Crowning with Thorns S. Matthew ch27 v29  
Carrying the Cross S. Luke ch23 vv26-32  
Crucifixion S. Luke ch23 vv33-46

### **The Five Glorious Mysteries**

Resurrection S. Luke ch24 vv1-8  
Ascension S. Luke ch24 vv50-53  
Descent of the Holy Spirit Act ch2 vv1-4  
Assumption of the BVM Revelations ch3 v21  
Crowning of the BVM Revelations ch12 v1

A Year of the Rosary was proclaimed in October 2002 to encourage all Christians 'to contemplate with Mary the face of Christ'. The Church hopes in particular that Christians should use this as a means of praying for the gift of peace, so desperately needed in our society, and to encourage this revival defined five new mysteries to cover the period of Our Lord's ministry. These are 'The Mysteries of Light'.

### **The Mysteries of Light**

The Baptism in the Jordan  
The Wedding at Cana  
The Preaching of the Kingdom of God  
The Transfiguration  
The Institution of the Eucharist

HAIL, HOLY QUEEN, mother of mercy; hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus.  
O clement, O loving, O sweet Virgin Mary.

# St Marys Church, Bulwell

## "the church on the hill"

### Little Acorns Toddler Group



LET'S PLAY TOGETHER



**FREE**

LIMITED SLOTS

**Wednesdays**  
**9.30 -11.30**  
**termtime only**



CONTACT ZOE FOR MORE INFORMATION

[ZOEJACKSON0000@GMAIL.COM](mailto:ZOEJACKSON0000@GMAIL.COM)

OR

SEE OUR FACEBOOK PAGE-ST MARY THE  
VIRGIN AND ALL SOULS



## **Why Religion Doesn't Feel Safe For Everyone, And What Needs To Change**

For many people, religious spaces have been places of judgement, fear, or exclusion, not healing. And while faith itself isn't the problem, how it's practiced, enforced, or weaponised can leave deep emotional scars. If religion is going to feel like a refuge again, there are a few uncomfortable realities that need to be faced, and a few things that desperately need to change as soon as possible.

### **Shame is often used as a control tool.**

In some circles, religion has leaned more on fear than love. People are taught that their thoughts, desires, or doubts are wrong or sinful, leaving them with chronic shame rather than spiritual peace. If religion is meant to guide and uplift, it can't also be the thing that crushes someone's sense of self.

### **Queer people often feel excluded or unsafe.**

Many LGBTQ+ individuals grow up hearing that their identity is incompatible with faith. Even in more "welcoming" spaces, acceptance often comes with conditions or silence around real inclusion. For religion to feel safe, it needs to do more than tolerate queer people. It needs to genuinely affirm them as whole, loved, and spiritual beings.

### **Doubt is treated like betrayal.**

In a lot of religious settings, asking hard spiritual questions is seen as dangerous or disloyal. The thing is, curiosity is a natural, and necessary, part of growth. A safer faith environment would leave space for mystery, discussion, and uncertainty without treating it like a threat.

### **Women are still treated as lesser in many spaces.**

Even today, some religions continue to push outdated gender roles, telling women their highest calling is to submit, serve, or stay silent. Their voices are excluded from leadership and their autonomy is often undermined. A safe religious space would recognise women as equal in spirit, thought, and value, not as secondary support systems for male authority.

### **Religious trauma isn't talked about enough.**

Spiritual abuse is more common than many people realise. But they're rarely named openly because challenging religion still feels taboo in some circles. Making religion safer starts with allowing people to speak about their wounds without fear of being dismissed.

### **Mental health is sometimes ignored or over-spiritualised.**

In some traditions, depression, anxiety, or trauma are seen as spiritual weakness rather than human experiences. Prayer is offered instead of therapy. Struggles are

met with verses, not validation. This can be isolating and even harmful. Faith and mental health can work together, but religion needs to stop pretending it's the only solution. A safe space acknowledges both emotional and spiritual realities, without minimising either.

