

# PARISH NEWS

St Cuthberts, Wells and St Mary Magdalene, Wookey Hole

April 2014



## New life—full of wonder

by Revd Elizabeth Sidwell

At a school assembly recently, the Head Teacher was encouraging the children to look around them for the sign of new life in plants and animals. They were talking about awe and wonder in general, and tied this new life that is happening all around us into other experiences of wonder. It reminded me that although we may meet the occasional moment when we are indeed wonder-struck, and may be unexpectedly touched by something that happens to us, actually we need to keep a look out for the wondrous. It is so easy to look at life as if it is common-place and to take amazing things for granted, especially if we are busy or tired or worried.

This could be the time of year for all of us to get out our water wings and start swimming in a tide of wonder. To start with you don't want to drown in it – if you are trying to post a letter, and have to stop to look at every new blade of grass it'll wear you out. But if you are walking the same route every day in Wells or Wookey Hole, there will always be things that are changing, growing, moving at this time of year.

Now, this past season I've had hardly any birds in my garden – not even jackdaws and pigeons, which last year drove me crazy. However, now there are birds about, and they are nesting, so there are easy rewards as we keep an eye out to see what is around, and listen for plaintive cries in hedges and boxes. Birds are so small, even blackbirds and thrushes which seem quite robust, and their eggs so tiny, yet there is life inside – and that life manages to break its way out through shell which has been created out of practically nothing.

Maybe you are saying to yourself – it's all very well getting excited about Spring again, but real life is nothing to write home about – certainly there is little to wonder at in it. I'd say to you, that is why sometimes we need to work at it – make the effort to spend time to appreciate what we have around us. I've done something to my thumb which is very sore, but I realise again how brilliant hands are normally – maybe I cannot use my hand well at present – but think about a baby's fingers – emerging from the womb with fingernails – Amazing!

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Of course, Spring is going to happen whether we notice or not – and even if the weather doesn't turn out to be all we might hope for, plants will grow, birds nest and the days will lengthen. Life renews itself around us, and for most people most years, life springs up within us – the longer days probably have a large part to play in that. Even if the daily round does not vary much, even if we are not free to do what we would really choose – at least we do it in daylight.

This has been the case for ever of course – so celebrating Easter in Springtime has always been very appropriate. Life follows death as light follows darkness. Think of the women who stood at the cross and then prepared oils and spices for the tomb.

After crucifixion on the Friday, and that long, long hopeless Saturday, when it seems impossible that any good can come out of suffering and death, in the growing light they go to the tomb – to find the stone has been rolled away. They have a vision of angels – He is not dead He is risen – and then Mary Magdalene sees Jesus. Her life and that of all his disciples, including those living today, is utterly changed. From that day she lives knowing that Jesus lives – every moment is full of wonder. We may not feel wonderful all the time, but the wonder is there. So let us take advantage of the season which so well reflects that wonder, and look out for awesome moments in which we can see God's glory and give thanks for the love he shows us through Jesus his Son.

*Elizabeth*

## APCMs

This year's Annual Meetings take place on Tuesday 8th April for St Cuthbert's, and Wednesday 9th April for St Mary Magdalene's – in each case starting at 7.30pm in church.

The annual meetings of our two churches are a really important opportunity for church members to meet together to review 2013 and look forward to the next year or so.

They also are the time when the members of the Electoral Roll elect the PCC members who legally run the church in conjunction with the Vicar and Church Wardens.

This year we will also be electing members of the Deanery Synod. Many people are understandably vague about what that is – basically it is the group of representatives of each local parish church in a local area (Shepton Mallet Deanery in our case) who meet four times a year. It is a valuable way of keeping PCC's in touch with what is going on at Diocesan level – and vice versa. More significantly – the people you elect to Deanery Synod will themselves elect the members of Diocesan Synod and General Synod. How many times have you heard people moan that General Synod does not represent the view from the pews? Well, it is up to you to make sure that you elect to Deanery Synod those whose views you agree with – so that they in turn elect others.

