

THE MAGAZINE

 THE CHURCH
OF ENGLAND
Diocese of Norwich

SUMMER 2019



Whose truth?

A poet's approach to gospel truth
PAGE 6

And the truth will set you free
PAGE 14

Battling fake news –
upholding truth
in the media **10**

Soul Space
What is truth?
13

Horstead Centre
celebrates 50
golden years **20**

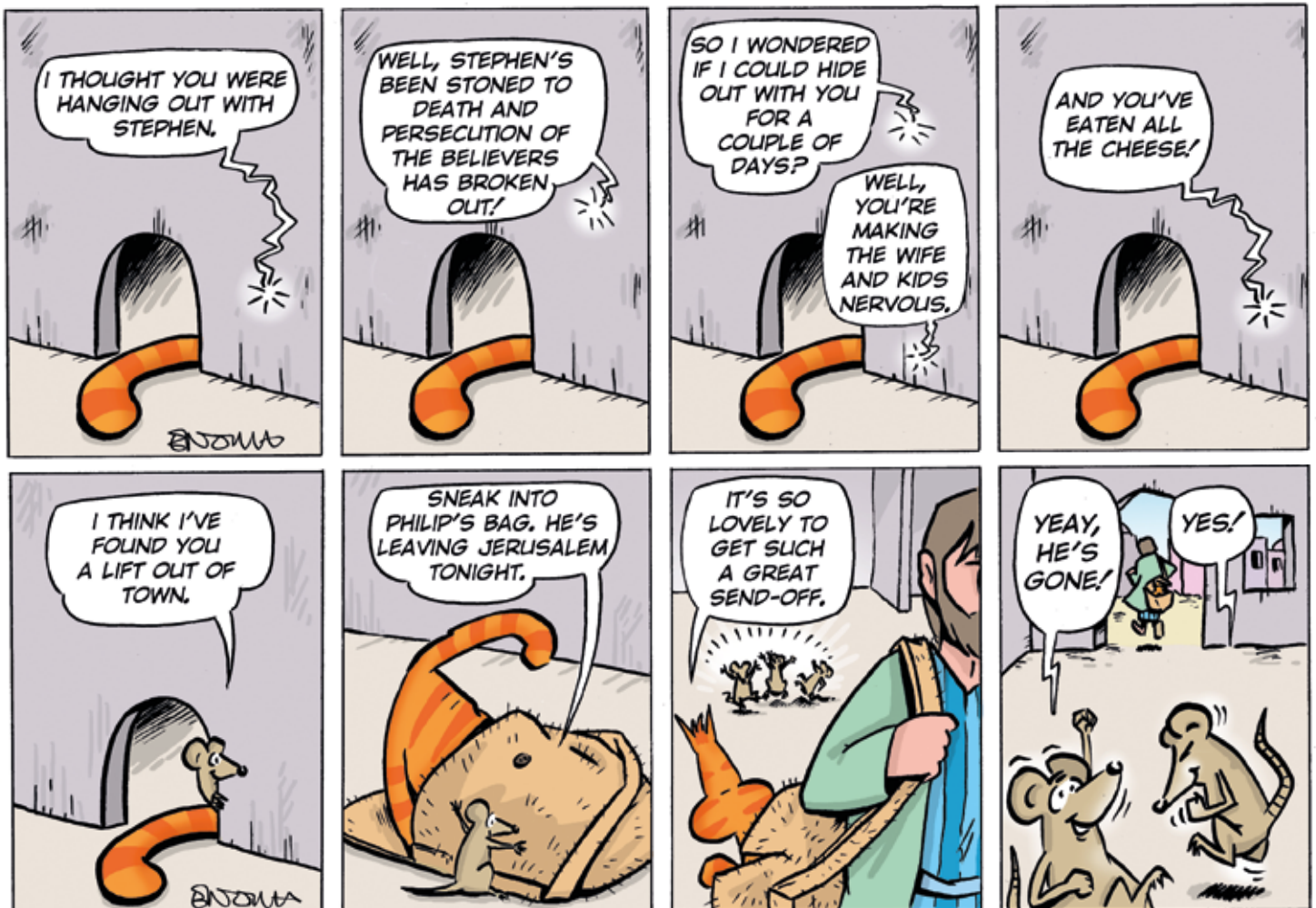




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From the Editor

The idea for the theme of “truth” for this issue was mulling around in my head for some time. I saw a TV documentary item about an increase of drug-related violence in a locality in Holland. They played the same story twice but edited each differently. One resulting narrative led the viewer to believe that the blame lay soundly with the migrant community in that area. Their aim was to show, that even with no apparent bias, any piece of “factual content” can easily become slanted to promote a belief or opinion.

In today’s world of copious and instant information, it’s easy to start to feel that we are inhabiting Orwell’s 1984 with the Ministry of Truth propaganda machine which simply spews lies or “fake news”.

How do we, as Christians, discern truth and live it out?

In our main feature (pg 6) poet-priest Malcolm Guite invites us to take a poet’s perspective to gospel truth. Former coroner, William Armstrong comments (pg 4) that “we are all accountable for the way we seek the truth” and Archdeacon Steven encourages us to see our behaviour modelling the truthfulness of our faith (pg 5).

In our local church we can foster truth and trust in our communities. We can support local journalism that holds our politicians to account. Ian Clarke, head of news at the EDP asks for prayers for

Christians working in an increasingly difficult industry: “Citizen journalism is rife. Anyone can share a picture or post “news.” But has it been checked? Is it true? Is it biased?” (pg 10).

In our face-to-faith feature (pg 9) Philip Bell gives testimony to how the truth of the gospel set him free from the despair of homelessness. Pilate’s famous question: “What is truth?” is the focus of Susanna Gunner’s soul space article (pg 13).

We should have confidence in the truth of our message of good news, presenting it with humility and love, reaching out, as we do so well in this Diocese through social action – committed to continuing to journey with others for the long haul; living out truth in our lives.

I hope this edition encourages you in that mission.

Blessings,



Barbara
Barbara Bryant
Editor

PS: It was exciting to hear the announcement of our new Bishop of Norwich just before we went to print! See the centre pages for a full interview with Rt Revd Graham Usher.

Get in touch

01603 882348 (Editor)
barbara.bryant@dioceseofnorwich.org
Diocesan House, 109 Dereham Road,
Easton, Norwich NR9 5ES
www.DofN.org/magazine

facebook.com/dioceseofnorwich
@DioceseNorwich

The next issue (deadline 17 July)
focuses on “poverty in plenty”.

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Cover photo: King’s Lynn town centre by Tim Rogers

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Contents

THE MAGAZINE | SUMMER 2019

4 **COMMENT:** The whole truth?

5 **PAUSE BUTTON:** The test of truth



6 FEATURE:
A poet’s approach to gospel truth

12 **REVIEWS:** On books about truth

14 **CYF:** The truth of the matter

17 Seeing it Differently at Norwich Cathedral

22 **FOCUS ON:** Fakenham & Fulmodeston

24 Volunteering in faith

25 Eaton’s place of welcome

29 Combatting modern slavery

30 News in brief



32 OUT & ABOUT:
Parish happenings



The whole truth?

“Whose truth, whose lies?” is the title of an album by blues singer Douglas Macleod. During almost 50 years in the law as a practitioner, coroner and tribunal judge I have been engaged in seeking the truth, but whose truth? What truth?

I once asked a witness to take the oath in court, whereupon she took the Bible in her hand and said, “I swear by Almighty God that I will speak the truth, the whole truth and anything but the truth.” A Freudian slip, or perhaps not!

The oath in court to tell the truth is a solemn procedure although it is no guarantee of veracity. Witnesses have the option of affirming to tell the truth without invoking any deity.

The object of a criminal trial is not in fact to establish the truth. Instead it is to ascertain whether the case has been proved beyond reasonable doubt. An acquittal means that the charge has not been proved. It is not a declaration of truth.

A defending lawyer’s duty is to represent the client in accordance with their instructions. It is no part of the lawyer’s function to decide the truth. That is for the court.

There is one court, however, where the process is not adversarial but inquisitorial – the object is to seek the truth. That is the coroner’s court. Most people attending the coroner’s court simply want to get at the truth – to help them move on with their journey of bereavement.

But some people cannot accept the truth. This may happen, for example, where a person has died from an avoidable natural condition, but the family have convinced themselves that the death was the direct fault of someone. The coroner must not allow his or her sympathy for the relatives to deflect from the duty to establish the truth. People cannot insist that their own constructed version of the truth is accepted.

Sadly, the truth can be elusive. The evidence may not permit a reliable conclusion to be reached. The coroner must try to help the loved ones to live with the fact that the cause of death may remain a mystery. Not easy.

What have I learned from all this that might inform the practice of my Christian vocation?

Firstly, the truth declared by any legal process may be partial. Human justice may be fallible and imperfect. As St Paul says, we “see through a glass darkly,”

Secondly, even those who seek to deny, evade or distort the truth, however troublesome they may be for those who administer the law, are not beyond the grace of God.

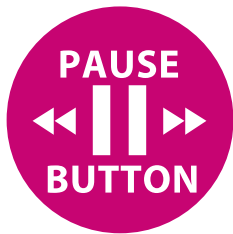
Finally, the task of those entrusted with ascertaining the truth in our courts is one which must be exercised with humility – recognising that we are all accountable for the way we seek the truth to God who is the ultimate source of all truth.

“The coroner must not allow his or her sympathy for the relatives to deflect from the duty to establish the truth.”

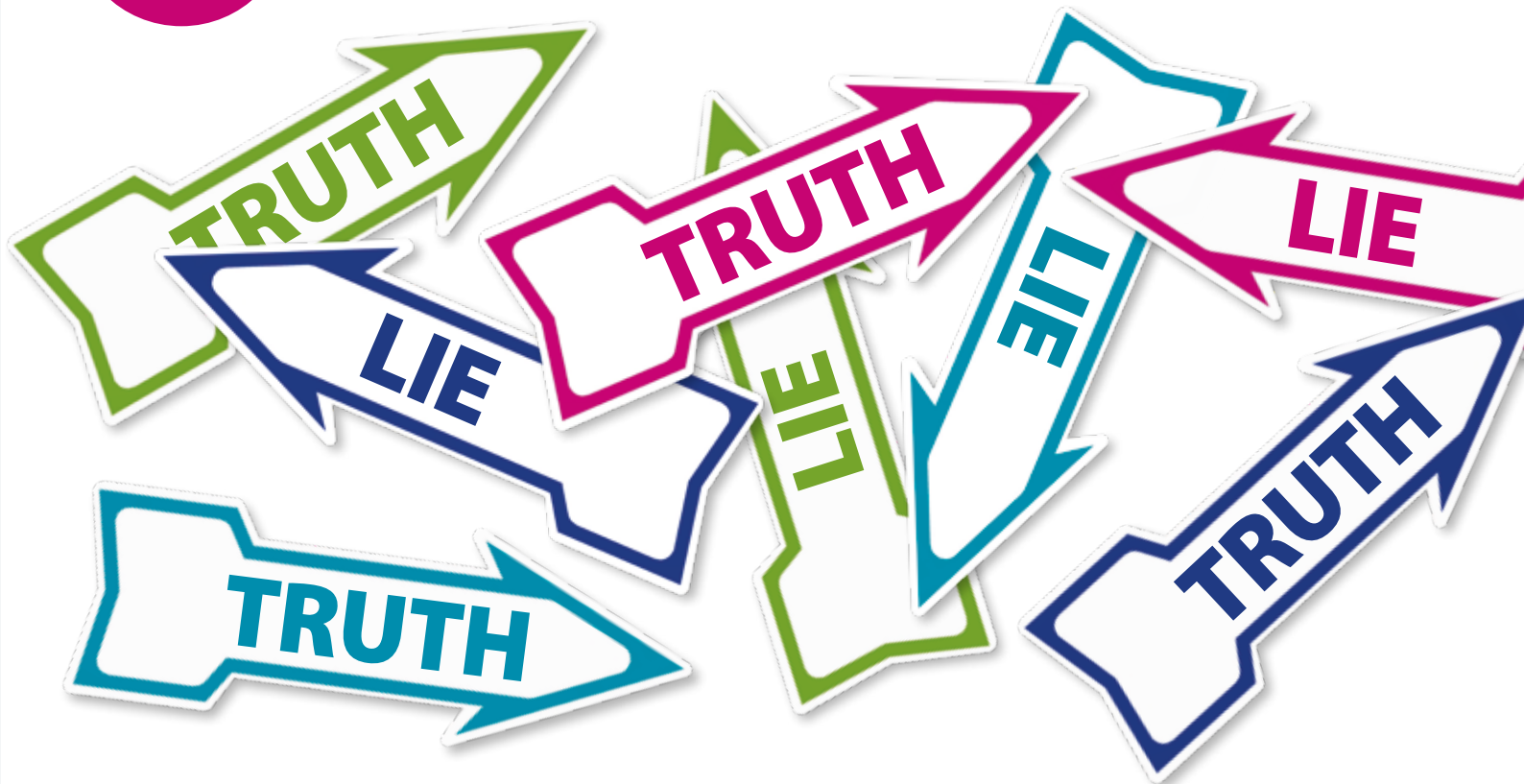


William Armstrong OBE is a Lay Canon and a member of the Chapter of Norwich Cathedral and a former Coroner, Tribunal Judge and Sheriff of Norwich.