### **The pressure to be “perfect” is overwhelming.**

Religious communities often celebrate people who look like they've got it all together. There's pressure to appear devout, pure, and righteous, even if it means hiding real struggles. A truly safe spiritual environment would allow people to be messy, imperfect, and honest, without worrying they'll be judged or excluded for it.

### **Not all bodies feel welcome.**

Some faith settings promote modesty in a way that shames bodies, especially women's. Others ignore or exclude people with disabilities, chronic illnesses, or different physical needs. If faith is meant to embrace all of humanity, that has to include all bodies, without shame or restriction.

### **Religion is used to justify abuse of power.**

Throughout history, and still today, religion has been used to protect abusers, silence victims, or uphold injustice. To rebuild trust, religious institutions have to stop covering up wrongdoing and start centring justice, transparency, and real accountability.

### **Diversity is still treated as a threat.**

Some religious groups cling to sameness and treat difference, whether cultural, theological, or personal, as a threat to unity. But real unity isn't about everyone being the same. It's about learning how to honour difference without erasing it. Faith should widen the table, not shrink it to keep things comfortable.

### **Community doesn't always mean connection.**

Just because someone is surrounded by people doesn't mean they feel seen. Religious communities often praise togetherness but overlook how lonely or invisible people can feel within them. Safe faith spaces notice when someone is struggling or missing. They care in ways that go beyond Sunday morning niceties.

### **What needs to change?**

Religion should be a place of safety, not fear. And that starts with making space for honesty—honest stories, honest questions, and honest change. Leaders need to listen more than they lecture. Communities need to make room for diversity. When faith is rooted in love it becomes expansive. It heals, and it reminds people that they are not just welcome, but wanted as they are, not as someone else might expect them to be.



Inclusive Church is a network of churches, groups and individuals uniting together around a shared vision. inclusive church – a church which celebrates and affirms every person and does not discriminate. Inclusive churches do not discriminate against people on grounds of disability, economic power, ethnicity, gender, gender identity, learning disability, mental health, neuro-diversity, or sexuality. Inclusive churches strive to welcome and serve all people in the name of Jesus Christ; being scripturally faithful; seeking to proclaim the Gospel afresh for each generation; and which, in the power of the Holy Spirit, allow all people to grasp how wide and long and high and deep is the love of Jesus Christ.

## **Synod backs national spending plans for next three years**

In July, General Synod debated the 2026-2028 triennium funding package that was announced in June.

The proposals will see £1.6 billion distributed to fund the mission and ministry of the Church during 2026-2028 and will support a major package of measures for clergy well-being and a focus on supporting parishes in the lowest income communities in the country, as well as other key priorities including safeguarding and redress. This represents an increase of 36% on the current triennium, amounting to the biggest distribution in the Church's history.

A motion, brought by the Bishop of London Sarah Mullaly, welcomed the spending plans, which included proposals to improve clergy pensions and recommendations from the recent Diocesan Finances Review. Synod also invited the Archbishops' Council to bring forward any legislative changes necessary to implement these policies.

Earlier, Synod passed an amended motion which sought to address the challenging position of diocesan finances and enhance the viability of the parishes and dioceses.

The motion, brought by the Bishop of Hereford Richard Jackson, called on the Church Commissioners and Archbishops' Council to redistribute financial resources directly to the Diocesan Stipend Funds, recognising that Diocesan Boards of Finance have covered the cost of pension contributions since 1998.

In a vote by Houses, the Synod supported an amendment, proposed by the Bishop of Sheffield Pete Wilcox, which acknowledged the complex financial pressures faced by many dioceses and affirming the Church Commissioners' prudent management of the Church's endowment.



The Hill of Sion is a fair place . . . . . (Psalm 48, v. 2)

## BULWELL PARISH CHURCH



### Holy Baptism

The usual time for the Baptism of Infants is on Sunday afternoon at 3.30 p.m. It is important that due notice should be given. A special form should be obtained from the Rectory and returned completed at least two days before the Baptism is due to take place.

