



# St Peter's Parish

## Newsletter

### November 2020

[www.stpeterrealing.org.uk](http://www.stpeterrealing.org.uk)

#### Letter from the Vicar

"This is my body given for you. Do this in remembrance of me" *Luke 22.19*

November seems to be the month of remembering. As the leaves of the trees colour and fall, the nights grow longer and the days shorten our thoughts may linger on the remembrance of the summer past and the joys of the warm sunny days. The month opens with All Saints and All Souls, occasions set aside for reflection on the Christian life as revealed in the lives of the faithful who have gone before us. Firstly, those set aside, the faithful of note, whose story we are offered to share as examples and lights of the Christian faith. Then secondly those of our own life and acquaintance who have gone to glory but who have played a significant part in our lives. A week or so later Armistice Day and the remembrance of those who have given their lives in armed conflict to protect us and defend our rights. A solemn day of reflection when we reflect on our shared thanksgiving and grateful thanks for those who gave and continue to give of themselves for others.

Remembrance is an important part of who we are. In remembering we acknowledge that which has past and, in its passing, has made us more. In the context of education, the remembering is our studies and experiences that help us learn and grow. As adults it is the experiences of life that continually add to who we are helping us to grow. When we do not remember we are the less for it. As we cease to strive and build on what has gone before we stagnate. There should never be an occasion when we are prepared not to learn, to grow and become more than we are.

In offering us the bread and wine of the Eucharist Jesus encourages us to grow, to become more than we are. He took bread and broke it. He poured out wine into a common cup that we might share. The remembrance of which Jesus speaks is more than a memorial in bread and wine. The remembrance is of his teaching and of God's promise of love and life everlasting through him. The remembrance is of God's command to us to serve the Lord our God with our all and to love each other fully, talking on board all that comes from this command; the peace and love of God that pours out from us to others as a witness to God's place in our hearts. The life changing effect of the holy spirit as we are renewed and empowered to proclaim God's love in the world.

Remembrance is important. It is good we have a month in our year when our focus can be on remembering...at the going down of the sun, and in the morning, we will remember.

Love and prayers,  
Fr David

## **Finding Your Way Round Your Bible: Letters 4A**

After a much longer break from our Bible bookshop than planned we return renewed, refreshed and...back to Paul!

This time we are looking at his so-called "Pastoral Epistles" or letters of guidance to individuals rather than to whole church congregations.

- **1 and 2 Timothy**
- **Titus**
- **Philemon**

We are also going to touch on some of the reasons Paul has been a controversial figure to many Christians. Here – very broadly and simplistically put – are some of the things of which he has been accused over the years:

- Paul complicated and codified Christianity and lost the simple message of Jesus and the Gospels.
- Paul is a misogynist and is responsible for the suppression of women's ministry in the church.
- Paul condones slavery.
- Paul supports authority over individual conscience.
- Paul's work is identified with the Reformation. (Clearly only an "accusation" in certain circles!)

As with all our time in the Bible bookshop there are hundreds more books in the catalogue that deal with this in great detail, we are just going to scratch the surface today, beginning with Paul's letters to Timothy.

### **Who was Timothy?**

Timothy was the "pastor" of the church in Ephesus, where Paul had spent a highly dramatic period of his missionary journeys. (See Acts 19.) Paul had met Timothy before this when he, Timothy, was a young man in Lystra in Galatia. We hear about him in Acts 16 verses 1 -3.

Timothy's mother Eunice and grandmother Lois were Jewish, but his father was Greek. It is clear that Paul took the young Timothy under his wing and trained him up for ministry. Timothy's mixed heritage made him an ideal communicator, speaking to both Jewish and Gentile Christians. Paul arranged for Timothy to be circumcised. This has raised many questions, for was it not Paul who argued so powerfully against the need for Gentiles to be circumcised? Yes, but Timothy as the son of a Jewish mother will be rejected by Jewish Christians and mistrusted by Gentile ones. By being circumcised Timothy has entree to the Jewish world and can spread the message of the Gospel (and ironically, Paul's understanding of circumcision) more widely. It is clear that there is both real affection between Paul and Timothy and a very strong shared understanding of the Ephesian context. Timothy is Paul's "right-hand man" but we have a sense that Timothy is diffident about his gifts and needs his master's encouragement.