Photo © Paul Hurst



The test of truth



A lie can travel half way around the world while the truth is putting on its shoes...

So runs a quotation often attributed to Mark Twain. Elsewhere in this issue, others are addressing types of truth but in the scriptures, truth is mentioned over a hundred times. From Job to John via Isaiah and Amos (among others) truth is held out as a positive concept, so much so that in the opening verses of John's Gospel we are told that *The Word became flesh and lived among us ... full of grace and truth.*

We could see truth as evidence, as in the oath, or in our evangelism of speaking of the good news, but I think we can also recognise it in our behaviour. Truth can be a shortcut to describing honesty and integrity, it's about behaving correctly and properly, caring for others' welfare as much as our own.

For me it is in Galatians Chapter 5 that our behaviour as Christians should truly

be characterised, where we are told that the fruits of the Spirit are *love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control.* It is difficult to see how lying, falsehood or deceit (surely the opposite of truth) can be found within those fruits.

It is of course more challenging to apply this to our own lives. When we are busy or stressed, caught out or want something, then we can take shortcuts to get our own way and truth can become a more malleable concept. Then there is the chance that the fruits of the spirit may not flourish in quite the same way (or at all) and, if we are honest, we often have no one to blame but ourselves.

After the first flush of youth, cars have to have an MOT test each year. As was widely publicised several manufacturers fixed those tests so that the truth would not be told, and greater profit could continue to be made.

In some ways it's a pity that we don't ourselves have an MOT of our faith and of the Christian witness that we live. A pity because it could expose those traits of self-deceit, especially when we aren't truthful; but how challenging and painful

“Let us love, not in word or speech, but in truth and action.”

1 John 3:18

it would be, to be faced with the harsh reality of the lives that we all live.

Yet there is nothing to stop us from a self-imposed MOT, of reflecting on how we treat people – our neighbours, our families, our colleagues and our friends. Our truthfulness (or otherwise), our demonstration of the gifts of the spirit (or not) and the good examples we set as Christians (hopefully).



The Venerable Steven Betts
Archdeacon of Norfolk



A poet's approach to gospel truth

By Malcom Guite

Audrey: I do not know what 'poetical' is. Is it honest in deed and word? Is it a true thing?

Touchstone: No, truly; for the truest poetry is the most feigning...'¹

This little exchange between Audrey the Shepherdess and Touchstone the fool, in *As You Like It*, touches lightly on some deep questions: Whose truth is it anyway? Can the poet add anything to the work of the historian or the scientist when it comes to getting at the truth? Shakespeare, who always puts his greatest wisdom into the mouth of his fools, seems to be saying 'yes, truth belongs to the poets as much as to the others'.

During Holy Week of this year I had the privilege of speaking each evening in Norwich Cathedral, offering reflections and meditations that might guide us deeper into the central mysteries of our faith.

Of course, I could have opened out some of the truths of our gospel by taking an historical or an expository approach and that is a right and proper thing to

do. But I am convinced that sometimes the poet's approach to truth can offer insights which are distinct from, but complementary to other approaches.

Here is a little sample of two of the many poems I offered in that Holy Week, and some of the things I said in reflection about them. Perhaps, in reading them you will get some sense of the distinct fruits of a poetic approach to Gospel truth.

“Jesus comes close to us, and we need to come close to him, for his compassion, unlike ours, is infinite, and ours can be renewed in his, our compassion not just for the world, but for ourselves.”



Flevit super illam (Latin language); He wept over it

Jesus weeps

*Jesus comes near and he beholds the city
And looks on us with tears in his eyes,
And wells of mercy, streams of love
and pity*

*Flow from the fountain whence all
things arise.*

*He loved us into life and longs to gather
And meet with his beloved face to face.*

*How often has he called, a careful mother,
And wept for our refusals of his grace,
Wept for a world that, weary with its
weeping,*

*Benumbed and stumbling, turns the
other way;*

*Fatigued compassion is already sleeping
Whilst her worst nightmares stalk the
light of day.*

*But we might waken yet, and face
those fears,*

*If we could see ourselves through
Jesus' tears.*

This sonnet is a meditation on a single verse in Luke's Gospel, Chapter 19 and verse 41:

As he approached Jerusalem and saw the city, he wept over it.

It's hard to see through tears, but sometimes it's the only way to see. Tears can be the turning point, the springs of renewal, and to know you have been wept for is to know that you are loved.

I have a God who knows what it is to weep and who weeps for me, weeps with me. So, the Octet of this sonnet, its first eight lines, contemplate the tears of Christ, his infinite compassion, but when the 'turn', the 'volta', comes in line nine, I turn to think about our own 'weeping', about the sources and limits of our own compassion.

And here I confront that modern phrase 'compassion fatigue'. Our capacity for compassion, literally to be *com* ('with' or alongside) the *passio* (the suffering) of others, is God-given and is part of his image in us. It is also natural that when we feel compassion we should have the desire to act, to do something, to respond to and alleviate the suffering we witness.

And for most of human history most human beings experiencing compassion would have had the chance to act and do something immediate and particular about it, because any suffering they witnessed would be local and they could at least begin to engage in the great 'works of mercy' of which Jesus speaks in Matthew, to feed the hungry, to clothe the naked, to visit the sick.

But because of instant news exchange, our generation has the daily experience of exposure to suffering on a large scale that is at once vivid and distant. We see the hungry, and the distressed every evening on our TV screens but we cannot

immediately or directly contact the person whose tears we are seeing, whose tears may have provoked our own.

What to do? Of course, we can and do support the emergency appeals and we know, intellectually, that we are making a difference, however small. But still we are haunted by that particular face, the one whose actual need we saw, whose particular need we couldn't meet.

The danger then is that the natural link between *compassion* and *action* is severed, compassion freewheels in its own frustration and burns out, we can't deal with it anymore and so the world, 'weary with its weeping,/Benumbed and stumbling, turns the other way;' Then, if we are not careful *compassion* fatigue becomes a long sleep or even the death of our capacity for fellow feeling:

*Fatigued compassion is already sleeping.
Whilst her worst nightmares stalk the light
of day.*

What can we do? Jesus comes close to us, and we need to come close to him, for his compassion, unlike ours, is infinite, and ours can be renewed in his, our compassion not just for the world, but for ourselves. We need first to receive and feel his healing compassion for us, compassion for us in our very state of compassion fatigue, and in so doing, the healing springs can rise again and our own capacity for compassion will be renewed.

Cleansing the Temple

*Come to your Temple here with liberation
And overturn these tables of exchange,
Restore in me my lost imagination,
Begin in me for good the pure change.
Come as you came, an infant with your
mother,
That innocence may cleanse and claim
this ground.
Come as you came, a boy who sought
his father
With questions asked and certain
answers found.
Come as you came this day, a man
in anger,
Unleash the lash that drives a pathway
through,
Face down for me the fear, the shame,
the danger,
Teach me again to whom my love is due.
Break down in me the barricades of death
And tear the veil in two with your
last breath.*

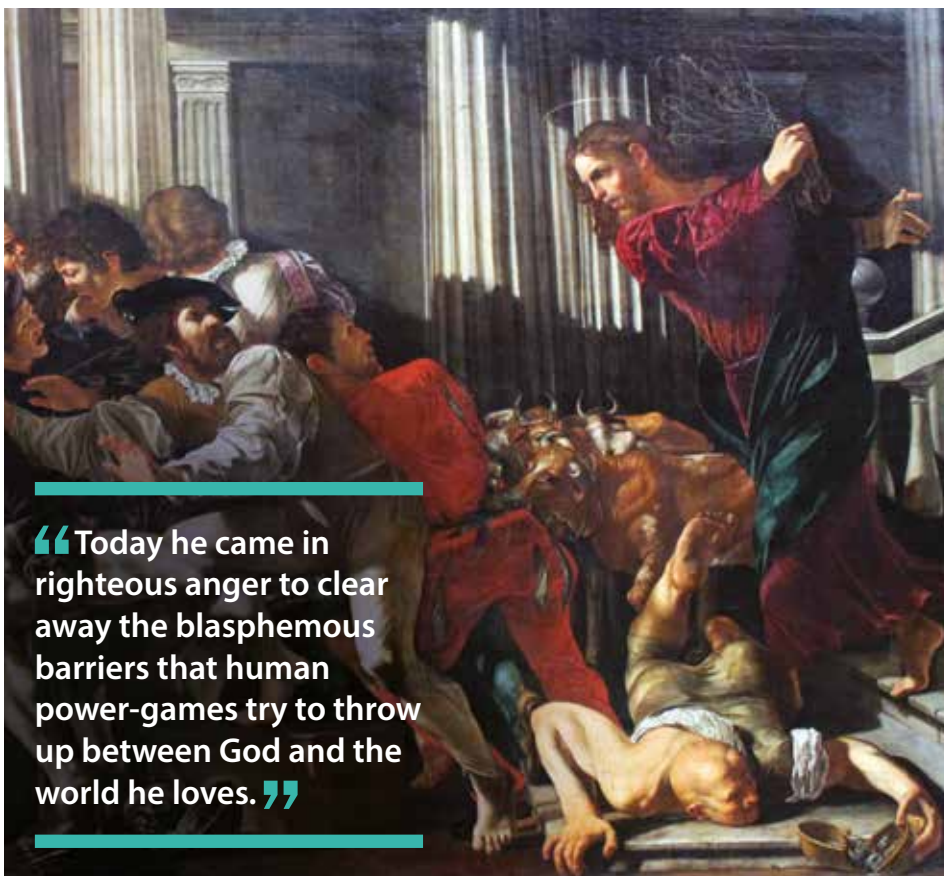
When Solomon dedicated the Temple, he declared that not even the Heaven of Heavens could contain almighty God, much less this temple made with hands, yet God himself still came into the temple.

He came as a baby, the essence of all light and purity in human flesh, he came as a young boy full of questions, seeking to know his father's will, and today he came in righteous anger to clear away the blasphemous barriers that human power-games try to throw up between God and the world he loves.

Then finally, by his death on the cross he took away the last barrier in the Temple, and in our hearts, the veil that stood between us and the Holy of Holies, the very presence of God, in us and beyond us.

This sonnet reflects on all four of those advents of God to the Temple, but this time focusing on his advent to the inner temple of the heart, on the challenge and cleansing that must happen there.

Jesus 'overturned the tables of exchange'. It's very clear what that might mean for both the outward and visible church and for the world at large, it represents a challenge to the dominance of finance, to the deification of the market. It is a call to take down the financial barriers that prevent people and whole nations from developing fully as they should.



“Today he came in righteous anger to clear away the blasphemous barriers that human power-games try to throw up between God and the world he loves.”

Christ driving the money-changers from the Temple

But what might the tables of exchange be in our inner temple? In the outer temple one kind of currency was being exchanged for another, one set of terms for another. And that is happening in us all the time, as we change terms between the outer and the inner, between the language of the world and the language of our hearts.