Only under very special circumstances are children accepted for Baptism on other days than Sunday.

### Weekday Services

Holy Communion is celebrated every Thursday at 9.30. On Festivals of the Church and other important occasions, the times of Holy Communions are announced the previous Sunday and generally also in the Parish Magazine.

Evensong is sung every Wednesday evening at 7.30 p.m. and it is usually said on the other days of the week at 5.30 p.m.

### Clergy :

THE REVEREND CANON GEORGE SPRITTLES  
(Rector). Tel. 27-8468

Surrogate for Marriage Licences : Rural Dean

THE REVEREND GEOFFREY BLACKMORE, B.D., A.K.C.,  
394 St. Alban's Road.

Study Office : 93 Ragdale Road. Tel. 27-1134, 10.30 a.m.  
to 1.0 p.m.

### Churchwardens :

MR. ALBERT EDWARD RICHARDS,  
49 Cantrell Road. Tel. 27-1228

MR. KENNETH A. LARGE, 266 Highbury Road.

### Deputy Churchwarden :

MR. KENNETH M. RAINSDEN, 83 Ingram Road.

### Parish Treasurer :

MR. CHARLES A. FRANKS,  
346 St. Alban's Road. Tel. 27-8683

### Social Secretary & S. Alban's Church Hall Treasurer :

MR. JOHN A. BODEN, 75 Squires Avenue.

### Hon. Sec. P.C.C. :

MRS. D. R. SMITH, 20 Bradford Street.

### Organist and Master of the Chorists :

MR. GEOFFREY BOND, L.R.A.M., A.T.C.L.,  
19 Warrington Road. Tel. 27-8528

### Magazine Secretary :

MR. RICHARD LOWE,  
4 Market Place, Bulwell. Tel. 27-8619.

### Holy Matrimony.

All persons desirous of being married at Bulwell Parish Church should give Notice of Banns or make application for a Marriage Licence at the Rectory, preferably on any Friday evening between 7.0 p.m. and 8.0 p.m.

### Sunday Services

Holy Communion 8.0 a.m. and 9.0 a.m. (with Hymns).

Morning Service 11 a.m. (Morning Prayer 1st, 2nd and 4th Sundays).

The Eucharist is sung on the 3rd and 5th Sundays and on all the Great Festivals.

Rector's Class 2.30 p.m. (Members of this organisation are admitted at the age of 13 — both boys and girls — and the members share in the activities of the Young People's Fellowship.

Baptisms 3.30 p.m. (see special paragraph).

Evensong 6.30 p.m.



## CHRISTIAN EDUCATION

Sunday School Teaching takes place at 2.30 p.m. every Sunday at:—

Albert Street (Highbury) Junior School.  
Superintendent: Mr. K. M. Rainsden, 83 Ingram Road.

S. Alban's Church Hall.  
Superintendent: Mr. Gilbert Gimson, 117 Squires Avenue.

The Reverend G. F. Blackmore has the oversight of Sunday School work.

Children of both Albert Street and S. Alban's Sunday Schools (other than children receiving "infant" instruction) should attend public worship at the Parish Church at 11 o'clock each Sunday.

Day School Teaching: S. Mary's Junior and Infants' School, Main St., is our own Church School. Mr. W. Lomas is the Headmaster and he will gladly interview the parents of children nearing school age to enrol them as entrants for the school. It is hoped that the parents of all Church children throughout Bulwell will secure the advantage of a sound Christian teaching for their children by sending them to S. Mary's School. The Clergy of the Parish Church have their part in the religious instruction of the children in the Junior School.



The Reverend G. F. Blackmore on his first Sunday in the Priesthood presided at the Corpus Christi Evensong. A new Cope had been provided for the occasion from funds raised by the Rector — funds in which a large number of our people are associated — and thus a requirement long needed is now one of the possessions of the Parish Church. It is good that Mr. Blackmore should be the first to use the Cope on his very important first priestly Sunday. Wearing the Cope, he presided at the Procession and gave the Blessing at Evensong for the first time.

