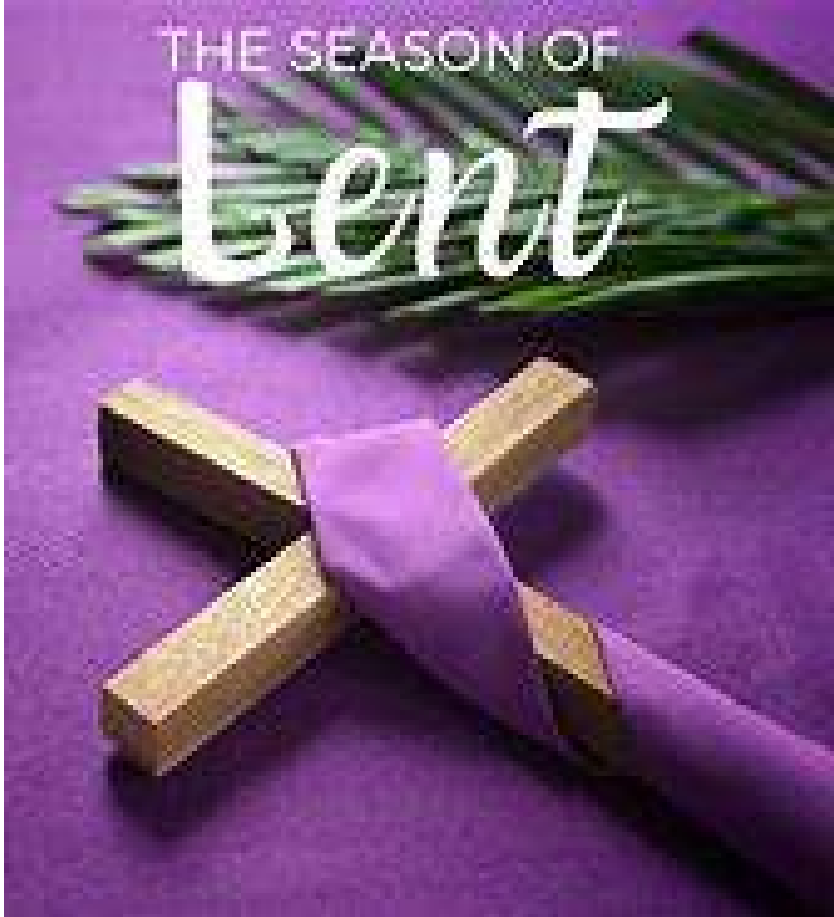




ST ANDREW'S
SHOTTERY



£1.50

St. Andrew's Web: <http://www.saintandrewshottery.org>



Sundays: 8.00am Holy Communion
10.00am Parish Eucharist*
5.00pm Evensong (third Sunday)
6.30pm Every other Sunday

1st Sunday: 10.00am All-Age Family Service (without Communion)

2nd Sunday: 10.00am Parish Eucharist and Illumin8

3rd Sunday: 6.30pm Atrium.

Tuesdays: 7.30pm Holy Communion

Thursdays: 10.00am Holy Communion.

*This Service will also be on zoom. Do check out our website and on Facebook for links.



19th MARCH.

10.30am Mothering Sunday Service. Special Holy Communion with distribution of posies.

The plumber said: "Why haven't you paid the bill for the work I did last Friday?" Paddy replied: "Well it was not what you quoted!". The plumber said: "I didn't give you a quote!" Paddy replied, "Yes you did! When I asked what day you could come, you said you were free on Friday!"



THINKING ABOUT THE CROSS

It has become quite fashionable over the years for people to wear crosses of various kinds – silver ones, gold ones, wooden one, crosses with figures on (crucifixes) and some without. Many wear them not necessarily as a sign of faith (although many do), but as a trendy accessory. Crosses can be cool – do you remember when Madonna used to wear a rosary round her neck during performances? A story often shared in Christian circles tells of an encounter at a jewelry store. A customer walks in and says she is interested in buying a cross, to which the salesperson replies: “Do you want a plain one, or one with a little man on it?”

On Good Friday, we think particularly about the cross and it’s not a fashion statement. Consider what the cross meant in Jesus’ day. There wasn’t a hot debate then about lethal injection or other methods of putting criminals to death in the Roman Empire. The Romans wanted executions to be excruciatingly painful and as humiliating and public as possible in dealing with the worst in society. The cross did the job very well indeed!