Membership of the PCC is also really important – there is no financial liability – unless the Charity Commission feel that a PCC has been corrupt or grossly negligent! But the PCC share the clergy's spiritual responsibility for all that goes on in the life of the church family. So the overall PCC membership needs a range of people, viewpoints and skills to plan and steer the life of our Christian communities forwards from where we are to whatever the future holds!

Of course we will also be electing our Church Wardens at these meetings – and Lucy White has indicated that she

does not want to be re-elected at Wookey Hole this year. The role of Church Warden is more or less what it says on the label – the two Wardens are elected by the meeting of parishioners to work with clergy and PCC in the whole mission of the church. There is an important element of maintaining (and developing) the church building, but they share with the clergy responsibility for the care and guidance of the church community as well, and for our shared mission and ministry in our two communities. In law Wardens are still responsible for "overseeing public order" in all services in church (including Baptisms, weddings and funerals) – which is usually delegated to sidespeople - and are the representatives of the Bishop in the local community, reporting to the Rural Dean and Archdeacon. There can be quite a few forms to fill in too! These days a lot of a Warden's work is done on computers and by emails – it is therefore highly desirable that people can do this, although it is still not impossible to do everything on paper and by post. Wardens these days can serve for up to six years before having to take at least two years off.

And the Annual meetings also have the chance to approve the financial activities of the two churches over the calendar year 2013.

So do please come along if you are on the electoral Roll – exercise your vote and give your support.

*Alastair*

## How long was your 'courtship'?

How long did it take you to fall in love?

Modern couples are managing it on a combination of 224 tweets, 163 text messages, 70 Facebook messages, 37 emails and 30 phone calls... or say, in all, about a month. Twitter is now the most common way to flirt with a potential partner. The study was by the e-commerce site PIXmania.

The lover in Song of Solomon (3:4) knew the feeling: 'I found him whom my soul loves. I held him, and would not let him go...'

## St Cuthbert's Ladies Group

Our April meeting is on Tuesday 15th April, usual time, usual place. Our speaker is John Yeo, stained glass craftsman, who has his studio in Bowlish. He became involved with glass in the 1990's after what sounds a very assorted background including dry-stone walling, traditional hedge-laying, local history, is keen on cycling, teacher of British history at the University of Maine, and is a train fanatic and life-long supporter of Bristol City Football Club.

Sounds a fascinating life he's led so far! His studio now works on various type of project from restoration of old glass to new commissions.

Thanks to all who supported our raffle at the Annual Dinner; we have sent the proceeds, £122, to "Hope for Tomorrow", the charity financing the mobile chemotherapy unit at West Mendip Hospital.

*Bid*

## Easter faith

Three years after the Russian Revolution of 1917, a great anti-God rally was arranged in Kiev. The powerful orator Bukharin was sent from Moscow, and for an hour he demolished the Christian faith with argument, abuse and ridicule. At the end there was silence.

Then a man rose and asked to speak. He was a priest of the Russian Orthodox Church. He went and stood next to Bukharin. Facing the people, he raised his arms and spoke just three triumphant words: 'Christ is risen!'

At once the entire assembly rose to their feet and gave the joyful response, "He is risen indeed!" It was a devastating moment for an atheist politician, who had no answer to give to this ancient Easter liturgy. He had not realised he was simply too late: how can you convince people who have already experienced God, that he does not exist?

## Wookey Hole W.I.

President Sue Harding chaired our March meeting, announcing a number of interesting possibilities for activities in the next few weeks. There is to be a singing day at St Cuthbert's Church, and a pub quiz county wide, in different pubs with the same questions on the same day. We might also get an opportunity to try golf croquet, apparently easier than standard croquet. Lesley H reported that our finances are in good order, and suggested that we should affiliate our WI formally to the Associated Countrywomen of the World as it would increase the amount of support that we are able to give; members agreed. We also agreed that we will bring donations for the local food bank, which has recently had an increase in clients needing help.

Our speaker was David Sutcliffe who spoke to us about the music of the Edwardian era. In an age without recordings or radio everyone performed at social occasions, whether singing folk songs, the more poetic parlour songs, or sacred music. Many of the folk songs of Somerset were collected by the Vicar of Hambridge, Reverend Charles Marson, and his friend Cecil Sharp. Playing in a brass band was a popular hobby, though only for men back then. Public entertainment included black faced minstrels, something we no longer accept, white face Pierrot end of the pier shows, and the Music Hall, then jazz and ragtime came from America with the start of the gramophone era. We had a little sing along with one or two of David's recordings, then he was thanked by Lesley R for an enjoyable talk.