## RECTOR'S NOTES

### The Lambeth Week-end

Yesterday, Sunday, June 22nd, was the last day of the visit to our Diocese of the Overseas Bishops who have come to this country as delegates to the Lambeth Conference. The Bishops of Moosonee (Canada), South Tokyo (Japan), the Assistant Bishop of Singapore and the Bishop in the Sudan began an exhausting programme on Thursday last, June 19th, and the end of each day must have come as a relief and refreshment to succeeding hours of seemingly endless engagements. They have been most co-operative and patient and everyone will hope that they will not have to endure additional "Walks" on behalf of Lambeth before the opening of the actual Conference; otherwise they will be exhausted before their work properly begins.

For us in Bulwell, the outstanding events in connection with the visit were the Lambeth Walk in the City from the Castle to S. Mary's Church on the Thursday evening and the Lambeth Eucharist at Hucknall Parish Church on the Sunday morning. An hour before the Lambeth Walk was due to begin, it seemed as though it might have to be called off owing to the downpouring of heavy rain but the rain eased up and although there was slight rain for the rest of the evening, we were able to carry out the complete arrangements for the Walk. The inclement conditions appeared to give added impetus to the occasion and it was a mighty throng of Churchpeople who set out from Nottingham Castle shortly after 7.30 p.m. to walk through the City Centre, to be honoured by the Lord Mayor and the Sheriff at the Council House and to go on to S. Mary's Church for a short service of prayer, praise and thanksgiving. The processional route from Standard Hill to High Pavement is saturated in both local and national history and our Walk of June 19th, 1958 will worthily occupy an honoured place at this modern end of such events. Even Charles I would have been very astonished to see a prelate from the Christian Church in Japan walking on the spot where he raised his standard over three centuries ago. What is certain is that all those who took part in the Procession will long remember the occasion, with a sort of Agincourt Remembrance associated with S. Crispin's Day! All who were there went home at the end of it all with a sense of pride in belonging to such a large association of Christians who are at the same time members of the Church of England with such world-wide relationships as the presence of the Overseas Bishops brought to our realisation. All our parochial organisations were represented in the procession but I feel that we ought to have "produced" three times as many people from our parish. I have refrained generally from asking why people did not go but one answer that I received — "I dare not go" — (whatever its meaning) is perhaps indicative of many other causes which kept people away. Well, they missed a wonderful and inspiring experience and I am grateful to all those who signed the list and came and those who came as last-minute "contributions" on a very wet night. I must admit that our contingent was quite good — comparatively — but comparative contributions are not the height of parochial achievement. We must always give our best and in this we could have done better. However, it was a great occasion and all who were there were thrilled by the whole proceedings. One Walker was heard to say: "It's a pity Lambeth only comes once in ten years!"

For the Lambeth Eucharist on Sunday, June 22nd, the parishes throughout the Bulwell Deanery were invited to send representatives. Our allotment was originally 40 but in the end we sent a delegation of 60 Communicants, a number which in no way deprived other parishes of their agreed allotment and yet gave added interest to a very





Based on average Sunday attendance, St Timothy's Episcopal Church in Winston-Salem, North Carolina is one of the largest (and depending on how narrow you wish to define Anglo-Catholicism, it may be the largest) Anglo-Catholic Churches in the Episcopal Church, part of the Anglican Church in the USA.

Yet, the church was not founded in the wake of the Oxford Movement. It was not endowed by an eccentric benefactor/benefactress for the purposes of perpetuating the catholic faith as expressed in the Church of England. Nor was there a groundswell among the membership

calling for incense and the Angelus. 12 years ago, the parish would easily be described as 'broad.' Colleagues and seminarians will frequently ask me how St Timothy's became what it is today in such a short amount of time. Depending on your perspective, it was an accident or Providence. I trust it was the latter.