There is a right and proper way to do that, a rich and imaginative way, but there is also a cold and calculating way, a temptation to cash everything out as a payment to the ego. That is why this sonnet begins with the petition to Christ:

*Come to your Temple here with liberation
And overturn these tables of exchange,
Restore in me my lost imagination,
Begin in me for good the pure change.*

And then I ask for Christ to come in all his ways; as the infant to claim and renew my infancy, and all that is and should remain child-like in me; as a questioning boy that I too might have the courage to question the learned doctors of the church and offer some insights too, as a man of zeal and passion, that he might stir in me a proper anger and courage in the face of injustice.

But it is the last of his comings to the temple that changes everything, on Good Friday. For that final visit to the temple is done, paradoxically, from the cross, when, as Jesus breathes his last, the veil in the temple is torn in two from top to bottom.

As Hebrews tells us, that veil hangs between heaven and earth, and Christ, the great high priest, has gone within the veil on our behalf and brings not just our outer names but our inner nature into the heart of Heaven itself.

I hope that this little taste of poetic truth-telling has opened out new possibilities for your approach to truth itself, and especially the truth about Jesus.

The poems, and some of the comment in this piece are drawn from *Waiting on the Word* (Canterbury Press, 2014) and are used with the author's permission.

1. *As You Like It* Act III scene 3 line 20

Poet-Priest **Malcolm Guite** is Chaplain and Supernumerary Fellow of Girton College, Cambridge, teaches at the Faculty of Divinity at the University of Cambridge and lectures widely in England and North America on Theology and Literature. Malcolm writes Poet's Corner, a weekly column in the Church Times, and has published books on poetry, theology, and literary criticism.





And the truth will set you free



Philip Bell from King's Lynn tells the story of his journey from homelessness to hope.

My journey to faith began when I was homeless. Working life had been good to me and the future looked promising, then suddenly everything changed. I found myself on the street in a town I didn't know, with no friends or family to call on. Thankfully I was directed to the foodbank and that was where God met me.

Actually, it was the coordinator of the foodbank who met me first! He welcomed me and listened to my story. Each time I visited, he got to know me a bit more. Then one day he invited me to stay temporarily with him, in a house he shared with another guy. Of course, I was delighted.

It turned out they were both Christians and they loved talking about God. I had lots of questions and they were only too

pleased to help. We would talk late into the night. Eventually I went along to church with them. I wasn't reluctant. It was just that I knew nothing about church; it was an alien environment to me.

Now church is like my family. They have helped me to find a job, advised me on my CV and even bought a suit for me to wear at interviews.

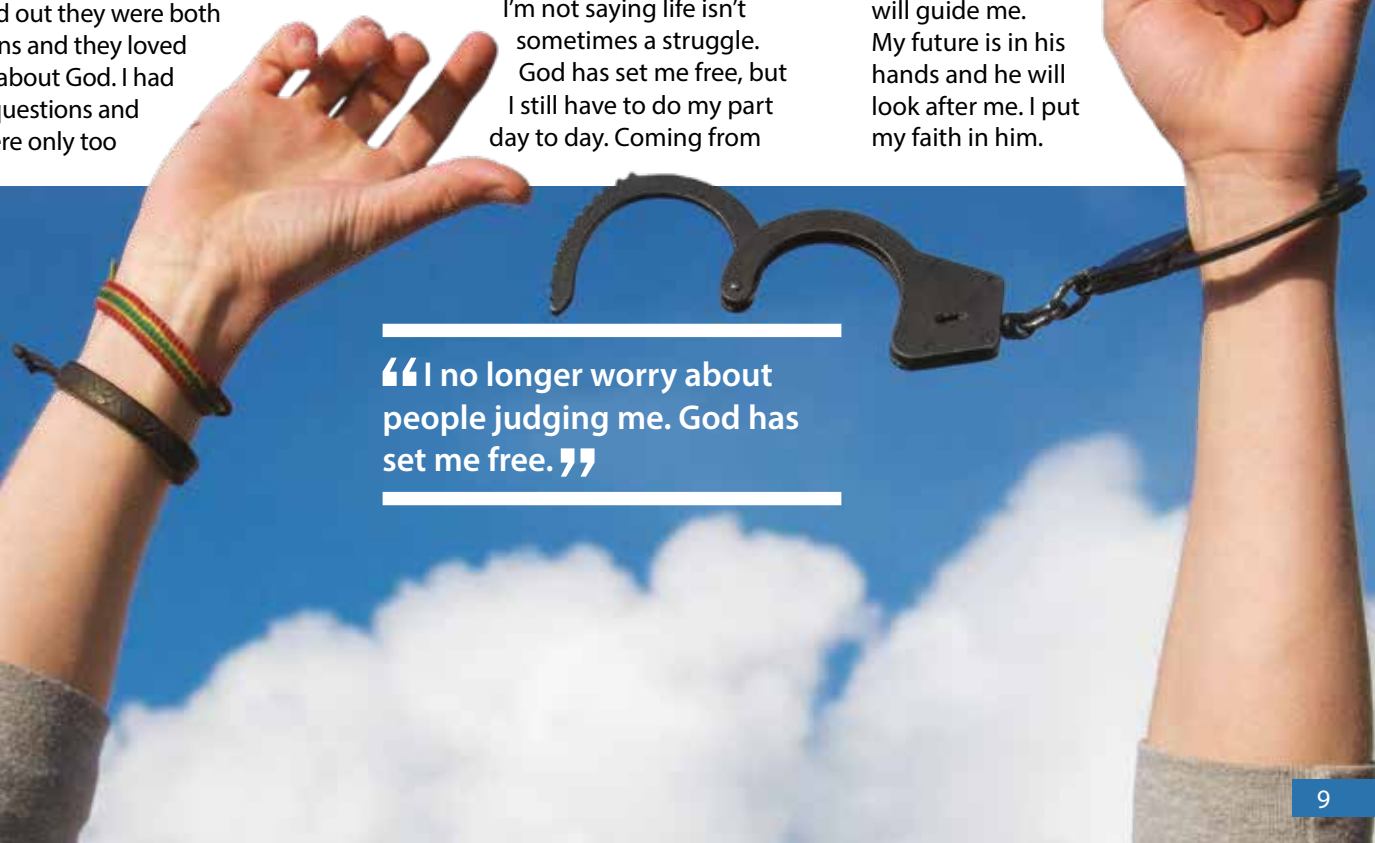
A couple of months later I was baptised. It was winter and we did it outside. It was freezing but I loved every moment of it. Now I attend a weekly life group and my faith is growing. I help at church as often as I can. I live on my own, I support myself and I've been in work. Things have changed dramatically.

I'm not saying life isn't sometimes a struggle. God has set me free, but I still have to do my part day to day. Coming from

homelessness isn't easy and some things hit me harder than others. But if I have any problems, my friends at the church are always there. They are like disciples looking after me.

Not only have my circumstances changed, but I have changed. God has given me patience and confidence. I no longer worry about people judging me. God has set me free.

He is the only one who will judge me. God is my heavenly father and he is with me constantly. I can rely on him and I can trust my future to him. He is my Lord, my father, and he will guide me. My future is in his hands and he will look after me. I put my faith in him.



“I no longer worry about people judging me. God has set me free.”

Battling fake news – upholding truth in the media

In an age of “fake news,” the role of trusted journalism is more crucial than ever. Ian Clarke looks at the challenges of being a Christian in the media.

After 30 years in journalism, I’ve got used to being at the lower end of the league table of trusted professions.

In the most recent survey by Ipsos Mori, we were only above advertising executives, politicians and government ministers in the hall of shame. Hardly a glowing endorsement.

Just 26 per cent of those polled said they would trust journalists to tell the truth. I’m no mathematician, but I calculate that means three out of four – by default – feel we’re dishonest. Nurses topped the trust table with 96 per cent, doctors were just behind on 92 per cent and then came teachers on 89 per cent. (By the way, I wouldn’t argue about the faith we have in all those fine bodies of people.)

It’s a fairly typical view of the standing in which people in our country hold the ladies and gentlemen of the press (and those in broadcasting and social media operations).

Is it a fair judgement on the industry which has the responsibility to inform, investigate and hold authorities up and down the land to account?

I’m deeply ashamed by the appalling practices by a minority of hacks which have tarnished the reputation of journalism as a whole. Phone tapping, fabricated stories, collusion and downright lies are among the examples of totally unacceptable techniques used by the worst offenders. Some have rightly been prosecuted after the spotlight, which is one of the bedrock tools of our profession, was shone on their wrongdoings.



I'm proud to say that the vast majority of journo's I have worked with and known over the past three decades have been honest, dedicated and determined people with integrity and a desire to uphold the principles of our industry. We take our duty to maintain a free press and behave with honour and truth very seriously.

“The real difficulty doesn't come with the issues of striving for accuracy and balance.”

Is that easy in a world of fake news, the pressures of 24/7 media, the proliferation of social media and more unverified sources than we have ever known? Absolutely not.

And while I still love my job after all these years, as a Christian I feel it is now even tougher to maintain the truth.

When I started off as a wet-behind-the-ears trainee back in 1988, things were so much simpler.

Media was pretty much confined to newspapers, TV and radio. Journalists were generally those who had the sole job of reporting the news and taking the pictures. Public bodies and companies tended to have one or a small number of spokespeople.

In 2019 the situation is so, so much more complicated.

Everyone can be a publisher, whether it be on a blog or Twitter or Facebook or Instagram. The days when the only journalists at a big news story – such as a crash, murder or fire – were employed by news organisations have long since gone. Citizen journalism is rife. Anyone can share a picture or post “news.” But has it been checked? Is it true? Is it biased? Is it legally sound?

Our reporters must all pass exams in law, ethics and public administration. We have senior staff to check stories before they are published as well as a lawyer on call around the clock if expert opinion is needed.

Spin has also become more and more prevalent as organisations, councils and government try to put a positive slant on their news. PR officers earning considerably more than journalists with decades of flying hours are employed



to drill home corporate, political and governmental messages.

The role of an independent, trusted media is so important.

I believe God wanted me to work in the media. As a raw 18-year-old straight out of sixth form, there were many more qualified than me who applied for the role as a trainee journalist at Eastern Counties Newspapers as they were then called.

But I'm sure he created the path for me to walk on.

When I was a reporter, there was a heavy responsibility to tell the truth in the stories I wrote.

For the past six years, I have been a senior member of the newsdesk, and have an even greater burden to set the agenda, shape the tone of the papers and websites and be an example to members of the team.

The real difficulty doesn't come with the issues of striving for accuracy and balance. It comes with dealing with all the nuances of tone, fairness and spin.

How many times have you heard the phrase “Don't let the facts get in the way of a good headline”?

It is so easy to have an idea in your mind for that headline which will sell papers or get huge hits online, and then make the story fit it.

Every article online is now measured for the number of times it is viewed and for how long. That analytical data is crucial in the job of persuading advertisers to invest in our sites.

“There are so many others – both recognised media and unregulated sources – trying to do the same.”

Sharing stories on social media is also a key part of our business and clearly that has the danger of accuracy being diluted as more and more is added as it takes its rapid journey around Twittersphere or in the Facebook world.

Speed is also an added factor. For professional pride and to ensure we get the audience we need, we want to be the first to publish a story. There are so many others – both recognised media and unregulated sources – trying to do the same.

Another area with huge pitfalls relates to images. Remember that phrase “the camera never lies”? The onset of editing tools means that is a huge lie in itself; any picture can be doctored or tinkered with to tell a completely different story.

Please pray for Christians working in the media that we can uphold the task God has given us.

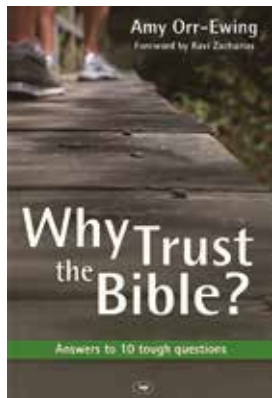


Ian Clarke is head of news for the EDP and Norwich Evening News and member of Dereham Baptist Church.

Review



A selection of books on the theme of truth, reviewed by Steve Foyster.