The Flower of the Month was a lovely Hellebore brought by Jan, with Sue H second and Pauline J third. The competition was for an item beginning with the letter E, and was won hands down by Sue B who brought her Great Grandmother's Edwardian wedding dress and a photograph of it being worn; her forebear's name was Edith Emma, which also fitted the theme. Second was Jan's embroidered picture of a woodpecker, and third an embroidered sampler with a Wookey Hole theme brought by Joan.

*Mrs R Docherty*

## Tears

A small boy returned from Sunday School in tears. When questioned by his anxious mother, he replied; "This morning they told me that Jesus wants me for a sunbeam. But I want to be a train driver!"

## Lay Pastoral Assistants

The team are keen to build on the work already undertaken by clergy and parish members in providing a "listening ear" to anyone in the Benefice who may be lonely, sick or bereaved.

If you or someone you know might like a visit from one of the LPAs, please contact me via St Cuthbert's Parish Office, 676906.

Patsy Barrow  
LPA Coordinator

## Why Easter will never go away

How do you make sense of the Resurrection? Dead men don't rise, so why believe that this particular dead man did rise?

At the end of St Luke's Gospel we read that: "they still did not believe it because of joy and amazement" (Luke 24.4). This is highly significant. The Gospels do not show us a group of disciples who were in a receptive frame of mind. After the crucifixion, they were in hiding, frightened and scattered. Then suddenly, they came out of hiding and were totally different; excited, joyful. By Pentecost they were confident, with one firm message: "You crucified Jesus, but God raised him up!"

How did they know this? Because of experience. Some of them had visited the tomb of Jesus: it was empty. Others claimed to have seen and touched the risen Lord. Were they hallucinating? People can hallucinate in groups – when taking drugs, for example. But of course each one will see a different hallucination. But the disciples all saw the same thing. Or rather, the same person. Jesus.

Were they lying? Jesus had died a humiliating death as a criminal. Perhaps they wanted to rescue his good name. So did they pretend they had seen him?

This theory has a big problem. Their preaching led them into trouble with the authorities. They were beaten and imprisoned and some of them killed. People will die for ideas and causes which they believe in passionately. But not for things they have made up. We might suffer for our convictions, we will not suffer for our inventions.

What about the 'swoon' theory? That Jesus didn't die on the cross, despite terrible wounds. He recovered in the tomb, and escaped. The disciples nursed him back to health. But Roman soldiers knew when a man was dead; and there was the guard on the tomb. Also, the events which followed simply don't fit.

If the disciples had been hiding Jesus, they would have kept very low-key, and out of the way, so that the authorities did not come after him again.

Besides, to preach that God had raised Jesus from the dead – which is exactly what they did preach – would have been a lie. Beatings and threat of death would soon have loosened their tongues. Inventions crumble under pressure; convictions hold fast.

Another reason for believing in the Resurrection is this: Jesus' continuing impact. Thousands and soon millions of people in every generation since have shared an inescapable sense of being 'accompanied' through life. Though unseen, they identify this presence as the Risen Lord.

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Sometimes this experience of meeting Jesus is gentle and fitful. Sometimes it is dramatic and life-changing. This reminds us that the resurrection of Jesus is not just an interesting historical puzzle. It is a vital present day reality. It brings wonderful comfort, assuring us of the central Christian truths: death is dead; Jesus is alive; God is love.

This central notion was captured, most movingly, by the great Albert Schweitzer: "He came to those men who knew him not. He speaks to us the same word: 'Follow thou me', and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey him, whether they be wise or simple, He will reveal himself in the toils, the conflicts, the suffering which they shall pass through in his fellowship, and, as ineffable mystery, they shall learn in their own experience who He is."

Have a joyful – and a challenging – Easter.