### **Why was Paul writing to him?**

Paul is concerned for the young churches he has visited and helped to found. He sends these personal letters to Timothy full of instructions and encouragement as he builds up the church in Ephesus. These instructions include those for Timothy's own behaviour and how we all should behave as members of the household of God. William Barclay has described these letters as an invaluable "picture of the infant church...islands in the sea of paganism."

It has been argued whether these letters are in fact by Paul as they seem to outline later patterns of church governance, but the general belief now is that they are what they claim to be: the letters of a master apostle to a younger pastor. 1 Timothy was probably written in Illyricum (in modern Albania) c 56AD. 2 Timothy from prison in Rome c60AD.

Let us look at them now:

**1 and 2 Timothy** are well-worth reading straight through as their chapters flow fairly smoothly, but the following are important points to notice:

### **Orthodoxy**

There is great emphasis on keeping the faith "as it has been entrusted to you." In 1 Timothy 3 verse 16 comes what looks like an early creed statement:

*God was manifested in the flesh,  
Justified in the Spirit,  
Seen by angels,  
Preached among the Gentiles,  
Believed on in the world,  
Received up in glory.*

Perhaps this is what the early church said together each Sunday, three hundred years before the first agreed creeds that we say now.

This is one aspect of what has been called Paul's "codification" of the Gospel. In the context of the flux and challenges of the first century church, these are not words and codes but lifelines and anchors.

See also:

- 2 Timothy 1 verses 13 - 14: "Hold fast the pattern of words"
- 2 Timothy 2 verses 11 13 "A faithful saying" another very early statement of belief.
- 2 Timothy 3 verse 16: "All Scripture is given by the inspiration of God and is profitable for doctrine...."

### **Hierarchy and Personal Morality**

The letters to Timothy are very full of the responsibilities of those who have leadership roles in the church. They also give us a picture of an emerging structure of leadership.

- 1 Timothy 3 verses 1-7: Qualifications of Overseers/Bishops
- 1 Timothy 3 verses 8 -13: Qualifications of Deacons
- 1 Timothy 4 verses 17 – 24: Honouring Elders

Elders/pastors/presbyters/priests(?) have organisational roles within the church. It seems that in time the chief elder is named as an overseer or bishop. Deacons in this context mean those who serve the members of the church in a pastoral and practical sense – serving food and visiting.

Note how the bishops must be "the husband of just one wife." This means what it says and also that, unlike expectations of Greek society, this relationship should be exclusive and faithful. It is fascinating to see how this new way of living – relationships based on respect and faith - change not only the lives of individual men and women but the world.

## Women

We do not know the particular circumstances in the church in Ephesus that prompted Paul to write what he wrote to Timothy. All we do know is that its wider adoption as a manifesto against women's ministry in the church has cast a long shadow.

Elsewhere in his writing Paul commends the women who work in the church – including Timothy's mother and grandmother. In fact it is a woman, Phoebe, who is sent with Paul's great letter to the Romans (which we shall look at next time) to help explain Paul's message.

We cannot ignore the words as we find them in this letter, though we can question their interpretation.

- 1 Timothy 2 verses 8 – 15: Modesty of dress, learning in silence and submission, having no authority to teach or to be in a position of leadership over men.

Nothing in this passage is surprising in a 1<sup>st</sup> Century context. It is more surprising that women would have access to learn anything at all, but it is discordant in the context of Paul's engagement with women elsewhere in his writings. It has been argued – convincingly I think – that the problem in Ephesus (and in Corinth see 1 Corinthians 14 verses 34 -35) is about a specific situation not a general embargo on women speaking and teaching.