Why Trust the Bible?
Answers to 10 tough questions

Amy Orr-Ewing

Inter-Varsity Press (2005)
£8.99

Revelation price £7.00

Challenged by her friends and later as a student by theological staff, Amy Orr-Ewing was determined to leave no stone unturned in her eagerness to prove that the Bible was unique and reliable. This passion drove her to complete an in-depth study of the answers to ten of the most frequently raised objections she encountered: Isn't it all a matter of interpretation? Can we know anything about history? Are the Biblical manuscripts reliable? What about the canon? What about the other holy books? Isn't the Bible sexist? What about all the wars? Isn't the Bible out of date with sex? How can I know?

The author sensitively yet convincingly addresses these arguments in her book, which has been reprinted five times.



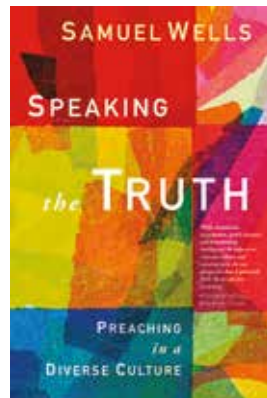
The Bible Unfiltered:
Approaching scripture on its own terms

Michael S Heiser

Lexham Press 2017 £12.99
Revelation price £10.99

Dr Michael Heiser, an expert in the ancient Near East and author of the best-selling *The Unseen Realm* explores the most unusual and interesting, and least understood parts of the Bible, offering insights that should inspire, inform and surprise the reader.

Dr Heiser helps to remind the church of the supernatural worldview of the Bible. There are three sections: interpreting the Bible responsibly; the Old Testament; and the New Testament. The author's methods and expertise are applied to 60 different topics such as: how to (mis)interpret prophecy, salvation in Old Testament Israel and Mark's use of Isaiah.



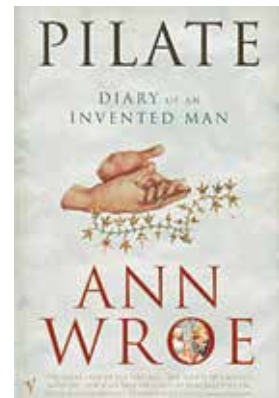
Speaking the Truth:
Preaching in a diverse culture

Samuel Wells

Canterbury Press (2018) £17.99
Revelation price £15.00

"Truth" is a difficult subject in a pluralistic culture. Claims to "the truth" make it more challenging still.

Yet the Christian preacher's call is to speak the truth of God in Jesus Christ. Within *Speaking the Truth* Sam Wells considers the truth about God, faith, the Bible, discipleship, resurrection, salvation, politics and even truth itself can be spoken faithfully. In an unpretentious yet lucid manner the author explores the ways in which preachers can make it heard, and how words and ideas can be transformed into actions and relationships that allow the truth of Jesus Christ to be communicated to a persistently cynical and untrusting world.



Pilate:
The diary of an invented man

Ann Wroe

Vintage (2000) £12.99
Revelation price £11.99

Although very little is known for certain about Pontius Pilate, the man who allowed Christ to be crucified, this has not prevented writers in every age from imagining his life. In this extraordinary book Ann Wroe recounts the lives of all our Pilates; among them the glittering medieval tyrant, devoted to gambling and avoiding the law, and the wriggling modern pragmatist, whose dilemma over Jesus has been described by Tony Blair as "a timeless parable of political life".

This is the story of the man Pilate might have been and the man who mirrors us. The author shows how in his struggles with fate and free will, Pilate's story has also become the story of the reader.



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What is truth?

“I’d rather talk about truth: to testify to the truth is why I was born.”

Truth” is a word which features with significance in John’s Gospel. At the end of his famous prologue, John tells us that Jesus, the Word made flesh, is “full of grace and truth” (1:14) and later, Jesus uses the word “truth” to describe himself: “I am the way, and the truth, and the life” (14:6).

Later still, as he stands on trial before the Roman governor, the word crops up again. Pilate is quizzing Jesus about his “kingship”. That’s *your* word, says Jesus. *I’d* rather talk about truth: to testify to the truth is why I was born. And then comes Pilate’s famous question: “What is truth?” (18:38)

The question comprises three small words of one syllable each. Deceptively simple. But if you have ever been asked to read this part of John 18 – on Good Friday, for example – you may well have wondered how Pilate said them.

The Russian artist, Nikolai Ge, captures the very moment of Pilate’s question (see painting on this page). He paints the two men on a smooth tiled floor. The thin, battered figure of Christ stands with

dishevelled hair and beard in front of a bare wall. His hands are behind him, presumably tied.

Pilate cuts a completely contrasting figure. He is smoothly shaven and coiffured and, unlike the man he questions whose “kingdom is not from this world”, Pilate is clearly worldly-wise. The lavish folds and drapes of his toga take up twice as much space on the canvas as Jesus’ threadbare tunic.

Does this late 19th century painting help us when reading Pilate’s question? Tolstoy says this: “What can such a ragged beggar say to Pilate, the friend of Roman poets and philosophers, about truth?” For an educated sceptic like that, “truth was an empty word”.

Others have looked at Ge’s painting and seen a mocking contemptibility in Pilate’s manner, his question a thoughtless, throwaway remark. They have looked

at Pilate’s face, dulled by a life of luxury, and recognised the chasm that separates him from the silent peasant Jew standing in the shadows. They have seen in his powerful back and sweeping arm a smug cynicism that lords it over the apparent naivety of the prisoner’s words.

So how *would* you read Pilate’s three little words? With what emotion would you charge them? Would you prefer a more thoughtful, profound Pilate than the one which Ge depicts? Could it be that he was not so much dismissive and cynical as wistful and intrigued? Was he hoping for an answer?

One thing is sure: John’s sense of irony is keen! Much is stated throughout his gospel by those who do not know the real force of what they are saying, and in his headquarters, we see Pilate querying the nature of truth with the one whose very nature *is* Truth!

Susanna Gunner is Adviser in Spirituality and Discipleship for the Diocese of Norwich. For more Bible studies like this, see www.mappingthegospels.org



The truth of the matter:

build wells

By Anna Walker with Rhianna Cracknell

A Welsh cattle farmer couldn't comprehend how an Australian cattle farmer – with a vastly larger farm – could have time to continually mend his fences as he did. The Australian farmer responded: "I don't. I build wells, not fences".

Sometimes it's easy to 'fence' people in to our pre-conceived ideas and schedules. There can be a fear in church around how we keep what we have – particularly young people. However, if we are confident in the truth of the gospel and the good news it brings, as a community of Christians we can focus on building 'wells': places where people find the true living water, as well as a community based on love, joy, and welcome.

I had a conversation with Rhianna Cracknell, one of this year's Growing Young Leaders, about some of the ways young people are searching for truth in their lives and how the church might build 'wells' for them to experience the truth of God.

What element of truth do you think young people are looking for in their lives?

"I think young people are looking for who

they are going to be, trying to find out who they want to be, or who they really are. They are willing to experiment to find out what fulfils them, what makes them happy, where they feel comfortable and to find a place that is for them. In general, not just in a church sense, young people are looking for a place they can belong.

"As a young person, I want to find a space where I feel part of a group, part of a community. School and church are very different environments. When I come to my youth group on Sundays it's nice that they get a fundamental part of you, I don't have to justify my beliefs, it's normal and we don't have to talk about it, we can talk about other things we have in common or play games and discuss."



Photo © lukewbryant.com

So young people are searching for identity and a place of belonging. Is there an appetite among young people for looking for something spiritual?

"I think there is. An atheist friend has recently been reading the Bible. She is finding it comforting in a way she has never found before and I think this offers a different aspect for some young people who are actually looking for something fulfilling."

What 'truth' do you think you find particularly through church?

"I think that within church you are part of something bigger than yourself: a greater plan. But then, within yourself, through your experiences and the people in your life – family and friends – you find something that contributes to the whole. It becomes about helping the people around you, connecting with the other people in church to





“Truth in the church context is about being authentic and entirely honest about what you are trying to represent.”

create a different kind of community that's not focused around you as individuals but around the worship of God.”

What do you enjoy as part of your faith experience and expression of faith?

“I really like encountering God reflectively because it feels personal and very immediate and doing that with other people is a great experience of sharing something. Sharing rituals as family is also good as it brings us together as well as closer to God.

“Worshipping in a larger group is often considered more exciting and culturally expected of young people. It can be a great way to connect and make friends with other young Christians who are possibly in similar situations to you, but sometimes you just want to do different things based on circumstances or how you are feeling. I try and do a lot of praying as I go around my day because I feel that it makes my faith very personal and that God is actively involved in my life.”

How can Christians best journey alongside young people and disciple them in faith?

“All young people are different which is why it's hard to base church worship and experiences specifically on one aspect. Variety allows people to learn from different experiences. One person could be put off by reading but then they could find going outside and praying in nature really meaningful.

“I guess the most important thing is just talking to young people personally, one-to-one, because it does really help to get to know someone. If they take you seriously and actively engage in a conversation with you, it makes you feel like you're really wanted there within that community. If people feel valued and valid, they feel more inclined to stay.”

What does 'truth' in the church context really mean?

“It's about being authentic and entirely honest about what you are trying to represent. Perspectives will differ, you can see that throughout the wider church; there is so much diversity in ideas and belief throughout all Christian denominations. The way individuals approach the world is unique but if you come with a sense of questioning and wondering as to where ideas and perspectives come from rather than just dismissing them, it helps you develop your own belief and understand why you think the things you do.”

The well is not the source itself, but how the living water can be reached. As churches it's important to recognise young people's faith as real, providing them with the freedom, space and permission to ask questions, lavishing authentic and unconditional love, and welcoming them with a sense of belonging – all signposts to the truth of God.



If we truly believe in the truth of the gospel and can build a church based on these things, then even as young people stray to the farthest limits seeking for truth and identity, rather than finding themselves constrained by fences, they will be drawn back by the water. Are you building wells or fences?



Disability fosters

new ability in school



Faith Fox is a hearing-impaired pupil who attends Brancaster CE VA Primary School. This small church school with just 37 children is well known for its sense of belonging and understanding of all, as one child said, "At our school we are all different and this is ok because everyone knows and understands you and accepts you for who you are. We are like one big Christian family." This is Faith's story:

I started to wear my hearing aids in October 2017. I found this ok and everyone at school was really nice to me but when we went on a trip some other children pointed to me and laughed which made me upset. I told my teachers and they helped me by speaking to Sensory Support Virtual School. Eleanor, who I work with from there, kindly arranged for me to visit a school in Norwich and work alongside some other hearing-impaired children. I had a great time and this is where I learnt to sign Away in a Manger.

"Back at school everyone was very impressed with my signing and I was given the opportunity to sign in front of everyone at our Federation Carol Service and our school Carol Service (in two very packed churches). I really enjoyed doing this; it made me feel happy and proud. Lots of people were really kind and said some lovely things and someone even gave me £1. Some of my friends wanted to sign so I showed them some of what I had learnt.

"Our Rector, Reverend Susan (Bowden-Pickstock) noticed my signing and said she knew how to sign the Lord's Prayer. She came into school every morning for over a week to teach the whole school. Everyone really enjoyed this and now every time we say the Lord's Prayer all the children and staff sign which is excellent. Recently Thrift Class (aged 4-7) signed the Lord's Prayer in their class assembly and Samphire Class (aged 7-11) in our Easter Service.

"As we all enjoy signing so much, Eleanor has been in

to work with Samphire Class to teach us more British Sign Language. Everyone loves this; we think we have a secret language to communicate with each other. Everyone in class is able to sign their own name, the alphabet, as well as some words.

"Our school is well known in the community for our singing (we especially love to sing hymns) and now we want to learn how to sign hymns, so we can perform with our voices and hands.

"I feel proud that my disability has given me and my friends the opportunity to learn such an important new language."



Ability Sunday is taking place on 8 September 2019 and is about running a day of inclusion and participation in your community, with special consideration for the needs of disabled people. The theme this year is Psalm 139 with reflections on what it means to be fearfully and wonderfully made by a loving God. Find out more about Ability Sunday and resources for churches at: www.livability.org.uk/resources/ability-sunday

Seeing it Differently at Norwich Cathedral

An English Cathedral installing a helter skelter in their Nave? Surely this is fake news as no Cathedral would ever do such a thing! And if it is true then it can only be a silly attempt to address a slide in numbers attending. Andy Bryant asks, whatever next?!