I am convicted for the catholic faith as expressed in the Church of England. For hundreds of years, the Church has called women and men to holiness and has given them a rhythm of life that has produced heroic faith and virtue. The Holy Spirit, through the Church, has formed saints. I do not know why I would deviate from this witness. I am a convert to the Episcopal Church because of her catholic pedigree and practice. Confused, or even embarrassed, as the Anglican church might be at the present, I firmly believe the Episcopal Church is very much a real part of the catholic church. I am firmly convinced (thanks to 'Saepius Officio') that I am a catholic priest.

It is not only an article in my faith, it is an article of the faith: I believe in one, holy, catholic, and apostolic Church. As John Henry Newman wrote in the second Tract for the Times, "Doubtless the only true and satisfactory meaning is that which our Divines have ever taken, that there is on earth an existing society, apostolic as founded by the apostles, catholic because it spreads its branches in every place; i.e. the Church Visible with its bishops, priests, and deacons."



It is because I believe in my heart and am intellectually convinced of this that I have led St Timothy's deeper into her own catholic identity. My intention was not to give her an identity that wasn't hers to begin with. She is catholic because she is a part of the Church. I cannot separate Christianity from catholicity. For me to do anything else would be fraud. St John Vianney as the patron of parish priests is our model. He wasn't brilliant, quite the opposite. He wasn't talented by any modern measurement. He certainly wasn't original. But he loved his people, and he loved the Lord Jesus in the Eucharist. That devotion and holiness taught the catholic faith better than a campaign or program.

I, nor anyone in my parish, would argue that I am remotely near the ideal parish priest. I can be moody, passive-aggressive, impatient, and sensitive (to name a few), but I pray I have been devoted to the people in my care over these past 11 years. Over this time, they have learned to trust me as I them. I have learned to trust that if say my prayers, in time, they will join me. They have learned that if they join in my prayers, over time, they will become their own.

Nine years ago on Ash Wednesday, we began the rhythm of saying Morning and Evening Prayer publicly. It was initially designed as a corporate Lenten practice for the staff, we would begin our day with Morning Prayer and end with Evening Prayer. Once Lent was over, I kept it going. A few months later, I added the daily mass. There would be stretches of time where it was just me. With no one to answer mass, I would say the Office. I would get discouraged, I would get lazy, but I felt that I must push through. I don't remember when, but it was some months later, we reached the tipping point and we had a critical mass for mass. I cannot now remember the last time I had to cancel mass and just say the office due to no one coming.

As priests, we are set aside for the altar. This is our life. We cannot flatter ourselves with the lie that we are too busy or too important to say our prayers every day. I'm sure the Archbishop of Canterbury has a more complicated diary than I, and I'm sure the Pope has more to worry about than either of us. Yet both begin their days in prayer. Am I really more important with more things to do than the Archbishop or the Pope?

My experience has not always been pleasant. I have lost members, some of those came as a real and painful surprise. I have endured campaigns designed to cripple my ministry. The hardest lesson is to not take it personally. Even if it is meant to be personal, do not take it as such. Our faith calls us to carry our cross and endure humiliations. How we endure hardship is as much, if not more, a part of our teaching on following Jesus Christ than anything we'll deliver on the sacraments or in Bible study. Often I wonder when someone complains about something as "too catholic" if what they are really saying is it's "too religious." Jesus lost perhaps all of his disciples save the Twelve when he doubled down on

his assertion that unless one eats of his flesh and drinks of his blood, they will have no life in them (John 6). These are all lessons I continue to learn. "It is good that I have been afflicted, that I may learn your statutes" (Psalm 119).

But the transformation has been real. From 2007 to our current average Sunday attendance, we've experienced 58% growth (206 to 325). In that time, we've baptized 160 and buried only 95. For the past six years, we've operated a homeless shelter in our parish hall for 122 nights a year. We've created a law enforcement chapel and hospice that is open 24/7. We've created the Society of St Joseph of Arimathea and have provided cremation for 43 children and are in the stages of preparing a cemetery and national shrine. Our acolyte corps has 35 children and youth, and five priests and deacons have been ordained from the parish in the past ten years. And now, we are on the verge of a major renovation to our nave and sanctuary.