The cross was truly horrific. So bad in fact that we want to turn away from the horrors of it – quickly skim over Good Friday with its cries of pain, betrayal and abuse and get to Easter Day as quick as we can. We want to take encouragement and comfort from the fact that Jesus died for us but skip over the messy, gory, and bloody details of Calvary. But we shouldn’t. I remember a few years ago going to watch the Mel Gibson film “The Passion of the Christ”. It was horrific, extremely violent – not a film I would choose to watch again - but it certainly made me see the cross in a different and much deeper way.

We must never lose sight of the true meaning of the cross. It reminds us that

the full expression of God's love we see there didn't come cheap. Jesus paid a huge price for our forgiveness. The extraordinary power of the cross is that no matter what we are or where we've been or how far we've wandered, we can stand in God's presence – just as we are. The cross is the bridge between a broken people and a Holy God.

As we walk once again through Lent, take some time to ask yourself which side of the breach you're on and then believing in the power of Jesus' death and risen life, cross that bridge and find God's deep and lasting peace for yourself.

God bless you in your Lenten journey,

Reverend Craig.



Plan ahead - It wasn't raining when Noah built the ark.

Atheism is a non-prophet organization.



Some exciting but sad news.

As I'm sure most of you will have heard by now, I have accepted a job that I will take up when my curacy ends.

I will become the **Team Vicar/Pioneer of Elstow Benefice Team Ministry in Bedford within the Diocese of St Alban's**. At the time of writing I do not yet have a

date of my licensing but it is likely to be towards the end of May 2023.

*St Mary the
Virgin,
Cardington,
Bedford*



cc-by-sa/2.0 - St Mary's Church, Cardington by Ian Capper - geograph.org.uk/p/724870

A little bit about the benefice I am joining, it is a semi-rural area although within 3-5 miles of Bedford town centre depending which part you are in. It covers an area of 21.2 square miles and has a population which is growing exponentially with the addition of multiple very large housing and industrial projects.

The five churches I will be working in are The Abbey Church of St Mary and St Helena Elstow, St Mary the Virgin Cardington, All Saints Wilstead, St Michael and All Angels Bedford & All Saints Houghton Conquest. I will be working alongside the Team Rector Rev'd Fr. Paul Messam and this is extremely exciting for Helen, myself and the children as we look to finally forge a life together

and can put down roots in a new place. The role I have accepted means I will be part of a team running five churches, I will principally be responsible for St Mary the Virgin, Cardington, although I will take services in all five churches during the average month. This will be 50% of my role, the other 50% will be taken up by pioneering into the parishes which have had 1000's of new houses built across the benefice. This will include creating links into the community as well as more faith based ventures.

This is really what I feel called to do but as I have always said I feel for me this has to be from a eucharistically centred base, which this position offers.

I would like to thank everyone of you for the love, support and prayer you have offered me during my time at St Andrew's. I would especially like to thank Craig for everything he has done for me and the patience he has shown to me during my time with him as my training incumbent. I would also like to that Rev Mary for the wisdom she has shared with me in her role as mentor.

There are to many people to name individually here, and I will endeavour to thank as many people personally before I leave. You have all helped and shaped me and my ministry, A part of St Andrew's will go with me wherever I go and whatever I end up doing in the future.

Finally just to say I will be with you all till at least the end of April, you can't get rid of me that easily.

Many Blessings to you all

Revd.Mike

Molly Jennings.

Chloe Jennings.

Helen Stewart.

Mike Stewart.

Jessica Jennings.

Aiden Horlock

Mike's new family





The Prayer Jesus taught us – praying as Jesus prayed

When you think over the centuries the many people that have prayed across the world in all kinds of languages, it's quite something. Millions upon millions. We do not just pray in our gorgeous corner of Shottery. Whilst studying for ministry at college, we all came from across different cultures and we were encouraged to

pray the Lord's Prayer in our own languages, it was quite beautiful.

Very recently Revd Joy Hance led the Pilgrim Course on the Lord's Prayer, which was very good indeed and we considered which version we preferred, we looked at different sections of the prayer and as we journeyed through that together, the course helped us to go deeper into the many parts of this prayer and why it is important to our lives, and our views on things were all different.

Even before attending the Pilgrim Course, in church over the years, I have sometimes stopped to listen as the Lord's Prayer was spoken together by everyone, and pondered how we all manage to somehow pray it in complete unison as we are collectively before God praying together. Even as I pray it individually at home, at work, or out and about, and in church, many times different parts of the prayer speak out to me and nudge me. Do certain lines or words speak deeply to you?