Ephesus is a centre of pagan cultic worship of "Diana of the Ephesians." It seems likely that some of the women previously involved in the cult have come into the church at Ephesus and are dressing inappropriately, as we might say now, and voicing ideas and prophecies that are counter to the received Gospel.

We do not know, but it is helpful to remember that this is a letter to *one man* not to a whole church, and that we do not have the letters from that one man, Timothy, to Paul which might explain the specific challenges he was facing. As it is, it is probably better to rejoice that we *all* have a Gospel to proclaim and to note that it is hardly Paul's fault how this personal and context-driven letter has been used over the centuries.

## Slaves and Masters

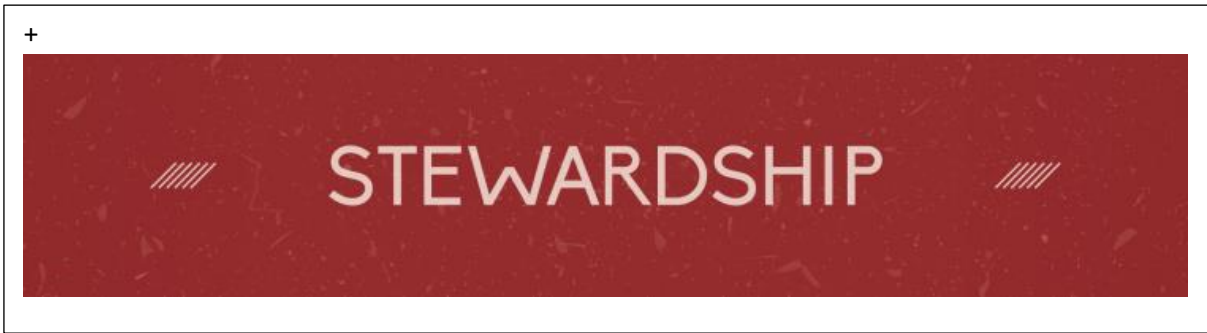
One of the frequent misapprehensions about Paul is that because in so many ways he drives the Gospel forward and opens the gates to all believers –in Christ "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female" (Galatians 3 verse 28) – he is not still a man of his time. And Paul's time was one of wide-spread and well-organised slave-ownership.

Paul frequently refers to himself as a slave of the Gospel and sees no shame in this. Elsewhere again though, he makes explicit that our new relationship with God through Christ makes us "slaves no longer but sons" (Galatians 4 verse 7). Always we have a sense that Paul fully inhabits the world he lives in, but glimpses, better than anyone of his time, the world God intends. This is a helpful context for his words on the slave:master relationship.

- 1 Timothy 6 verses 1 – 2: slaves must honour their masters.

The themes of church order and slavery are also present in Paul's two shortest letters: Titus, which concerns mainly church order and the behaviour of believers, and Philemon which concerns the responsibilities of slaves and their masters. We shall meet these two gentlemen next time.

Susan Peatfield



We want to begin by thank you for your generosity in this difficult season. Because of your generosity we have been able to keep our heads above water and pay our bills. Finances are still tight, but you have helped so much. Now we are open for worship and because anything touched is a source of possible infection, we are discouraging cash collections. The danger of doing this is loss of income. We are then encouraging the following methods of payment for your stewardship in our parish:

- BAC transfer
- Standing Order.
- Contactless payments using a card reader we have now purchased.

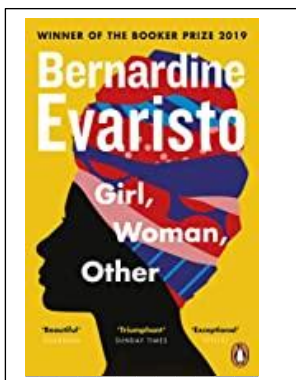
To make BAC and Standing Order payments please use these bank details:

Bank: HSBC

Account Name: Parochial Church Council of St Peters Ealing Parish

Account Number: 60377082 Sort Code: 40 11 58

Please do not leave this until tomorrow, tomorrow has a strange habit of never coming.