When faced with a new idea, especially one that seems strange or different from what we expected, we can all too easily become defensive or we rush to judgement. But if we are seekers after truth we have to be prepared to open ourselves up to fresh insights and learning, to see things from new perspectives, even do new things.

Truth is indeed sometimes stranger than fiction and, yes, from 8-18 August there really will be a helter skelter inside Norwich Cathedral as part of an 11-day missional event called Seeing it Differently.

Just the very idea of a helter skelter inside a cathedral makes us think about the space differently, and maybe it will tempt some, who might otherwise not have done so, to visit the Cathedral. Then climbing 50 feet up the helter skelter will quite literally help visitors see the building differently – they will have a whole new perspective on the Cathedral.

And at the top of the helter-skelter visitors will be closer to the Cathedral's famous roof bosses. These tell the story of the Bible from creation to the last judgement.

Behind the playful presence of the helter skelter lies a serious intent – sharing the Christian story with our visitors. The story of salvation, captured in these medieval roof bosses, helps us shape our understanding of the nature of truth.

Alongside the helter skelter visitors will be invited to quietly lie down and look up, undertake a blind trust trail and literally sit inside the Bible. In these and other ways they will be encouraged to see themselves, the building and God differently.

To help make this missional event happen we will need a dedicated team of volunteers. They will both oversee these varied activities and talk with our visitors about their experiences of seeing things differently in the Cathedral. We hope to train a team of volunteers who not only will enjoy being part of Seeing it Differently but who will return to their home churches more confident in speaking about their



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faith. If you would be interested in being part of the SID Team, please contact volunteering@cathedral.org.uk

Seeing it Differently in many ways echoes the traditional beach mission; amidst the fun and enjoyment of the day seeking natural and gentle ways to explore our understanding of truth. A cathedral may not be the natural home of a helter skelter but that is precisely part of the draw. We will be doing what cathedrals have always done: helping people see things differently and make connections with the things of God.

**NORWICH**
CATHEDRAL



Seeing it Differently is at Norwich Cathedral 8-18 August, 10am-5pm (Sundays 12noon-3pm). Admission free with £2 per ride on the helter-skelter.

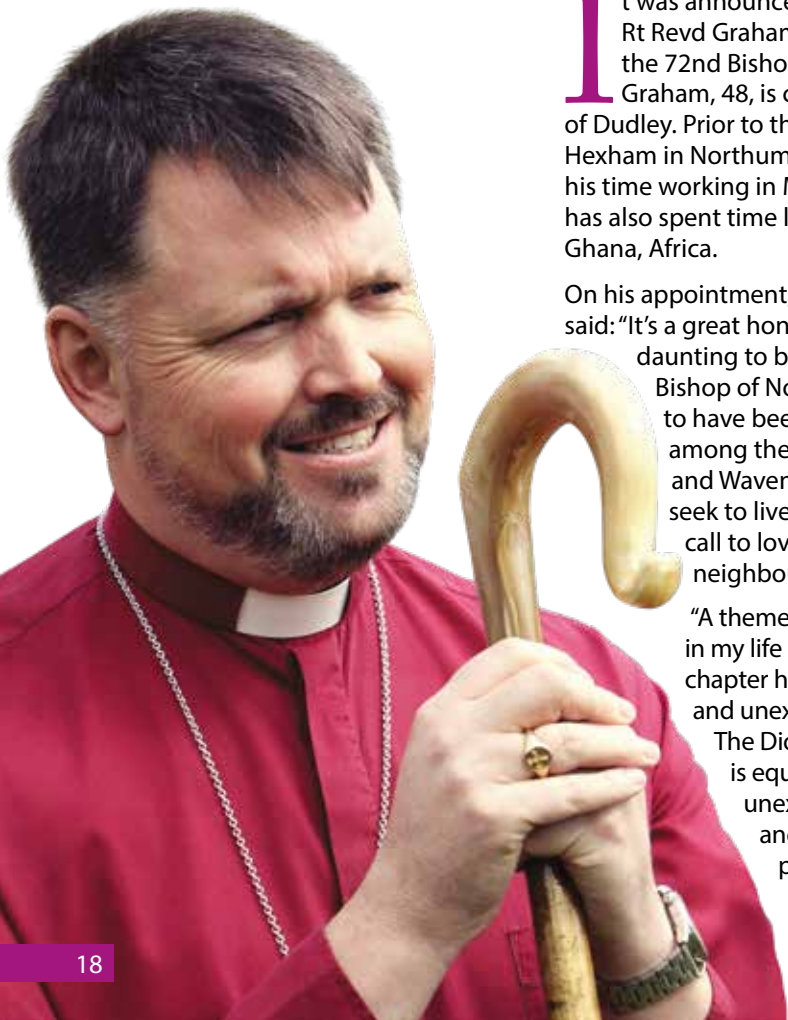
Mission Ideas Exchange – Monday 12 Aug, 6.30-8.00pm. An opportunity to share creative mission ideas and to hear something of the philosophy behind Seeing it Differently.

Family Fun afternoon for parishes Sunday 18 Aug, 4.30-7.30pm, concluding with helter skelter worship at 6.30pm.

“I see the role of a bishop as encouraging others to live out their faith in Jesus Christ with a generosity of spirit and compassion, bringing people together to serve their neighbours in partnership with others.”



Meet the new Bishop of Norwich



It was announced on 3 May that the Rt Revd Graham Usher will become the 72nd Bishop of Norwich. Bishop Graham, 48, is currently the Bishop of Dudley. Prior to this he was Rector of Hexham in Northumberland, following his time working in Middlesbrough. He has also spent time living and working in Ghana, Africa.

On his appointment, Bishop Graham said: “It’s a great honour and somewhat daunting to be nominated as Bishop of Norwich. I’m excited to have been called to serve among the people of Norfolk and Waveney as together we seek to live out Jesus Christ’s call to love God and our neighbours.

“A theme of God’s calling in my life is that each new chapter has been to a new and unexpected place.

The Diocese of Norwich is equally a new and unexpected place for me, and what a wonderful privilege it is to be called to serve here.

“I see the role of a bishop as encouraging others to live out their faith in Jesus Christ with a generosity of spirit and compassion, bringing people together to serve their neighbours in partnership with others.”

The Acting Bishop of Norwich, the Bishop of Thetford, the Rt Revd Alan Winton said: “As a senior staff team we are delighted with the nomination of Bishop Graham Usher to be the next Bishop of Norwich, and we look forward to welcoming him and his family to their new home in the Diocese.”

Bishop Graham will be formally enthroned as Bishop of Norwich at Norwich Cathedral in late autumn and he will begin his public ministry in the Diocese of Norwich following this. The date and time of the service, to which all are welcome, will be released in due course.

Bishop Graham maintains an interest in ecology as a member of the Church of England’s Environmental Working Group and in medical ethics as a



board member of the Human Tissue Authority. He is a keen beekeeper and regularly tweets @bishopdudley. He has written about spirituality and landscape: *Places of Enchantment, Meeting God in Landscapes*.

Bishop Graham is married to Rachel, a GP, and they have two teenage children. He studied ecological science at the University of Edinburgh and theology at Corpus Christi College, Cambridge, before training for ministry at Westcott House, Cambridge. Following his ordination as a deacon in 1996, he began his ministry in Middlesbrough in the Diocese of York, first as curate at St Mary the Virgin, Nunthorpe, and then as Vicar of Holy Trinity, North Ormesby, a parish with severe levels of social need and child poverty.

In 2004 he became Rector of Hexham in the Diocese of Newcastle and had the additional responsibility of being Area Dean of Hexham between 2006 and 2011. In 2007 he was also appointed Honorary Canon of St Cyprian's Cathedral in Kumasi, Ghana, the place of his early childhood.

We spoke with the Bishop Designate on news of his appointment:

What are you most looking forward to in your new role?

I'm really looking forward to getting out and discovering more about the landscapes and people of the diocese: those who live in the market towns and villages, the coastal areas, the great city of Norwich itself – known as the fine city.

But I know also it's not a fine city for everyone, so I'm keen to really understand all sections of society, and particularly those on the margins. Those living on the edge in our seaside towns, in our cities and in our rural communities. I'm keen to get under the skin of the diocese and discover more. In the first few months I'll be doing lots of listening!

What's your experience of rural ministry?

I grew up in a village in North Yorkshire. For ten years I ministered in Northumberland, five of them as Rural Dean covering a huge area of 400 square miles where there were more sheep than people! But I was conscious that underneath the picture box exterior – and I've discovered this also in rural Worcestershire – that there can be huge deprivation and poverty; lack of connectivity with the internet; lack of public transport to get around; low wages and challenging employment situations.

So, as well as the joy and the beauty of rural life, it has some harsh realities. Rural churches are doing their best to serve those people; what I'm keen to see is that they grow so they continue to bring transformation by seeking to be Christ-like in those places.

What do you enjoy about the breadth of Christian tradition within the Church of England?

One of the joys of becoming a bishop is being exposed to a much wider tradition within the Church of England than I have been used to. I've delighted each Sunday being in a different church context where worship might feel very, very different, and I'm very conscious coming to the Diocese of Norwich that there is that variety here. I'm looking forward to meeting people



from those different traditions and partaking in pilgrimages and times of prayer alongside them.

I have an interest in Orthodox Christianity and for the last couple of years I've been one of the Anglican Communion's representatives on the International Commission for Anglican-Orthodox Theological Dialogue. It's a fascinating group of people, both from the worldwide communion of the Anglican Church, but also all the different churches within world Orthodoxy. We are seeking to explore what we can say together about how we live as disciples of Jesus.

What's your favourite football team?

I'm not that keen on football, but I guess that I'm going to be supporting a team that wears yellow and green?! The first cookbook I was given when I went off to university was Delia Smith's; it stood me in good stead, so I think I ought to support her team!

How can we pray for you?

I'm hugely grateful for your prayers. In fact, I've already felt prayed for when hardly anyone knew my name. I simply ask that you continue to pray during this time of transition for the whole Diocese, because it's not about me; it's about the whole Diocese that gives and receives the gifts that God gives us, to share with one another, to serve our neighbours, and to build up God's kingdom here on earth.

Half a century of welcome for young people



In the village of Horstead, just on the edge of the Norfolk Broads, is something quite unique. Celebrating its 50th year, the Horstead Centre is based in the beautiful Old Rectory and is the only Church of England children's residential activity centre in the country. Children of all ages, backgrounds and cultures can access a range of challenging and exciting activities during activity days and residential stays. Josie Barnett, Centre Manager, charts its history over the past half-century.

The Horstead Centre provides a wonderful place for young people to develop their spiritual, physical, intellectual and social capacities within a caring Christian community. For 50 years the Centre has been providing these extraordinary life-changing experiences for young people.

At its essence is the heart it has for young people, reflecting God's love for each of them, their development, their spiritual nourishment and their agenda. Horstead is needed as much today as it was 50 years ago when a true visionary, Canon Arthur Gillion, set it aside as a special place for young people.

50th Year Anniversary
Horstead Centre
 Residential Stays and Activity Days

What a wonderful legacy to have influenced the development of what we estimate to be 300,000 young lives!

Back in 1964, it was simply a Rectory, recalls the Revd Ron Ingamells, Diocesan Youth Officer from then until 1979. He remembers Bishop Launcelot Fleming asking him and Canon Gillion to further explore Arthur's vision of a Christian residential youth centre.

From the early 70s, with the Revd John Towler as Warden of the Centre and Rector of Horstead, many parish youth groups came for weekends with the emphasis on preparation for confirmation. There were school groups and international groups – particularly from Germany and the USSR.

The outdoor activities began to be developed and the Centre as we know it today began to take shape during the Revd Richard Woodham's 10-year tenure as Rector and Warden until 1987.

The first full-time Warden signalled a significant change of emphasis with the

arrival of Neville and Val Khambatta. Changes in the school curriculum required schools to demonstrate delivery of adventurous activities and Horstead responded. Activities developed: open canoeing, archery, and orienteering. Extra staff arrived in the form of volunteers taking a year out between school and university. Multi-activity summer holiday weeks grew from a small start to filling all the spare summer weeks.