What does prayer generally feel like as an offering to God or as a time of stillness and quiet? When we pray the Lord's Prayer in church together, what effect does it have on you individually? Are you someone who prefers the Traditional language or the contemporary version? Are you someone who prefers to follow the text in the order of service as we pray, or are you someone who prefers to pray it with eyes closed and indwell the words with God that way? Either way is fine, we all come to that prayer in our own way from our own hearts. I prefer where possible to pray it with my eyes closed allowing the words to really take effect within me.

I have prayed the Lord's Prayer since I was a little girl, ever since my parents taught me to pray, being the prayer that Jesus taught us through scripture. This prayer I would suggest, aids us into a relationship with God ever deeper. The prayer begins with 'Our', so the focus is not individual.

In my first year of curacy, it so happened that the Lord's Prayer came up in the Gospel that I was to preach around. I found myself asking the congregation which version *they* particularly felt drawn to, and how *they* prayed it. Most said they preferred the traditional language. But the response to which word or line spoke to them was varied and their reasons why.

Revd Joan Whyman has talked to us at times about the holding cross. This is something I went on to do at my first curacy church with a printed card of the Lord's Prayer. I have many times sat with my holding cross as I have prayed the Lord's Prayer silently from my heart. For me, the holding cross acts as a reminder Jesus died for us, reminds me that Jesus is Holy. Jesus is in effect the answer to the prayer. This is the prayer he asks us to pray, because he knows our needs.

I guess the question here is, do we just say it out of pattern each Sunday because it is there, or does it mean something to us rightly and deeply as it should? Through Lent and Easter would be a good time to re-focus on this even more. For me, the lines that always hit me, are:-

Hallowed by thy Name – because it reminds me of the higher majesty and holiness.

Forgive us our Trespasses (my preferred version) – because of our human ways at times, we each need to seek our Lord's forgiveness, and then 'As we forgive those who trespass against us' – knowing forgiveness at times can be so difficult, but Jesus asks us to forgive. Time to ponder.

Lastly, 'Thy will be done' – because in everything I do, prayer, work, worship, life in general – everything in it, I always pray Thy will be done because it is in line with God's will, not solely my own.

Much could be written or discussed about the Lord's Prayer and prayer in general. But I suppose I am inviting and encouraging us all, to just sit with it,

and not to pray it as something that happens as a pattern of something we do, but rather to indwell it, to really think about what each line we are praying means to us in our relationship with God and each other. God bless each of you as you pray in your own way with God, and when we collectively pray the Lord's prayer together. May God's words in the prayer which Jesus taught, reach us afresh and even more deeply than before.

Revd Sarah



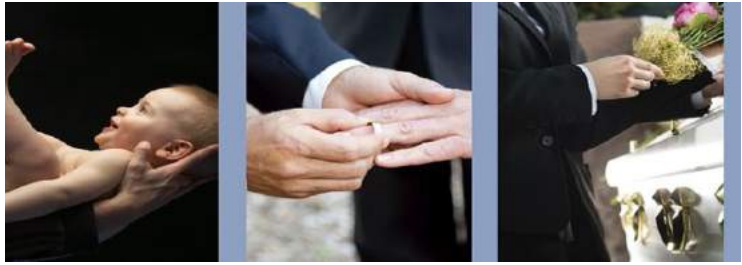
Congratulations to Zoe Challis.

During 2022 the Racial Equality Advisory Group in the Coventry Diocese, launched its Racial Justice logo competition in its Church Schools. The competition was a great success with nearly 100 entries. Zoe Challis, granddaughter of David and Anne, together with a fellow pupil of Long Itchington Primary School, won the year 5 category with their logo, 'Tree hand'. The presentation was made in Coventry Cathedral on 12th February.



The winning logo!

PARISH REGISTERS



Funerals:

- 1st Geoffrey Bladon (96)
- 6th Linda Elvins - burial of ashes
- 8th Barbara Windsor
- 9th Les Emes (92)
- 14th Mary Willis (91)
- 16th Les Emes (92) - burial of ashes

Baptism:

- 12th Charlotte Elsie Jeffreys

A Prayer for Mothering Sunday



Loving God, thank you for mums and children and for all the joy of family life.

Be with those who are grieving because they have no mother; be close to those who are struggling because they have no children; be near to those who are sad because they are far apart from those they love.

Let your love be present in every home, and help your church to have eyes to see and ears to hear the needs of all who come.