### **Book Review: Girl, Woman, Other** by Bernardine Evaristo published by Penguin 2020

The joint Booker Prize Winner of 2019 (Prize being shared with Margaret Atwood and her book *The Testaments*) is an interesting book to read at this time of Black Lives Matter and of course Black History Month. It tells the stories of twelve women whose lives to varying degrees touch or entwine each other. Together with this connectivity comes a story that stretches through a century of British history and spreads from the north to the south of the country. It crosses cultural and class boundaries and gives a very telling story of the lives of black women in this country. It is a joyful read that offers hope and possibility. Unusually written it grips you to the very end. I really enjoyed this and I hope you do too.

Fr David



Thank you for choosing to support Ealing Foodbank. We have been overwhelmed with the amount of donations we have received during lockdown, but at present our stock levels are dwindling. As a second lockdown comes upon us your support and help is needed all the more. Please find attached our

November shopping list.

- **TINNED FRUIT & VEGETABLES**
- **LONG LIFE FRUIT JUICE & SQUASH**
- **READY MADE CUSTARD – tins or cartons**
- **VEGETARIAN CHILLI, CURRY & PIES (*Fray Bentos*)**
- **INSTANT COFFEE & DRINKING CHOCOLATE**
- **TINNED FISH**
- **JAM & PEANUT BUTTER**
- **FEMININE HYGIENE – towels/pads only, not tampons**
- **SHAVING GEAR – foam & razors**
- **LAUNDRY PRODUCTS – POWDER, LIQUID, TABLETS (*small sizes please*)**

We have got plenty of pasta thank you.

If you can't send food you can donate money by going the Ealing Food Bank website (<https://ealing.foodbank.org.uk/>) and following the 'Donate' link

This foodbank is run in partnership with local churches, facilitated by Ealing Foodbank. Registered charity number 1156369 | Registered in England and Wales

## **APCM 2020 – Sunday 11<sup>th</sup> October @ 11am – The Results!**

An unusual year continues to offer us unusual challenges. Last month it was to hold our APCM delayed from April, in a socially distanced manner that recognised the democratic duty of the parish. Yet we did it and I might say we had one of the better attended meetings with Zoom and physical attendance of nearly 50 members.

We elected a new church warden. Trevor Bates had been Churchwarden for the past two years and was stepping down. His place has been filled by Richard Peatfield, Jane Campbell was re-elected for another year. This was also an opportunity to thank Trevor and Jane for the past years service. They have done a great job. We are extremely grateful.

The next part of our meeting was to receive the annual report and the accounts. The annual report tells us what has been happening in the churches calendar and of course the accounts tell us how much we have spent doing stuff. This year we ended the year with a deficit, mainly because we had not received any legacies in 2019.

Then there was the election of officers. There were five vacancies on the PCC (three people due to stand down and we were carrying two vacancies). Sue Barr, Simon Baker and Alexander Pridgeon had come to the end of their term. We were able to offer them our heart felt thanks for serving on the PCC for the previous three years. Simon & Alex decided to stand again for another term which was great news. Sue, however, is planning to move away and felt it not right to stand again. We wish her well, we will miss her and we thanked her for her contribution. Joining Simon & Alex on the PCC is Cornelia Harding and Dan Yeadon who stood for election.

For Deanery Synod we had a sitting tenant in Angus McAvoy who stays on Deanery Synod by dint of him being a members of Diocesan Synod. He has now been joined by Saira Salimi who stood for election on this triennium. Welcome Saira.

If you would like a copy of the APCM reports that celebrate our life together contact Lesley in the Parish office and she will be very happy to send you a copy, either digitally or in hard copy.