All of this has happened, in my firm belief, because of conviction that Jesus Christ is real, he is really present in the eucharist, and through his Church, and he calls us to holiness. The homeless shelter in our parish hall flows from the Tabernacle as the home of Jesus Christ in the sanctuary. That's not a trite paraphrase of Bishop Frank Weston, it is the truth. The adoration of Our Lord in the Blessed Sacrament makes room in our hearts to make room in our parish. Praying for the dead moves us to care for the dead. Caring for the dead moves us to care for the living. Saying our prayers together grafts us into a different rhythm, one that keeps time not by hours and a frenetic pace, but by the Office, Feasts, and Fasts.

Teach the faith. Teach the Bible. Teach the Sacraments. Teach Aquinas, Augustine, Athanasius, and Antony. Those are just in the A's. Pray the mass. It's not a performance. Slow down. I think it was St John Vianney who said that if the priest knew what he was holding in his hands, he would die. Pray for that kind of faith. If you pray the mass, the people will catch on that it's a prayer. If you adore Our Lord on the altar, they will realize something's going on. Keep the feasts. The catholic faith as expressed in the Church of England is taught best by the rhythm of prayer. Preach beauty. We live in an ugly time. Then again, every generation has lived in a period of ugliness. The Church provides a glimpse of the beatific vision, the beauty of holiness. It is this beauty that lifts us from the mundane, the mediocre, and the macabre. But remember, vestments, spaces, incense, all of this is beautiful, but it is a means to usher us deeper into Jesus Christ.

Love your people. Love them enough to correct them. Love them enough to be corrected. Love them enough that they become enough for your ambition. The outreach, the education, the growth, all of it will and should flow from the prayers of the priest and people. Not only that, but the outreach, education, and growth will be authentic.

**The Aumbry Lamp** is the 7-day candle that burns before the aumbry in the Lady Chapel, announcing the Sacramental Presence of Our Lord in the aumbry. Sponsoring the Aumbry Lamp is a wonderful way to show gratitude for answered prayer, or as a tangible way to extend our petitions before God. Lamp sponsorships cover the cost of the candle for one month and can be sponsored for just £10 for a month.

**We are delighted to announce that this has been kindly sponsored from August to December in memory of Norah and for anyone who has lost someone dear to them at this time.**

Please speak with Fr Andrew if you would like to sponsor St Mary's Aumbry Lamp.



**St Mary's Church**

*'The Church on the Hill'*

**Third Saturday of the Month 11.30am to 1.30pm**  
(termtime only)

**Crafts, Games, Lunch, And so much more...**

**FUN FOR ALL**

**ALL WELCOME !**

**TO BOOK your FREE PLACES contact Zoe - [zoejackson000@gmail.com](mailto:zoejackson000@gmail.com)**

**Booking essential to enable planing of numbers for food, dietary needs and crafts.**  
**Thank you.**

# The tale of the RICH FOOL



JESUS OFTEN TOLD  
STORIES WITH  
HIDDEN MEANINGS

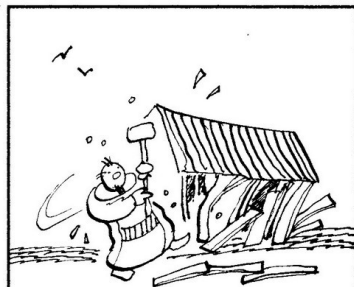


ONE STORY WAS ABOUT A MAN  
WHO HAD LOTS OF LAND WHICH  
GREW WONDERFUL WHEAT.

I HAVEN'T ANYWHERE TO  
KEEP ALL THIS FOOD



I KKNOW! I'LL PULL DOWN  
MY BARNs AND BUILD  
BIGGER ONES



THE MAN DEMOLISHED HIS  
OLD BARNs....

...AND BEGAN TO BUILD  
NEW ONES.



SOON I'LL BE THE RICHEST  
MAN IN THE TOWN!