### Damascus' suffering and praying Church begins Great and Holy Lent

#### Monks' Monday, 3 March 2014

Damascus' suffering Church celebrated the start of Great and Holy Lent, with the first day, known as Monks' Monday, since in days gone by Christians bade farewell to the monastics among them who would leave the villages for the deserts and caves of the region, only to return on Lazarus Saturday to celebrate Palm Sunday and Holy Week.

Several parishes commemorated Monks' Monday around midday, by eating the popular dish called Mujadara \* (lentils and rice) cooked in huge tureens.

His Beatitude, Patriarch Gregorios III, celebrated Monks' Monday in the village of Jdeidet Artuz near Damascus, where people from several Syrian regions, including many of his own relatives from Daraya, have taken refuge. The parish priest, Father Shehadeh Abbud, invited his parishioners to welcome the Patriarch, who presided at the celebration of the Sixth Hour commemorating Christ's Passion, which continues in the suffering of Syrian people.

In his sermon, the Patriarch presented his Lent Letter, called "The Grace of Fasting." Then His Beatitude visited the parish kindergarten and shared in the traditional Lenten meal of Mujadara and salad with the parishioners.

Many parishes celebrated Monks' Monday in this way, giving Mujadara to some five thousand people.

At the Patriarchate, Archbishop Joseph Absi, Patriarchal Vicar, presided at a short service and the Mujadara meal offered by MIDADE, headed by Mr Ghassan Talab, to some five hundred children and young people.

The giant tureens contained the following ingredients: fifty kilos of lentils, forty-five of rice, forty of cabbage, twenty of onions and twenty of lemons cooked in sixteen litres of olive oil and sixteen of sunflower oil.

On Monday evening, our parishes began celebrating the beautiful Lenten service of Great Compline, known by the name of one of its invocations: "Lord of Hosts, be with us."

We thank the Lord that Damascus' suffering Church has become the Church at prayer for forty days, rounded off by Holy Week. We are proud that the Church of Damascus is well-known for the keenness with which the services are celebrated during Great Lent: almost every day, almost all our churches are completely full.

Damascus' suffering Church turns into thousands of hands uplifted in prayer, calling upon the Lord for the victims of war, violence and terror and beseeching peace, security, reconciliation, love, stability and an end to the suffering of

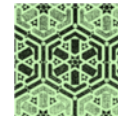
millions of displaced, handicapped, wounded and grieving persons.

So the Church of Damascus and the Church of all Syria continues its way of the cross, without allowing the flame of hope to die out in the hearts and minds of the faithful, as His Holiness Pope Francis recommended to us, calling upon us to keep "the courage of prayer."

The Church of Damascus and all Syria goes forward with courage, faith, hope and love on its way of the cross during Great Lent, in the hope that shines out upon all its fellow-citizens in all regions, the dawn of peace and Resurrection, and wishing to everyone a good Holy Fast.

Furthermore, His Beatitude plans to visit the parishes of the Patriarchal Eparchy of Damascus during the Lenten season, to meet priests and faithful. On each visit, the Patriarch will preach a sermon on Lent.

Reports and photographs of these Lenten visits will be published to accompany parishioners in their hopes and sufferings, and in their hopes for peace in our beloved Syria, the Holy Land, the Middle East and the whole world.



\* *Mujadara* is the Arabic word for "pockmarked"; the lentils among the rice resemble pockmarks. The first recorded recipe for *mujadara* appears in *Kitab al-Tabikh*, a cookbook compiled in 1226 by *al-Baghdadi* in Iraq. Containing rice, lentils, and meat, it was served this way during celebrations. Without meat, it was a medieval *Arab dish* commonly consumed by the poor, reputed to be a derivative of the "*mess of pottage*" *Jacob* used to buy Esau's birthright. Because of its importance in the diet, a saying in the Eastern Arab world is, "A hungry man would be willing to sell his soul for a dish of *mujadara*." *Wikipedia*

### So, what is a bishop, you ask?

Bishops come in all shapes and sizes, with different roles and different areas of responsibility. But they all have in common the authority for leading the faithful and the responsibility for caring for their spiritual needs. This is known as the 'cure of souls' and bishops share it with their clergy.