Here's to an exciting couple of months before we prepare for APCM 2021

And yes: one report we missed out of the APCM Reports  
(sorry Amnesty Team):

### **St Peter's Amnesty International Letter-writing Group Annual Report 2019-20**

Between February 2019 and January 2020 we wrote 81 letters and cards in support of 26 individual prisoners or groups whose cases had been taken up by Amnesty International.

In December we joined Amnesty's 'Write for Rights' campaign in support of young people around the world who have suffered because of their work for human rights.

A raffle on 1<sup>st</sup> December raised £93.00 for the Group's postage fund.

We have written articles for the Parish Newsletter (eg February 2020) to increase awareness of the Group's activities.

If you are interested in Amnesty's work, please consider joining us in our letter-writing.

We aim to meet once a month, usually on the second Wednesday after mid-week Mass.

**Alison Germany on behalf of the Group**

### **A Course for Advent**



Fr Adam is offering a course this Advent entitled 'Reflections on Advent'. As we prepare for Christmas and the celebration of the birth of our Lord and Saviour Fr Adam takes us through some of the themes Advent offers us. He gives us time to stop and reflect on our faith and the message the Christ Child brings to all.

The sessions will be via Zoom on Thursday evenings at 6pm, lasting 30 minutes with time for discussion and sharing.

#### **The Programme:**

26 November. Advent 1 – The Patriarchs.

We Are All Children of Abraham – Faith.

Those who are of faith are blessed along with Abraham, the man of faith  
(Galatians 3:9)

3 December. Advent 2 – The Prophets. Prophets of God

Hope

Surely the Lord God does nothing, without revealing his secret to his servants the prophets (Amos 3:7)

10 December. Advent 3 – John the Baptist.

Into the Wild: John the Baptism – Love.

He said, 'I am the voice of one crying out in the wilderness, "Make straight the way of the Lord"' (John 1:23)

17 December. Advent 4 - The Virgin Mary.

The power of the Blessed Virgin Mary – Joy.

Shout aloud and sing for joy, O royal Zion, for great in your midst is the Holy One of Israel (Isaiah 12:6)

## **Ground Breaking**

### **Event:**

### **The opening of Ada Lovelace School**

Walk up Park View to the old Barclays Playing fields and you will see something monumental has happened. We have



built a new school. Well, when I say we, the Board of Directors of the Twyford Academies Trust and the London Diocesan Board of Schools on behalf of the Diocese of London and the Borough of Ealing in 2016 to respond to the growing need for secondary places in the borough. Rather than attempt to extend the Twyford site in West Acton and in light of the successful opening of William Perkin School in Greenford it was felt appropriate to look to building a new school. A couple of sites were looked at. One on the Twyford Abbey land near to St Mary's, West Twyford. Another in Acton with the third being Barclays playing field. Each had strong cases and would respond to the needs of students in the borough. Thankfully for us the Barclays site won out and plans were set in motion to obtain the land and plan for a new school.

On Tuesday 13<sup>th</sup> October a socially distanced gathering of local dignitaries (and the Vicar) collected at the newly built Church of England Secondary School, Ada Lovelace with the Bishop of London and Dame Alice Hudson, the schools' Executive Head. The school was named Ada Lovelace after the daughter of Lord Byron. She was born and brought up in Ealing, giving a good local connection. More importantly Ada Lovelace was a trail blazer as the first women computer coder, probably actually the first computer coder...full stop.

The occasion opened with the Yr7 assembly focusing on Ada Lovelace and her legacy. The 13<sup>th</sup> had been chosen as this is internationally recognised as Ada Lovelace Day (as well as the Feast Day of Edward the Confessor). After a short break Bishop Sarah led year 9 groups from Ada Lovelace, William Perkin School (who had hosted Ada Lovelace for the past two years while the new school was being built) and Ealing Fields (the newest addition to the Twyford Trust Schools team) along with the visitors and staff members from each school in a service of dedication and thanksgiving at which a plaque commemorating the occasion was unveiled.