School groups, which had arrived late on Monday and left on Friday morning, discovered they could double-up by arriving early on Monday morning, then changing over at lunch time on Wednesday and doing it all again before leaving late on Friday afternoon. Sometimes the weekend group arriving crossed over with the school group leaving! It was chaotic at times, demanding, challenging but nearly always FUN.

Val says: "There are still times when Neville and I are shopping in Norwich and the person at the checkout looks at us and the

1964	1971	1975	1978	1987	1994	1996	2000
Idea born from resident vicar at Horstead Rectory: Canon Arthur Gillion, with Curate Raymond Winter charged getting the centre up and running.	Revd John Towler appointed Warden; Centre welcomes church youth groups for weekends.	3 Diocesan Youth Officers walk 100 miles around Norfolk to Horstead, raising over £700 (£6K in today's money!) for 4 charities, including the Centre.	Revd Richard Woodham appointed Rector & Warden; outdoor activities begin.	Val and Neville Khambatta arrive as the first full-time Wardens.	Diocesan report ensures further development of Centre. More fundraising ensues.	The Diocese acquires a house in the village for the Wardens.	Garages converted into accommodation for the volunteers; rectory converted into residential accommodation for visitors.



“I have been to the Horstead Centre many times, both as a young person and as an adult leading youth groups, and I have so many happy memories from that wonderful place. Just last year our youth group spent a day with a group of young people from Sweden who were staying for a pre-confirmation retreat. We had a fantastic time canoeing, eating, and worshipping together. There were also some great cross-cultural friendships formed between the young people (and the leaders) that continue to flourish long after the event. We enjoyed it so much we hope to do the same thing again this summer!”

The Revd Jack Branford, Assistant Curate, Aylsham & District Team Ministry



name on the card and says: ‘Did you run that place that our school took us away to? It was great! It’s heartening to know that over ten years later they still remember what they got from the Horstead Centre.’

Val and the Trustees addressed the challenges of taking an old rectory and redeveloping it. It no longer needed to house a vicar, so it became possible for the whole building to be used for a residential activity centre.

Neville recalls a time when a group of very young primary school children were having fun in the river. ‘One little girl climbed out dripping and shivering with cold but stated: ‘I’ll be alright when I get home and have a shower.’ Her friend replied: ‘But we aren’t going home for a long time yet!’ She responded: ‘No, home, where the man and the lady live’. For that little girl, first time away from home on a school trip, home was Horstead. For us, that is the magic of the place!’

A Diocesan report into the value to young people of the work the Horstead Centre

was made in 1994 and exceeded all our expectations. The fundraising for future development began in earnest.

The building re-development was completed in March 2001 – just in time for the arrival of the first group of the new season in March 2001... and we do mean *just!* But that is another story.


I took up the reins in 2011, new to the Church of England and to Centre life, working with a new board of trustees, ably chaired by Christopher Lawrence, to rekindle the flame that had been ignited 40 years previously. With a dedicated and professional staff team the Centre is a busy hive of activity throughout the year.

During term-time the Centre is filled with primary-aged children on their school residentials. School holidays see the pre-confirmation youngsters from our twinned Swedish Diocese, Lulea, and visiting choristers giving the Cathedral choir a break. At weekends we welcome our lovely church youth groups of every denomination, as our God loves wondrous variety.

The Horstead Centre is still meeting the need in young people today, helping them on their journey through life to become the unique and wonderful person God wants them to be.

“As a school, we have continued to return to the Horstead Centre year after year because of the great experiences our children have had. The warm welcome from the friendly staff and the supportive encouragement given to the pupils to develop their resilience, stretch themselves and try something new or outside of their comfort zone is also a key reason for our return each year. We’ve got nothing but positive praise for our experiences of the Horstead Centre. Keep up the great work, we can’t wait to visit again later this year!”

Kate Copeland, Headteacher at St Edmund’s Primary School

2001	2002	2011	2012	2013	2015	2018	2019
Newly-converted Centre re-opens.	Climbing tower arrives for official re-opening with Bishop Graham descending on a zip-wire (despite a fear of heights!).	Josie appointed Centre Manager and full staff team developed. Complete overhaul of all the Centre equipment and activities.	Bush-craft introduced as a new area of activity, teaching a wide range of life skills.	Bursary for deprived youngsters boosted by instructor team coast-to-coast canoe challenge raising £1,750.	Replacement showers throughout the building and en-suite facilities £50,000 investment.	Introduction of new caving activity designed and built to Centre’s specification.	50th Anniversary year. 

The churches of Fakenham and Fulmodeston, working together

By Francis Mason and Stephen Miles



A regular feature focusing on a benefice or parish in the Diocese of Norwich, written by someone from that community.

Fakenham Parish Church

“Now is the time to enjoy Fakenham more” reads the recent headline in the local paper as it starts a new campaign to market all that the town has to offer. However, most people seem to enjoy living here already judging from comments I have received.

Silvia came to town from rural isolation some 19 years ago and found to her delight that “When you smile, people smile back”. Likewise, Gail finds that “someone will always stop and say hello.” That has been my experience also. Indeed, there is no such thing as a quick trip to the shops.

Fakenham is typical of many market towns in East Anglia in that it has its leafy roads of prime residential property, but it also has significant signs of poverty. Light industry has succeeded agriculture to provide local employment, along with four supermarkets and other shops, and a major road haulage contractor. Most people have heard of Fakenham and wonder ‘Why?’ It is because we have a large racecourse often mentioned in the sporting news.

Christmas trees and mission

The parish church is well known among the 8,000 residents (and further afield) for its Christmas Tree Festival. A recent review on Google says: “Went to see the Christmas tree displays, absolutely fantastic...”

We were an early adopter of this now common practice as a means of raising funds, not just for the church but also for other charities. Over the years and with the experience that gives, we have refined the event and its organisation to the finest detail. It can only run with the cooperation and help of the charities and other townfolk and this has forged many friendships beyond the church.

The festival is important for the town and is seen by us as a major mission opportunity, not least because thousands of people come through the door each year. Since early days it has included a pause and prayers each hour.

Another Google post reads, “I would recommend visiting Fakenham Parish Church if you are ever in the area. It’s in the town’s centre and all the town’s shops are very close by ... if you’re lucky enough to visit the church on a coffee morning. Well it would be rude not to have one

cup or two.” That would be a Thursday, which is Market Day, and it is a weekly opportunity to listen, build relationships and just sometimes pray with the people who come with more than the burden of shopping.

All this sounds wonderful, but the church community faces some significant challenges. We have a good-sized and very committed congregation, but we are all ageing fast! We have strong networks across the town and are very welcoming to anyone who comes to worship (we know how important that is) but we are not good at sharing our faith with friends and family. The green shoots include a thriving toddler group, and, thanks to the determination of our Messy Church team, who have continued through a long period of poor attendance, we are now seeing significant growth.

“I would recommend visiting Fakenham Parish Church if you are ever in the area. It’s in the town’s centre and all the town’s shops are very close by.”



Discovering Jesus

Our programme for the next five years is to encourage in one another a greater depth of spirituality, become better acquainted with our faith, broaden the worship style and enhance pastoral care. This seems on the face of it to be inward-looking, but our overall motivation is outward.

Our vision is to be a 'church which is fittingly resourced with people, finance and facilities to meet the spiritual needs of the parish. It will be a safe place full of light, colour and blessing, fully engaged with our local community and reflecting God's love for all.' In short, we would like to be the catalyst that helps others come to discover the risen Jesus and enjoy life in him forever.

Christ Church Fulmodeston

How does a church situated in a rural village that is surrounded by farmland serve the local community? That is the continual question posed at meetings of the church council. The church community is not large, but its members are committed and are often part of other bodies in the village.

This means that the church has its finger on the pulse of parish life, where church

members are part of the parish council, book club, food production club, history group, etc. When your priest in charge is a member of the keep fit group, it comes as no surprise that members agree to lead the crib service!

Community outreach

Christ Church is fortunate in being associated with Fakenham Parish Church and helping to pay for the worship team through the parish share. Christ Church attempts to provide cohesion and a focal point to the local working rural community and to use the church building for as many services and special events as possible, including concerts, art fairs, book sales, lectures, etc., as part of the church's outreach both to the locality and beyond.

It provides all these free at the point of entry so that anyone may be included and contribute to the work of the church both in religious and secular activity. It is vital to help all to feel needed and valued and to provide in a considerate and compassionate way for baptisms, marriages and funerals.

Fundraising is increasingly a struggle, as is the need to balance the books. It has become clear that a constant clamour for funds can alienate possible donors.

“It is vital to help all to feel needed and valued and to provide in a considerate and compassionate way for baptisms, marriages and funerals.”

Matching the income with the financial and physical expenditure can be difficult to balance. We hope visitors will respond to the quality of the service provided.

Arts and music fill the pews

Christ Church is fortunate to have contributions from those who work in the arts at a high level and who are also to be found in the pews on a Sunday. The annual visits of the Purcell School Outreach Team over 12 years have been a wonderful way to fill the church with people and music and showcase the church as a welcoming, relaxed place to visit.

Breaking down barriers is important, so that young people can feel at home in a place of worship. Fêtes outside the church building also help to provide an inviting atmosphere where families can have fun and perhaps learn about belief during their visit.

Volunteering in faith

Norfolk Community Health and Care (NCHC) NHS Trust, the community health service which covers the whole of Norfolk and parts of Suffolk, has a wide range of volunteering opportunities, and a team of volunteers from all walks of life. Two of them share what it is like to volunteer, motivated by their faith, in a secular environment, where they need to be careful not to promote that faith or to speak about their personal beliefs.

Natalie volunteers at Priscilla Bacon Lodge (PBL), the specialist palliative care unit in Norwich, and writes:

“When volunteering at PBL I often get asked ‘What brings you to want to volunteer?’ It is a really useful question that helps me check my motives. I often reply, ‘I just really feel at home here.’ Having a spiritual calling is a big motivation to want to do service for others. It encourages us to put aside our own concerns and allows the action of God’s love for humanity to flow through us.

“**Making room in your life for the good of others is ministry led by the heart.**”



“Making room in your life for the good of others is ministry led by the heart. One learns to communicate via good deeds and a compassionate heart. It is

not necessary to talk about Jesus or the outpouring of God’s love, it is present in the here and now in our actions. The action of a living faith is a potent presence, especially when dealing with distressing and difficult situations. It encourages us not to run away, but to remain as an authentic comfort and support.”

Brenda is a chaplaincy volunteer at PBL, and so there is an expectation that her role could lead to conversations about faith – though this does not necessarily have to happen. She writes:

“Volunteering in a palliative care centre is neither sad nor depressing. PBL is a place where staff and volunteers have one aim: to enable all patients to live their life as well as possible within the parameters of a life-limiting illness.

“I have been a chaplaincy team volunteer for nearly seven years, working a day and a half each week with the Lead Chaplain, the Revd Helen Garrard, and one other volunteer. We offer religious and pastoral care to patients and their families.

“My faith in our loving and caring God is at the heart of all that I do. Yet that faith also carries great responsibilities as the chaplaincy team is not a visible presence with an agenda to evangelise. Instead we offer a non-judgemental listening ear, whether the person to whom we speak has any belief in God or not.

“There is no typical day or conversation. Sometimes conversations can seem superficial and then there are others during which a patient may admit they

have said something which they find difficult to say to loved ones.

“Coping with a life-limiting illness can be difficult; having a chaplaincy team member alongside often enables those affected to lay aside their fears, even if only for a short time.”

“**My faith in our loving and caring God is at the heart of all that I do.**”



If you would like to explore volunteering in a chaplaincy team within NCHC, please contact:

The Revd Helen Garrard, Lead Chaplain NCHC **01603 255728**
elisabeth.garrard2@nchc.nhs.uk

For general volunteering with the Trust, contact: **volunteering@nchc.nhs.uk**



Eaton's place of welcome

Christchurch Eaton Curate, Shawn Tomlinson, shares their church's journey to becoming a 'Place of Welcome'.

Chat over a cuppa began in March 2018 and was born out of the desire to provide a warm friendly environment where everyone would be welcome regardless of their circumstances or situation. A team led by Stephanie Brookes, with the blessing of Vicar, Patrick Richmond, set out to make this a reality.