I'M SO LUCKY - I CAN  
EAT, DRINK AND BE  
MERRY!



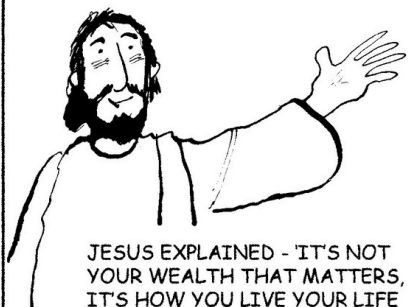
BUT THAT VERY NIGHT,  
THE MAN DIED!



WHAT GOOD WERE HIS  
RICHES NOW?



JESUS EXPLAINED - IT'S NOT  
YOUR WEALTH THAT MATTERS,  
IT'S HOW YOU LIVE YOUR LIFE  
THAT'S IMPORTANT



# Bible Bite

A short story from the Bible

It can be read in the Bible in  
Judges 6:1-7, 11-16, 25-35

Once the Israelites had moved into their  
promised land, they obeyed God, but not for  
long, so God let other countries invade.

The Midianites invaded every  
year, and stole all the food  
the Israelites had grown.



The Israelites had to  
hide in the hills.



After 7 years,  
the Israelites called  
out to God for help.

Gideon was secretly  
threshing wheat when  
an angel arrived.



The Lord is helping you,  
mighty warrior.



I don't  
mean to be rude, but it  
doesn't look like He is.

God said

I will give you the  
power.



But my clan  
is the weakest in our tribe and  
I'm the weakest in my family.

I'll be helping you. Start by pulling  
down the altar built for Baal and  
build one for Me.



Gideon did as he was told (but he  
waited and did it at night).



In the morning, people  
came to complain to  
Gideon's father



If Baal is upset, he  
can take his own  
revenge, can't he?

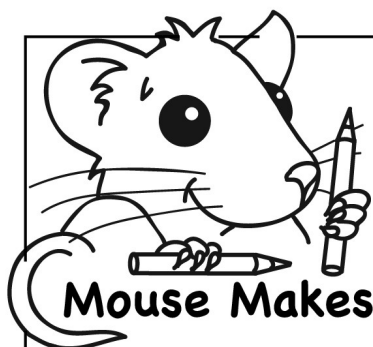


Gideon sent out messages  
to call men to fight the  
Midianites..



and 32000 came.





## Mouse Makes

"May the people **praise** you **God**...  
The **land yields** its harvest, God,  
our God **blesses** us."

- from Psalm 67:5-6

"Let us fear and respect the Lord our God.  
He gives **autumn** and **spring** rains  
at the right time. He makes sure that we  
have the harvest at just the right **time**."

- from Jeremiah 5:24

"God... gives you **rain** from  
heaven and good harvests  
at the right times. He gives  
you plenty of **food** and  
fills your hearts with **joy**."

- Acts 14:16-17

"**Honour** the  
**Lord** with your  
wealth and the  
first part of  
your **harvest**."

- Proverbs 3:9

"So the one who **plants** is not  
important, and the one who **waters**  
is not important. Only **GOD** is  
important because He is the one  
who makes things **grow**."

- 1 Corinthians 3:7

D E B R E A D C R O P S  
A P L A N T S G T I M E  
S L O I J B P R A I S E  
C O R N O L R A H G O D  
A U D H Y E I I A S L S  
T G R O W S N N R O W E  
T H A N K S G I V I N G  
E F U O W E Y I E L D S  
R O T U T S I L S O W O  
M O U R U R W A T E R S  
D M A B A R N P I C K  
S U N F I E L D R E A P

Find the words in **bold** type in the bible quotes in the  
wordsearch then look for the words below too!

PLOUGH • FIELD • SOIL • SCATTER • SOW • SEEDS • SUN  
REAP • PICK • CROPS • GRAIN • CORN • BARN • BREAD • THANKSGIVING

## ORGANISATIONS & ACTIVITIES

Some meetings are term-time only - please check with organisers. Meetings are held at St Mary's church unless otherwise stated.