So now, for the first time ever, our parish has a secondary school. Not any secondary school either; it is a Church of England school with a distinctive Christian ethos serving the students and family of our area. So, when you see students walking around the parish in teal coloured uniform now you will now they are from our school.



## 15 churches across London receive lifeline grant from Government's £1.57bn Culture Recovery Fund

15 churches across the Diocese of London are amongst the 445 heritage organisations set to receive a lifesaving financial boost from the government thanks to the £1.57 billion Culture Recovery Fund, helping them through the coronavirus pandemic. London's churches will receive a total of just over £2m, with grants awarded to the likes of St Martin-in-the-Fields in Trafalgar Square and St James' Piccadilly, enabling them to help retain jobs, maintain their sustainability in the midst of the pandemic, and preserve their heritage.



The Bishop of London, Dame Sarah Mullally DBE, said:

“The Government’s generosity will save jobs and enable a number of our historic churches across the capital to continue to preserve their heritage for the benefit of all, as they continue to adapt to the huge challenges that the pandemic has created.”

The London churches receiving grants are:

- St Peter’s, Ealing; St Martin-in-the-Fields; St James’s Piccadilly; Christ Church with All Saints Spitalfields; St Magnus the Martyr; St Mary-at-Hill Church; St Marylebone with Holy Trinity St Marylebone; St Paul and St Mark, Old Ford; St Pancras Church; St Vedast; St Paul’s Hammersmith; St Pancras Old Church; St Paul’s Bow Common; St Botolph-Without-Aldgate; St Clement Danes.

St Magnus-the-Martyr, located near London Bridge, will be using its grant towards Covid-proofing measures, as well as its Living History project and the digitisation of its heritage. Bishop Sarah continued: “St Magnus is a shining example of London’s living history. Rebuilt as the capital recovered after the Great Fire, it was there for the local community in the wake of the Fishmongers’ Hall terror attack on London Bridge, just last year. So many of our churches across the capital were there for Londoners of the past, they are serving their communities during the pandemic, and these grants will help ensure they are there for future generations too.”

This vital funding is from the Culture Recovery Fund for Heritage and the Heritage Stimulus Fund – funded by Government and administered at arms length by Historic England and the National Lottery Heritage Fund. Both funds are part of the Government’s £1.57 billion Culture Recovery Fund which is designed to secure the future of Britain’s museums, galleries, theatres, independent cinemas, heritage sites and music venues with emergency grants and loans.

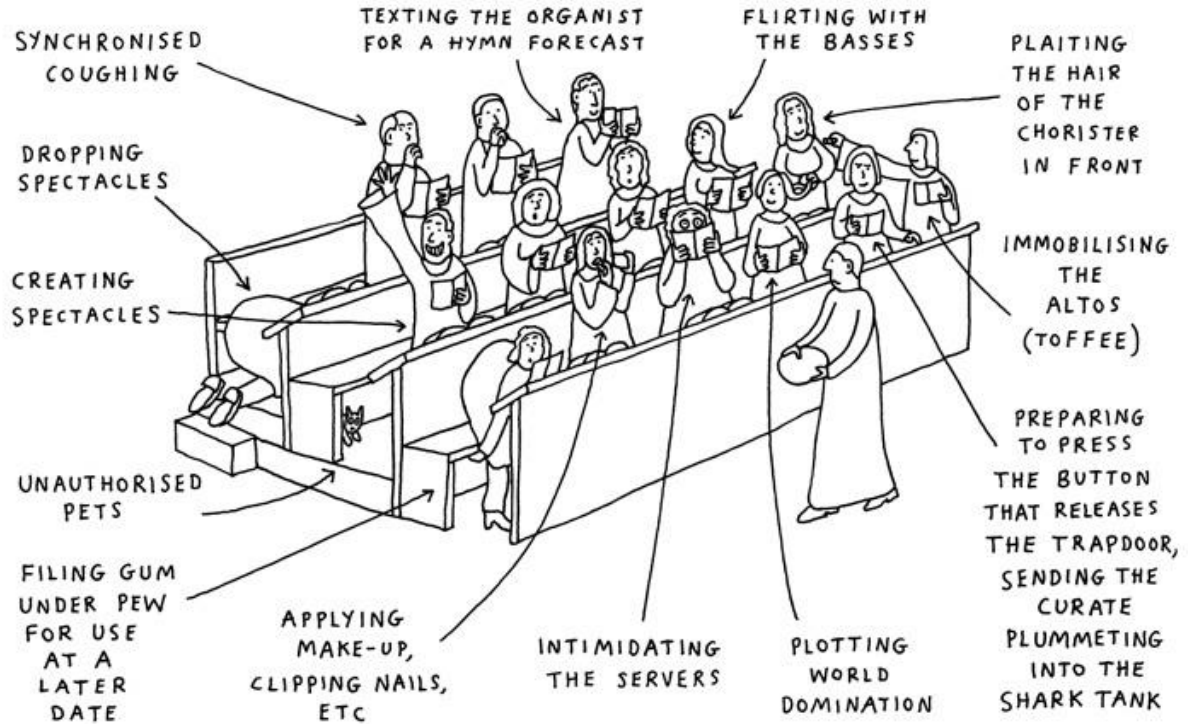
Culture Secretary Oliver Dowden said: “As a nation it is essential that we preserve our heritage and celebrate and learn from our past. This massive support package will protect our shared heritage for future generations, save jobs and help us prepare for a cultural bounceback post covid.”