So, when a parish gets a new priest, they don't have sole responsibility for all the souls in the parish. They share the 'cure' with the bishop: and hence the title curate, which, nowadays, is more often used to describe a younger or new priest who is sharing the 'cure' with a vicar or rector, or learning it from them.

Every diocese has a diocesan bishop to lead it administratively and pastorally. He (they are all men currently) is helped by other bishops who may be suffragan, area or assistant bishops. Suffragan and assistant bishops take on certain duties or roles on behalf of the bishop as agreed. Area bishops differ in that the diocesan bishop has given them a piece of the diocese where they carry out all the responsibilities.

Bishops license new clergy and other office-holders, confirm new Church members, preach at special services and take part in major festivals. They spend time with the people of the parish when they can, sometimes visiting church schools and other organisations.

Diocesan bishops have oversight of all the clergy in their area, other licensed ministers, and lay workers. They hold ultimate control over the diocesan budget and its portfolio of

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assets. This is shared with the bishops and others in regular senior staff meetings.

Bishops may be chairman, patron, governor or committee member of many regional organisations. Many are instrumental in formal, informal and confidential conversations between religious bodies, ethnic groups, the police and social services, commercial and development agencies and local government and regional forums. As community leaders, bishops are increasingly involved in debates about regional assemblies in parts of the country.

Twenty-six diocesan bishops sit in the House of Lords: the two Archbishops and the bishops of London, Durham and Winchester by right of their office, plus the 21 longest-serving diocesan bishops. At least one is present every day and others attend according to the subjects under debate. The two Archbishops and the Bishop of London are Privy Councillors.

All diocesan bishops and nine elected suffragan bishops are members of the House of Bishops, which meets three times a year. As a House, they also attend the two or three sessions of the General Synod each year. Many bishops chair or serve on national and international Church boards and councils, as well as large charities, special commissions or public enquiries. They, with others, represent the Church of England in meetings and affairs of the Anglican Communion and other Church bodies. Most have personal or diocesan links overseas, including commitments on behalf of the Archbishops, or as leaders of mission societies.

The archbishops have the biggest roles and responsibilities. Theologically, bishops follow on from Jesus, the servant king, and are the servants of all in their dioceses. That makes the Archbishop of Canterbury, who is 'first among equals' among all the Anglican bishops, the greatest servant of all.

## Twenty Years ago – massacre in Rwanda

On April 6th, 1994, a plane, carrying Rwanda's Hutu president, Juvenal Habyarimana, was shot down over Kigali, Rwanda's capital. This triggered a violent uprising of the country's Hutu majority against the Tutsi tribe's governing elite. Within hours the Hutu had taken over the government; then began a 100 day killing spree, resulting in the death of close to a million Tutsis or moderate Hutus.

It is sometimes asked, "Whatever had happened to the great spiritual Revival that had started from Rwanda in the late 1920s and spread throughout East Africa – that such genocide madness could take over? The answer that emerges is that the *Balokole*, or 'Saved ones' within the revival were never the perpetrators in such killings – though plenty of them were picked out, as was our African Enterprise team leader, Israel Havugimana, whom I knew



"I'm really not sure about this trend for clergy dressing down, dear."

and loved. Dedicated to evangelism and reconciliation, he was killed on the first day.

The only Tutsi Anglican bishop to survive – after many brushes with death – was Alexis Bilindagabo. Some Tutsi church members from his diocesan headquarters had escaped. He took them to a hilltop, where he ministered, teaching people how to receive Christ.

Then three messengers came to tell him that several hundred armed Hutu were at the foot of the hill, intent on killing the Tutsi Christians. Bishop Alexis remembered the Bible account of 2 Kings 6, when Elisha – surrounded by enemies - had prayed that his fearful servant would have his eyes opened by God to 'see' the heavenly horses and chariots that were surrounding them.

"Go down to those people," said the bishop, "and tell them that this hill is surrounded by many angels. If these angels allow you, then you will come and destroy us. But if they don't allow you, nobody will approach us. Go and tell them that we are ready. We are not afraid."

The minutes passed, and the bishop and his friends watched the armed mob below slowly disperse and go on their way.