### **SUNDAY** (First & Third in month)

Farnaby & Co 7.15pm to 9.25pm.

### **MONDAY**

48<sup>th</sup> Nottingham Beavers (boys & girls, 6-8 years) 6.15pm – 7.15pm  
Tel: 0115 877 6569 or 07976 300013

### **TUESDAY**

87<sup>th</sup> Nottingham Brownies (7-10 years) 6.15pm -7.30pm  
Tel: 07596 758440.

### **WEDNESDAY**

Trefoil Guild (first Wednesday of the month) 12pm - 2pm  
Tel: 0115 916 3249

Bestwood & Bulwell Foodbank 1.00 – 3.00pm Tel: 07527048226  
Email: [info@bestwoodbulwell.foodbank.org.uk](mailto:info@bestwoodbulwell.foodbank.org.uk)

Polish Speaking AI- Group - Spokoj 6.15pm - 8.15pm

Bellringing (Practice Night) 7.30pm - 9pm. All ages from 11 years. under 18s must be must be accompanied by an adult. Tel 07858653002

### **THURSDAY**

88<sup>th</sup> Nottingham Brownies (7-10 years) 6.00pm – 7.30pm Tel: 07817 3786543

87<sup>th</sup> Nottingham Guides (10-15 years) 7.00-9.00pm Tel: 07793 823440

Rangers (age 14+) 7.00pm to 9.00pm Tel: 07786 226663

### **Pub Social**

First Thursday of the Month at the William Peveril (Wetherspoons) in Bulwell

### **FRIDAY**

Rainbows 5.15pm to 6.15pm Tel: 07812 160455

Choir Practice Alternate Fridays. Please contact the Organist.

## CONTACT DETAILS

Vicar	Fr. Andrew Fisher	0115 9755358 <a href="mailto:a.j.fisher@outlook.com">a.j.fisher@outlook.com</a>
Honorary Associate Priests	Rev Bob Stephens	07757422260 <a href="mailto:revbob63@sky.com">revbob63@sky.com</a>
	Rev Peter Jones	0115 9751868 <a href="mailto:revpeterjones@btinternet.com">revpeterjones@btinternet.com</a>
Licensed Lay Minister.	Juliet Twumasi	<a href="mailto:julirom@hotmail.co.uk">julirom@hotmail.co.uk</a>
Safegaurding Officer	Maureen Pates	0115 9764612 <a href="mailto:maureeni.pates@googlemail.com">maureeni.pates@googlemail.com</a>
Church Wardens	Eleanor Lang	0115 9277212 <a href="mailto:ellielang@btinternet.com">ellielang@btinternet.com</a>
	Martin Walton	07746535552 <a href="mailto:martinwalton57@outlook.com">martinwalton57@outlook.com</a>
Church Warden Emeritus	Robert Naylor	0115 9161787 <a href="mailto:jillian.naylor@ntlworld.com">jillian.naylor@ntlworld.com</a>
Organist	Howard Lee	<a href="mailto:leehwhoward@gmail.com">leehwhoward@gmail.com</a>
Tower Captain	Michael Varney	07858653002 <a href="mailto:MichaelVarney2015@outlook.com">MichaelVarney2015@outlook.com</a>
Magazine & Mirror Editor	Ray Hotson	07526505426 <a href="mailto:rhotson@tiscali.co.uk">rhotson@tiscali.co.uk</a>
Foodbank	Nigel Webster	07527048226 <a href="mailto:info@bestwoodbulwell.foodbank.org.uk">info@bestwoodbulwell.foodbank.org.uk</a>

St. Mary the Virgin & All Souls Church  
Highbury Road, Bulwell, NG6 9AD

St. Mary's Church near you website QR Code>>>

<https://www.youtube.com/@bulwell Church>

<https://www.facebook.com/St-Mary-The-Virgin-And-All-Souls-Church-294000594473079>