From London Diocesan website

## Dave Walker Cartoon

# THE CHOIR

MINOR MISDEMEANOURS TAKING PLACE IN YOUR SUNDAY SERVICES



CartoonChurch.com

## Worship @ St Peters:

Until 2<sup>nd</sup> December all services will be on Zoom

### Sunday

09.00 Gemstones for 0-11 yrs (2<sup>nd</sup> & 4<sup>th</sup> Sunday - Zoom)

10.00 a.m. Parish Mass (Zoom)

5.30 p.m. Evening Prayer (via Zoom)

### Monday-Tuesday, Thursday – Friday

5 p.m. Evening Prayer (Zoom)

### Wednesday

5 p.m. Contemplative Prayer (Zoom)

### Tuesday & Thursday

9.30 p.m. Compline (via Zoom)

Zoom credentials for Sunday Mass are emailed each Saturday. The Zoom credentials for midweek evening prayer are continuous. If you would like to be added to the email list, please let Lesley in the Parish Office or Fr David know.

You can download Zoom onto your device, or you can call in by phone, dialling the number given in the email.



<b>Contact Details:</b>		
<b>Revd David Neno</b>	<a href="mailto:david.neno@london.anglican.org">david.neno@london.anglican.org</a>	<b>020 8997 1620/ 07976 905294</b>
<b>Revd Dr Adam Dobrzynski</b>	<a href="mailto:a.a.dobrzynski@gmail.com">a.a.dobrzynski@gmail.com</a>	<b>07453 619591</b>
<b>Revd Dr Margaret Joachim</b>	<a href="mailto:margaret.joachim@london.anglican.org">margaret.joachim@london.anglican.org</a>	<b>020 8723 4514</b>
<b>Mrs Susan Peatfield</b>	<a href="mailto:sjpeatfield@aol.com">sjpeatfield@aol.com</a>	<b>020 8997 8376</b>
<b>Parish Office Lesley Brooks</b>	<a href="mailto:admin@stpeterealing.org.uk">admin@stpeterealing.org.uk</a>	<b>020 8997 3655</b>

### Contributions.

A big thank you to those who have already contributed pieces to this newsletter. It is so great (and makes my life easier) to have contributions from our readers. It would be great to have more. Material to me at the email below by Wednesday would be great.