Research showed likeminded organisations pioneering just the sort of thing that the team was hoping to provide. "Places of Welcome" had a clear framework from which to grow. Known as the "five Ps" they have been foundational to our growing numbers.

Place: The building should be accessible, and the team committed to open weekly. We chose Monday as our day, except Bank holidays. This soon changed as some of our members felt very alone and so it was decided to open on Bank Holiday Mondays.

The regular opening day means we have become part of people's routine and this shows that we value them.

"I know where to find a warm welcome, the group has given me companionship since losing my husband, I know where to come and don't need to spend the day alone."

People: This welcoming community is open to everyone. The team feels strongly that this is one of their guiding principles. One lady who comes and is a valued member of our community had in the past been a carer and now she is cared for by others; she spoke with emotion about her experience:

"I can't express how much this group has meant to me. I can be so isolated during the week as I have mobility difficulties, but when I come here, I feel accepted, I feel calm and it keeps me going."

Presence: A place where people actively listen to one another. This especially resonated with the team, some trained listeners and others active listeners with deep pastoral hearts. One regular attendee spoke of having a sisterhood, with no other agenda but to be friends. Another spoke of the warmth and the gentle atmosphere where problems could be shared.

Provision: This of course meant refreshments, and what gathering would be complete without tea, coffee and biscuits. But of course, people's generosity abounds, and we have, on special occasions, enjoyed a lavish afternoon tea!

Participation: The recognition that every person coming to a 'Place of Welcome' will bring talents, experiences and skills that they might be willing to share.



It has been a joy to see what wonderful crafts our community has produced during our gatherings. One lady knits the most exquisite things and made us all smile when she said, "Since coming I have been motivated to finish my cardigan!" Now we all want one too!

Chat over a cuppa has been a wonderful addition to our church community. Through this weekly gathering we have deepened existing friendships and have had the privilege of making new friends as our number has blossomed to 35-strong.

I have truly welcomed the opportunity to meet and be with all who come. It speaks to me so clearly of a theology of place and belonging, where we have time to listen to one another.



More information can be found at www.placesofwelcome.org or contact peter.howard@dioceseofnorwich.org

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Resources



General and seasonal resources and ideas to inform, inspire and enable.

Reach a wider audience with Eventbrite

If your church hosts concerts, runs children's activities or organises community events you could offer an online booking option. Angela George, Events Coordinator for the Diocese of Norwich, says: "As more people buy items and book tickets online, it can be a great way to reach a wider audience.

"Eventbrite is an online system for selling tickets and promoting your event. It can take care of the detail surrounding the booking process, allowing you more time to focus on other aspects of your event. We use it for events we run as a Diocese."

After a straightforward set up, Eventbrite offers options for;

- tickets sales
- built in payment processing
- gathering important information from attendees at time of booking
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- printing attendee sheets or checking people in electronically on an iPad or phone
- contacting ticket buyers

Parish Buying members have access to special low rates www.parishbuying.org.uk/categories/event-management
For full information see: www.eventbrite.co.uk

If you would like to chat through how it might work for your church contact: Angela George **01603 881724** angela.george@dioceseofnorwich.org



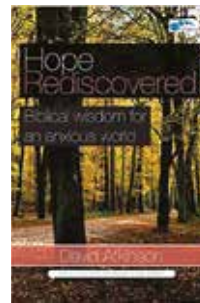
New books by local authors

Hope Rediscovered: Biblical wisdom for an anxious world

David Atkinson

This former Bishop of Thetford, who has an abiding interest in Christian ethics, pastoral theology and science, has put some key questions to the Gospel of John – a text which says much about human flourishing, and which draws on the Wisdom themes of the Hebrew Bible, about understanding our place in creation, and about practical living.

Like his followers, Jesus was beset with conflicts within "the world". The first century Christian community, to which the Gospel was addressed, discovered how to live hopefully in the way of Wisdom, energised by God's Spirit. The focus of this timely book is deep, practical wisdom for a troubled world. www.ekklesia.co.uk £12.99

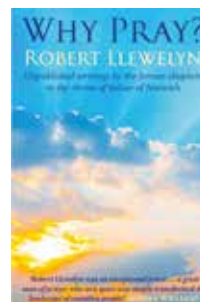


Why Pray?

Robert Llewelyn

In this collection of previously unpublished writings, the late Robert Llewelyn reveals how prayer is beneficial not only for each one of us but for the wider world. His guidance and insights include the lessons we can learn from 14th century visionary Lady Julian of Norwich.

Prayer is explained simply and the book shares some of the ways of prayer that Robert offered: 'Silent Prayer', 'Prayer as Praise', 'The Rosary', and 'Praying for Oneself and Others'. Compiled and edited by Denise Treissman, who was a friend of Fr Robert and is now his literary executor. Illustrated by Norfolk artist Jules Allen. www.dltbooks.com £6.99



Norfolk and Suffolk Churches: The Domesday Record

David Butcher

Norfolk and Suffolk have far more places of Christian worship than any other English county except for Lincolnshire. Their pre-conquest origin and location can often be revealed by careful examination of William's great survey. However, when confronted with the mass of data presented, the Domesday text can appear ambiguous or contradictory to the historian. In this book the author has painstakingly arranged the data into tables to provide a unique research tool for those interested in the existence of a place of worship during the Anglo-Saxon period.

www.poppyland.co.uk £14.95



Miracle in Kigali – new edition

Illuminée Nganemariya

This survivor's journey tells the story of Illuminée Nganemariya and her baby son Roger Nsengiyumva's survival in Kigali, the capital of Rwanda, during the 1994 genocide, and their subsequent life in Norwich. This new edition, published to coincide with the 25th anniversary of the genocide, updates Illuminée and Roger's story, including Roger's developing film and TV acting career.

The authors are donating £2 from the sale of every book to the work of Glaven Valley Churches with Life in Abundance charity in Rwanda, recently featured in *The Magazine*. www.pauldicksonbooks.co.uk £12





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We see you – combatting modern slavery on our doorstep

By Anna Heydon

The most recent statistics suggest that an estimated 40.3 million people are trapped in some form of modern slavery in the world today, and there are 136,000 victims estimated in the UK. Even closer to home you may have seen the article a few weeks ago in the Eastern Daily Press suggesting that at least 15 children in Norfolk were identified as potential victims of human trafficking over the last two years. These are statistics which demand a response.

In Great Yarmouth we decided to run the Hidden Voices course which had been produced by the Church of England's Clewer Initiative. The course ran for four evening sessions, jointly led by a Police Officer, a local Licensed Minister and me.

The sessions covered the following topics: Introduction to Modern Slavery, Spotting the Signs, Prevention, and Restoring Dignity to Victims. We had an average of 18 attendees from a range of different backgrounds and representing eight different church congregations. Together we discussed, watched films, and studied the Bible as we attempted to come to terms with what modern slavery is and how the church can make a difference.

Some of the most challenging aspects to come out of the course were the reality of modern slavery in our local area, and the treatment and conditions which victims of modern slavery are subjected to. But there was also a message of hope, in terms of the way in which Christians can respond in raising awareness and supporting victims.

Feedback from the course has been very positive, with attendees commenting that they found it "informative and thought-provoking" and that they are "now more aware of the issues of modern slavery." In practical terms there seems to be a desire to continue learning and communicating as a group to see how God leads us forward.

Already because of the course one report of possible exploitation has been made through the Modern Slavery helpline, and we hope that those who attended will become ambassadors who raise the issue of modern slavery with others in the community.

Several of those present already have regular contact through the church ministries of which they are part with people who are vulnerable to slavery and trafficking. It is hoped that information from the course will help them not only to share information with those who are most at risk, but also to safeguard them.

The issues of modern slavery and trafficking are vast and complex. However, the first step in dealing with the problem is to bring it out into the open. We believe that in a small way running this course has been part of that.

"You may choose to look the other way, but you can never say again that you did not know" (William Wilberforce).



“Now more aware of the issues of modern slavery.”

If you suspect a case of modern slavery or trafficking please contact the Modern Slavery helpline on **0800 0121700**. If someone is at immediate risk of harm ring **999**. For more information and resources: www.theclewerinitiative.org

WE SEE YOU.

THE CLEWER INITIATIVE



News in brief

Updates from across the Diocese

Two new faces offering support to parishes

Michele O'Keefe

has joined the Parish Funding Support Office. Coming from a commercial background spanning over 30 years, Michele also serves as a trustee for two charities based in Norfolk.



"Since joining the Parish Funding Support Team, I have been inspired by the myriad projects that take place across our Diocese, not only to maintain our beautiful churches as places of worship, but also to make provision to offer support and opportunity in their local community," she says. "I am looking forward to exploring more of the Diocese, meeting the people that work so hard within our churches and learning about the great work that is done to help others".

Anastasia

Moskvina has been appointed Historic Church Building Support Officer. A trained art historian with a PhD in Anglo-Saxon archaeology and history, she has been teaching at the UEA and East Norfolk Sixth Form and working as Head Verger at St Peter Mancroft in Norwich.



"I've discovered that I clearly never get tired of churches, because in addition to work, research and occasional church crawls I started bell ringing, singing in a few choirs, joined a PCC and most recently also a flower arrangers' rota. Perhaps not surprisingly, these passions and interests eventually led me to the doors of the Diocesan House, where I have been very fortunate to secure the most exciting job I could wish for!"

VE Day 75 commemoration

An international event is being organised to celebrate and commemorate the 75th anniversary of the end of WW2, over the weekend of 8-10 May 2020. Ringing Out for Peace with your church bells at 7pm on the Friday evening and/or holding a service of celebration and commemoration on the Sunday morning are two ways of getting involved. There is a suggested Tribute to the Millions that can be read out during the service and the suggestion of a bugler playing the Last Post. To register your interest and find out full details and resources, see www.veday75.org



New film: Acts of Loving Service

This new film highlights some of the work being done by the people of St Catherine's Church in Ludham. The Revd Deborah Hamilton-Grey, with the help of Churchwardens and a team of helpful and dedicated volunteers, provide a car share scheme, a cinema club and a computer group.

The car share scheme sees volunteers take elderly or infirm people to their medical appointments or to do things like their weekly shopping, where they may not have otherwise been able to.

Based in the hall of St Catherine's, the computer group is a surgery for people who need help with their computer skills, while the cinema club is a once a month opportunity for local residents to come together and watch a film on a large screen.

Tim Rogers, who made the film, says: "Acts of Loving Service invites us to see what can be achieved when people respond and act positively to the question 'who is my neighbour?'"



Out & About

happenings across the Diocese

A round-up of some of the parish activities over the past few months. Do send in your photos to barbara.bryant@dioceseofnorwich.org or tag  @dioceseofnorwich  @DioceseNorwich

Pub venue for Lent group

Poringland and Framingham Earl Churches Together held one of their Lent Bible study groups in the Royal Oak pub.

The Lent ecumenical groups are traditionally held in various locations and for the first time, the pub became one of those locations, building on the work of PubChurch, launched in 2017.

"When we were led to start the Sunday PubChurch gatherings, we really did not know what shape this ministry was going to take. It is developing and growing into something we had not pictured at all," said the Revd Rachel Foster.

"The prophetic picture we were given, which we use as our logo, is gradually coming to fruition. I attend the pub each Thursday morning to read the Bible and pray with others and this is growing into a chaplaincy role where I have had the privilege of openly praying with staff and customers.

"Our annual Christmas and Easter services followed by a pub sing-along, led by the community singing group, is now expected by the locals, along with our monthly presence at the Sunday PubChurch gathering.

"We are indebted to Nick and Delia Perry as they continue to open their premises to God's wonderful work. The Churches Together Lent lunch was also held in the community at the Poringland community centre as we experience more and more opportunities to take church out into the community."



Our friends in Denmark

Amid the ongoing turmoil over the UK's relationship with Europe, two deaneries from Dereham and Denmark cemented a friendship with a signed agreement that had originated from a simple meeting a few years before.

"Our friendship with the Danes developed following a number of them visiting Norwich Cathedral as guests several years ago," explained the Revd Canon Sally Theakston, Team Rector of the Dereham & District Team Ministry. "I was asked to host them for a day and they were very taken with Dereham, most particularly our Messy Church. As a result, Jacob, one of the priests, asked to come on placement for three weeks. Several visits both ways followed, and our friendship has deepened."