Stories like this never got into the press of the secular world – which had idly stood by, uninvolved in Rwanda's crisis. Cinema films were made about the genocide, but unreported was the ministry of Christ's servants – including our own friends in African Enterprise - who made it their business to heal, love, forgive and reconcile the unreconcilable to each other. The work of Jesus is advancing to this day in Rwanda. And the Church is growing.

## 17th April: Maundy Thursday

Maundy Thursday is famous for two things. The first is one of the final acts that Jesus did before his death: the washing of his own disciples' feet. (see John 13) Jesus washed his disciples' feet for a purpose: "A new command I give you: Love one another. As I have loved you, so you must love one another." His disciples were to love through service, not domination, of one another.

In Latin, the opening phrase of this sentence is 'mandatum novum do vobis'. The word 'mundy' is thus a corruption of the Latin 'mandatum' (or command). The ceremony of the 'washing of the feet' of members of the congregation came to be an important part of the liturgy (regular worship) of the medieval church, symbolising the humility of the clergy, in obedience to the example of Christ.



But Thursday was also important because it was on that night that Jesus first introduced the Lord's Supper, or what we nowadays call Holy Communion. Jesus and his close friends had met in a secret upper room to share the Passover meal together - for the last time. And there Jesus transformed the Passover into the Lord's Supper, saying, 'this is my body' and 'this is my blood' as he, the Lamb of

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God, prepared to die for the sins of the whole world. John's gospel makes it clear that the Last Supper took place the evening BEFORE the regular Passover meal, and that later Jesus died at the same time that the Passover lambs were killed.

## On why a church should always resist change

The Rectory  
St. James the Least

My dear Nephew Darren

I am not the least surprised you have got yourself into trouble; innovation is never to be encouraged. New ideas tend to cause revolutions. The move from incandescent light-bulbs to energy saving ones may ultimately change the Church of England.



Change is something everyone claims to be in favour of – provided it has no measurable effect on their own lives. I remember as a young curate once suggesting that at the Harvest Supper, tables might be enlarged so that eight people could sit together rather than the traditional six, thus helping more people get to know one another. The response would have been similar if I had suggested we travel to London to murder the Prime Minister. I was firmly told that tables for six had been perfectly adequate for parishioners in Queen Victoria's day. For the rest of my curacy, I was regarded as a revolutionary, to be watched carefully.

So at your last visit to our Church, to suggest that our 11am Mattins may be moved to 10.30am, in order to encourage those who wanted have more of the day free to themselves, certainly lobbed a hand grenade among the post-Service coffee cups. The only person who was mildly in favour was Colonel Wainwright, who quickly realised that it would give him an extra half-hour at the gin and tonics before lunch.

Should you ever feel that people lack imagination, you should watch them in action when they find reasons for resisting an unwelcome suggestion. One said that the time couldn't be moved, since it would then be too early for the local bus – omitting to mention that none of our congregation travel to church by bus and that the service doesn't run on Sundays anyway. Another pointed out that it would confuse those who didn't attend church – not explaining why if they never attended, it mattered what time the Service was. A third, rather touchingly mentioned that it wouldn't give the rector time to enjoy his breakfast after the rigours of the 8am Service.

Your suggestion did, however, serve one useful purpose; it brought our congregation together in united opposition. They may not necessarily always know what they are for, but they certainly know what they are against. For that, I thank you.

Your loving uncle  
Eustace

**What do you get if you cross a cow with a crystal ball?**

A message from the udder side.

## Quiet!

A mother who took her fidgety seven-year-old to church finally had an idea: about halfway through the long sermon she leaned over and whispered: "If you don't be quiet, the minister is going to lose his place, and he will have to start *all over again*." It worked!

## Laodicean (Laid Back) Hymns

*The Laodicean church is described in the book of The Revelation as being lukewarm.*

Teach Me, Lord, Thy Easy Way.  
We Are Milling Around in the  
Light of God.  
When Peace, like a Trickle.  
When the Saints Go Sneaking In.