### **Parish Calendar for November and December 2020**

<b>November 2020</b>		
<b>Sunday 1<sup>st</sup> All Saints Day</b>	<b>10am Parish Mass with commissioning of Churchwardens 5.30pm Evening Prayer</b>	<b>Church/Zoom  Zoom</b>
Thursday 5 <sup>th</sup>	7.30pm PCC Meeting	Zoom
<b>Sunday 8<sup>th</sup> Remembrance Sunday</b>	<b>9am Gemstones 10.15am Parish Worship with Act of Remembrance</b>	<b>Zoom</b>
Tuesday 10 <sup>th</sup>	8pm Safeguarding Team Meeting	Zoom
Wednesday 11 <sup>th</sup>	5pm Contemplative Prayer Gathering 6pm Amnesty Letter Writing Group Meeting	Zoom  Zoom
<b>Sunday 15<sup>th</sup> Second Sunday before Advent</b>	<b>10am Parish Worship 5.30pm Evening Prayer</b>	<b>Zoom</b>
Wednesday 18 <sup>th</sup>	6pm Contemplative Prayer Gathering	Via Zoom
<b>Sunday 22<sup>nd</sup> Christ the King</b>	<b>9am Gemstones 10am Parish Worship 5.30pm Evening Prayer</b>	<b>Zoom</b>
Monday 23 <sup>rd</sup>	7.30pm Finance Team Meeting	Zoom

Wednesday 25 <sup>th</sup>	6pm Contemplative Prayer Gathering	Zoom
Thursday 26 <sup>th</sup>	6pm Reflections on Advent. Faith	Zoom
<b>Sunday 29<sup>th</sup> Advent Sunday</b>	<b>10am Parish Worship 5.30pm Evening Prayer</b>	<b>Zoom Zoom</b>
<b>December 2020</b>		
Thursday 3 <sup>rd</sup>	6pm Reflections on Advent. Hope	Zoom
<b>Sunday 6<sup>th</sup> Advent 2</b>	<b>10am Parish Mass with Baptism of Joshua Brown 5.30pm Evening Prayer</b>	<b>Church/ Zoom  Zoom</b>
Monday 7 <sup>th</sup>	7pm Christian Together in Central Ealing Meeting	Zoom
Wednesday 9 <sup>th</sup>	5pm Contemplative Prayer Gathering 6pm Amnesty Letter Writing Group	Zoom Zoom
Thursday 10 <sup>th</sup>	6pm Reflections on Advent. Love	Zoom
<b>Sunday 13<sup>th</sup> Advent 3</b>	<b>9am Gemstones 10am Parish Mass 5.30pm Evening Prayer</b>	<b>Church/ Zoom Church/ Zoom Zoom</b>
Wednesday 16 <sup>th</sup>	5pm Contemplative Prayer Gathering 6pm Amnesty Letter Writing Group	Zoom Zoom
Thursday 17 <sup>th</sup>	6pm Reflections on Advent. Joy	Zoom
Friday 18 <sup>th</sup>	End of School Autumn Term	
<b>Sunday 20<sup>th</sup> Advent 4</b>	<b>10am Parish Mass 5.30pm Evening Prayer</b>	<b>Church / Zoom Zoom</b>
<b>Sunday 22<sup>nd</sup> Sunday next before Advent</b>	<b>9am Gemstones 10am Parish Mass 5.30pm Evening Prayer</b>	<b>Church / Zoom Church/ Zoom</b>
<b>Thursday 24<sup>th</sup> Christmas Eve</b>	<b>11.30pm Midnight Mass by Candlelight *</b>	<b>Church / Zoom</b>
<b>Friday 25<sup>th</sup> Christmas Day</b>	<b>10am Mass of the Holy Nativity *</b>	<b>Church/ Zoom</b>
<b>Sunday 27<sup>th</sup> St John the Evangelist</b>	<b>10am Parish Mass</b>	<b>Church/ Zoom</b>
Please check with the weekly bulletin as events and details can be subject to change. Christmas is still developing.	* These services will be by ticket only. Details to follow.	To receive Zoom invites please make sure your email is on the parish list. Contact the parish office to check.