A Friendship Agreement was signed at services in both countries one Sunday in March. The document is "a declaration of the friendship between The Dereham and District Team Ministry, UK, and the Deanery of Hobro-Mariager, Denmark." The Revd Jacob D. Krogh Rasmussen signed on behalf of his Deanery.

Jacob summed up the event: "We had two busy but wonderful, interesting days visiting our dear friends in Dereham and District where we learned a lot about the Church of England and the team ministry. I hope our friendship will last for many years to come."





Ecumenical Easter sunrise

Once again, the Norfolk Broads village of Acle demonstrated its enthusiastic commitment to ecumenism with a joint churches Easter sunrise service.

A cross-section of 40 members of the Roman Catholic, Methodist and Church of England community, led by Deacon Peter Glanville, and the Revds Stephen Cullis, Martin Greenland, Nick Garrard and Helen Garrard assembled at 5.30am on Easter Sunday outside the 12th century church of St. Mary's, Fishley, a short walk from the centre of Acle village, for its traditional annual dawn service.

The service started with prayers and hymns inside the candlelit church, which still lacks an electricity supply, before the congregation processed outside into the grounds of the church to coincide with the rising of the sun; further prayers were recited, and hymns were sung.

The service finished with a rousing rendition of 'Jesus Christ is risen today' after which all were invited back to the Methodist Church for a well-appreciated breakfast.

Good Friday Passion Play in city-centre shopping square

Hundreds gathered in the bright afternoon sunshine under the glass canopy of Anglia Square in Norwich on Good Friday to witness the medieval tradition of the church using street theatre to tell stories from the Bible.

The ancient story set against a very modern backdrop was brought to life in a whole new way. Over 200 people watched standing or seated on deckchairs, blankets or the concrete paving stones. There was something about the setting that made it all the more powerful and raw.

It was a relaxed environment: people munching their sandwiches, coming and going, snapping pictures on their phones, but that also made it accessible.

Bishop Jonathan, who played the narrator in the form of the Angel Gabriel, said:

"The original events of Jesus's last days and death took place in public – the drama literally unfolded on the streets with hundreds of people around. Retelling the story in Anglia Square, surrounded by shops and shoppers, therefore felt very fitting.

"As an actor, I'm always struck by the emotion and reality of doing it in a setting like this. We are hoping that we have made the old story sing in a new way, that the love released into the world then can fire us again now."



Raising funds through a Concert

Classical guitar for weddings and concerts

Estevão Devides is a classical guitarist based in Norfolk with a wide repertoire. He plays at weddings ceremonies and concerts to help churches raise funds.

Please contact him on:

t: **07904 770720** e: estevaodevides@hotmail.com

www.estevaodevides.wixsite.com/guitar

Facebook: [classicalguitarwedding](https://www.facebook.com/classicalguitarwedding) Instagram: [devides_guitar](https://www.instagram.com/devides_guitar)



WHAT'S ON

Highlights of events and learning opportunities across the Diocese June – August 2019

For more head to www.DofN.org/events

JUNE

Summer Serenade

Sat 8 Jun | 7.30pm

Address: St John the Baptist Church, Lound NR32 5LL

A concert by Top Brass; music for everyone; classics, songs from the shows and film music.

Admission: £8.

Contact: Judith Hobbs, 01502 732536, hobbsnec@btinternet.com



Briningham & Burgh Stubbs Open Gardens 2019

Sun 9 Jun | 12pm - 5pm

Address: St Maurice's Church, Briningham NR24 2QB

Come and see our lovely church and village and explore our open gardens

Admission: Entry Passport and Map: Adults £5; accompanied children, free.

Contact: Karen Siddall, 01263 860057, karen@siddallsofnorfolk.co.uk



Intentional Mentoring Training Day

Sat 22 Jun | 9.30am - 3.30pm

Address: Diocesan House, 109 Dereham Road, Easton NR9 5ES

Mentoring... it's discipleship with a kick! As a mentor with more than 20 years' experience, Paul Wilcox will explore what it means to do Intentional Mentoring with young people.

Admission: £15.

Contact: Liz Dawes, 01603 882335, liz.dawes@dioceseofnorwich.org

Kings Chamber Orchestra – The Lighthouse and the Sea Teddy Concert

Sat 22 Jun | 11am

Address: Fountain of Life Church, Swaffham Rd, Ashill IP25 7BT

A musical celebration for all the family of all things connected to the sea. Don't forget to bring a Teddy!

Admission: £5. Free for under 4's.

Contact: Maureen Payne, registration@folchurch.co.uk

Quilts and Flowers Festival

Sat 22 Jun - Tue 25 Jun | 10am - 4pm daily (Sun 12.30pm - 4pm)

Address: St Mary the Virgin, Ipswich Rd, Norwich NR15 2TA

This year's annual Flower Festival is a celebration of quilting alongside some fantastic flower displays. A warm welcome every day, with refreshments available all day long.

Admission: Free.

Contact: Revd Heather Wilcox, 01508 530238, rev.heather@btconnect.com

Traditional Ceilidh raising funds for Christian Aid

Sat 22 Jun | 7pm

Address: St Faith's Church, Gaywood, King's Lynn PE30 4DZ

Offering a fun, friendly family evening while raising funds for Christian Aid to help continue vital work overseas.

Admission: In advance/on door; adult £8.50/£10, family ticket £22/£25, child £5/£5.

Contact: Revd Heather Berry, 01553 774916



Lecture and Discussion on Science, Faith and Young People

Mon 24 Jun | 7.30pm - 8.45pm

Address: Holy Trinity Church, Trinity Street, Norwich NR2 2BJ

What do today's young people think about science and religious faith? The lecture will discuss some of the available resources to communicate a positive message of science-faith interactions.

Admission: Free.

Contact: Professor Nick Brewin, 07901 884114, sfnorfolk1@gmail.com



A Day Conference: 'Now and at the Hour of Our Death'

Thurs 27 Jun | 10.45am - 3pm (coffee/tea from 10.15am)

Address: The Shrine of Our Lady of Walsingham, Walsingham NR22 6EE

This day conference focuses on the church's ministry of healing and is open to clergy, ordinands and laity of all denominations.

Admission: £15 registration fee (inc. tea/coffee on arrival & lunch).

Contact: Mrs Maureen Howard, 01328 820636, mihoward@btinternet.com

Caston Open Gardens and Church Festival 'Nostalgia'

Sat 29 Jun - Sun 30 Jun | 10am - 5pm

Address: Holy Cross, The Green, Caston NR17 1BL

Inspired by the Coronation of Queen Elizabeth in 1953, step back in time to the 1950's through life-sized knitted and crafted tableaux in Open Village Gardens, Holy Cross Church and the Village Hall.

Admission: £7 on the day. Children under 14 free.

Contact: Marge Brown, 07799 886452, rugbymarge@gmail.com

Great Ellingham Teddy Bear Festival

Sat 29 Jun - Sun 14 Jul | All day

Address: St James's Church,
Great Ellingham, Attleborough NR17 1LG
Great Ellingham will see bears arrive in
village gardens once again this year!
Come along during the fortnight to follow
the trail or visit one of our many events.

Admission: £2.

Contact: hello@teddyfestival.org



Swannington in Bloom – Open Gardens Day

Sun 30 Jun | 10am - 5pm

Address: St Margaret's Church,
Swannington NR9 5NP

Ten beautiful gardens both formal and natural to
explore around the tiny village of Swannington,
classic cars and home-made cakes in what could
be Norfolk's biggest garden party.

Admission: £5 per person
(accompanied under 16s free).
Contact: Laura, 01603 861300,
swannington@btinternet.com

JULY

Encounter Youth Event

Fri 12 Jul | 7pm

Address: Norwich Central Baptist Church, Duke
St, Norwich NR3 3AP

Encounter is a city-wide worship service for
young people of high school age upwards.
It seeks to unite young Christians around
Norwich with contemporary worship, relevant
teaching and lots of fun!

Admission: Free.

Contact: Norwich YFC, 01603 620678,
office@norwichyfc.co.uk



Intersecting Journeys: An exhibition of art

Sat 13 Jul - Sun 14 Jul | 10am - 4pm

Address: St Giles's Church, St Giles Street,
Norwich NR2 1EU

An exhibition and sale of professional and
amateur artists sharing art that comes from
our worship, faith and living; includes time for
reflection and sharing.

Admission: Free.

Contact: The Revd Peter Varney, 01603 760838,
varney@waitrose.com

The R34 Adventure

Sun 14 Jul | 10.30am

Address: St Mary's Church, Mount St, Diss IP22 4JT
In 1919 the R34 airship flew from Scotland to
Long Island and back to Pulham, the first double
airborne Atlantic crossing. Diss Museum's
celebrations include a service at St. Mary's Church.

Admission: Free.

Contact: Basil Abbott, 01379 650618,
dissmuseum@lineone.net



Felbrigg Church Flower Festival Saints

Sat 20 Jul - Mon 22 Jul | 10am - 4pm

Address: St Margaret's Church, Felbrigg Park,
Felbrigg NR11 8PR

The displays at this must visit annual event will
depict 'Saints', this year's chosen theme.

Admission: Free.

Contact: June Clarke, 01263 761483,
june@suffieldgreen.plus.com

Attleborough Summer Fete

Sat 20 Jul | 10am - 2pm

Address: St Mary's Church, Attleborough
NR17 2AH

A fun day for all the family with craft stalls,
local groups and choirs performing.

Admission: Free.

Contact: Parish office, 01953 454977

Walsingham Youth Pilgrimage

Mon 29 Jul - Fri 2 Aug

Address: Anglican Shrine,
Walsingham NR22 6EE

Camp with over 500 other young people
near the Anglican Shrine at Walsingham.
This year's theme is 'Wonderfully made' –
Your body, Christ's Body.

Admission: £185 per person with catering
£80 self-catering (booking before 3 June)
£90 self-catering (booking after 3 June).
Contact: Caroline Ward, Schools and Young
Pilgrims Officer, schools@olw-shrine.org.uk

Wonderfully
Made

AUGUST

Great Bircham French Fair

Sat 10 Aug | 11am - 4pm

Address: St Mary the Virgin, Church Lane,
Great Bircham PE31 6XS

Great Bircham will be transformed into a
bustling French Village. French music and
aromas will be in the air. French culture will
be celebrated with Gendarmes on duty. Try
your hand at a game of boules, relax with a
glass of wine or beer, a cup of coffee or tea.

Admission: Free.

Contact: Malcolm Sargent, 01485 578708



Bible Comes to Life

Thurs 15 Aug - Sun 18 Aug | 10am

Address: St Stephen's Church, Rampant Horse
St, Norwich NR2 1QP

An immersive learning experience that is
great fun for people of all ages. A great way to
engage with the Bible and learn more about
Jesus' Jewish culture.

Admission: Free.

Contact: manager@ststephensnorwich.org

Old Style Church Fete

Sat 24 Aug | 12pm - 5pm

Address: The Rectory Gardens,
Beccles Road, Belton NR31 9JG

Our Annual Church Fete returns with stalls,
music, crafts, refreshments, fun and games
for all the family.

Admission: Free.

Contact: Revd Rosie Bunn, 01493 780210,
info@allsaintsbelton.org.uk

The Wisteria Church Annual Summer Fete

Sat 31 Aug | 11am - 2pm

Address: St Giles' Church, Norwich NR2 1EU
Come to the fete in the church and grounds to
enjoy our tasty BBQ, cream teas and fun stalls
and just have a nice time. Parachuting teddies
from the highest tower in Norwich as well.

Admission: Free.

Contact: Canon Captain Darren Thornton,
d.thornton@uea.ac.uk



BRIGHT MAP™

NORFOLK

Bright Map is a free website where you can find regular groups and activities in your local community.

Visit www.brightmap.org

- Arts & creative groups
- Bell ringing
- Children & youth groups
- Choirs & music groups
- Community cafés & coffee mornings
- Dementia cafés
- Debt advice
- Foodbanks
- Groups for older people
- Parent & toddler groups
- Sports groups