## Post

The evangelist Billy Graham tells of a time early in his career when he arrived in a small town to preach a sermon. Wanting to post a letter, he asked a young boy where the post office was. When the boy told him, Billy Graham thanked him and said: "If you'll come to the Baptist church this evening, you can hear me telling everyone how to get to heaven." The boy looked surprised, and finally stammered: "But you don't even know your way to the post office."

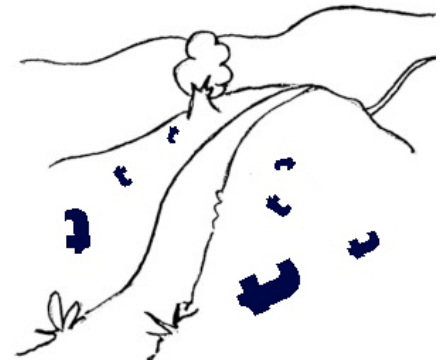
## The Lost t

Seated one day by my wireless  
I was nervous and ill at ease,  
As the speaker rambled idly  
And carelessly dropped his t's.  
He told us 'wha' he wan'ed'  
And 'wha' he was gonna do'  
When all at once the radio ceased  
For I'd smitten it with my shoe!

Laying one day by the wayside  
A sight that could break your heart,  
A sad, discarded letter  
Which no longer had a part –  
For someone has an alphabet  
With no twennieth le'er there;  
And all regret that our Mother Tongue  
Has succumbed to this sad affair.

By Nigel Beeton

*With apologies to  
Sir Arthur Sullivan*





**WOOKEY HOLE CINEMA CLUB FILM FOR APRIL 2014**

**Wednesday 9th April: WADJDA (PG)**

Meet Wadjda, a sarcastic, funny and streetwise ten-year-old girl whose unconventionally carefree demeanor not only sets her apart from most girls in her school but also frequently lands her in the headmistress's office. This groundbreaking first feature film shot entirely in Saudi Arabia and the first by a female Saudi filmmaker, offers a moving, rarely seen picture of everyday life in Riyadh and one promising hope for the future.

**Come and join us at Wookey Hole Community Hall at the bottom of School Hill. Doors open 7pm, film starts 7.30pm.**

**Tickets on the door £6, under 16's £3.**

More info and a trailer at

[wookeyholecinemaclub.weebly.com](http://wookeyholecinemaclub.weebly.com)



*Mary wished she'd never mentioned  
Fresh Expressions of Church*

**Timber**

A man with a nagging secret couldn't keep it any longer. In the confessional he admitted that for years he had been stealing building supplies from the timber yard where he worked. He told the priest he had taken enough to build his son's house, a cottage for his daughter, and a garden house for his wife. "This is very serious," said the priest. I shall have to think of a far-reaching penance. Have you ever done a retreat?"

"No Father, I haven't," admitted the man. "But if you can get me some plans, I'll get the timber."

*Never drive faster than your guardian angel can fly.*



**DAISIES**

There is an old saying 'when you can stand on seven daisies at once then spring has come'. I like daisies with their bright yellow middles and tiny petals. If you look closely, you'll see that not all the daisies in any lawn will be white; some of them are edged with pink. When I was little I asked my mum why and she told me this story to explain why.



On that first Easter morning, when Jesus walked in the garden and was seen by Mary and the other women who thought he was a gardener, his bare feet touched just some of the daisies in the grass. And because he still had the wounds in his feet his blood touched the daisies and marked their petals pink.

I love this story and still to this day I feel sorry for the daisies that Jesus didn't touch - because when Jesus touches our lives all things change and spring comes into our hearts forever.

**BIBLE 'D's**

Can you find all the answers to this Bible quiz? All the words begin with the letter D. Answers at the bottom of the page.

A tribe of Israel.

He spent the night with some lions.

Where Saul was going when he met Jesus on the road.

Followers of Jesus.

These made Joseph unpopular with his brothers.

A famous king of Israel who played the harp.

**How do dinosaurs pass exams?**

With extinction.

**What is the main ingredient of dog biscuits?**

Collie flour.

**My little brother's name is Dad.**

Why is that?

**They named him after my father.**

Answers: 1.Dan 2.Daniel 3.Damascus 4.disciples 5.dreams  
6.David.



**Where's it to?**

(it's in the church!)