We ask this in the name of Jesus Christ our Lord.
Amen



Our meeting on 13th February was well attended and Hilary welcomed members and newcomers and opened with our usual prayers.

She explained that the Corporate Communion in March would be a special occasion being the 40th Anniversary of Shotton M.U. Revd. Craig would be officiating and new members enrolled. Karen Morris and Trustees had been invited.

On Sat. 18th March (10 a.m.) we would be helping to prepare the posies for Mothering Sunday.

Fiona said there would be a donation for Easter lilies as usual.

Hilary reported on the zoom Diocesan Meeting. The Transformation project (which involved the Children's Corner last year) is ongoing and the Committee had agreed to install a flower planter, if possible near the entrance.

Jane Smith's talk was about the years she and her husband and daughters spent living in Poland - so different from their lives here - but they encountered kindness and generosity (and very impressive training facilities for her daughter - a keen swimmer).



She then went on to talk about the war years and the ghettos and concentration camps, Auschwitz having been near Krakow, and the unimaginable horrors perpetrated on the millions of Jews and other seemingly unacceptable members of the population.

Since then, for as long as they could, some of the few survivors had continued to talk to schoolchildren with the determination that these dreadful events should not be forgotten or repeated.

Jane spoke of the reaction of the groups of youngsters she and her husband

had subsequently taken to visit the camps as they now stand as memorials. Hilary thanked Jane for presenting this vivid reminder of why the Holocaust Memorial Day is so important for us all to remember. Our convivial time of “tea and talk” followed - perhaps more than usually appreciated. Next meeting - Monday, 13th March, 2 p.m. Corporate Communion in Church followed by teas in the Hall.

Daphne Jones.



ANNUAL ECUMENICAL SERVICE.— WORLD DAY OF PRAYER



“I HAVE HEARD ABOUT YOUR FAITH”

FRIDAY 3rd MARCH, 10.30am at The Methodist Church, Old Town.



The charity collection on 8th January in aid of **The Samaritans** realised £429. 10.

Paddy runs into the pub and shouts to Mick “Someone’s stolen your car!” Mick says “Did you see who did it?” Paddy says “No, but I got the registration number!!”



The Early Years of George V by Bill Cooper

(with thanks to daughter Michaela for sharing this)

The time of Edward VII was followed by the longer reign of his son, George V and only a few years after the accession came the First World War, against the Germany of Kaiser William, George's first cousin. 26 young men of Shotton were killed in action in that terrible conflict and I propose to write about them for Searchlight in November to coincide with Remembrance Sunday. So if I seem to mention those lads only obliquely now, or just in passing, please don't think I am being disrespectful - I will give them plenty of space at the appropriate time.

For now, I will mention some Shotton news for the period that is more of a civilian nature, covering the decade 1910 to 1920.

The Spinning and Weaving School near The Bell generated a Daily Mail article in 1910, praising its training of physically handicapped girls in craft work. However, it described them as "crippled", possibly a word we wouldn't use today. In 1914 two students from the school displayed their work at the Warwick Amateurs and Cottagers Horticultural Society's annual show - which seems to have been quite a big event, judging by the long prize list. Their exhibits received a glowing report in the newspapers.

In 1911 50 boy scouts, including the Shotton troop, enjoyed a camp at Barford, courtesy of Mr and Mrs Smith-Ryland, with outdoor activities. That same year saw Major Aubrey Carter of Shotton Hall appointed as Head of the School of Musketry in South Africa, with the temporary rank of Lieutenant-Colonel but he was killed in action at Ypres in 1914. His brother, Albert Carter, a Treasury barrister, was awarded the CBE in 1917.

Also in 1911, the marriage took place of Anne Hathaway Baker of Shotton to Alfred Ernest Amphlett, at St Andrew's. Rev Charles Cox officiated. Anne was the second daughter of William Hathaway Baker, last of the family to work as custodians of the Cottage.

I have mentioned the influence of the temperance movement in those days and 1,200 children participated in 1912 in athletics at a fete run by the Worcester Diocese Temperance Society. Beautiful June sunshine saw competition between teams from Shotton, Great Alne, Kinwarton, Stratford, Ullenhall and various districts of Coventry, Leamington, Worcester and Redditch. Preceded by a service at which the youngsters renewed their pledge to abstain, the sports followed in Victoria Park, Leamington. Shotton successes came from Inez Cranmer, second in the potato race; Amy Hopkins, winner of the girls' egg and spoon, with Clara Souls in third place; Inez again, third in the skipping race; and boys Cranmer and Keeley, third in the under-12 three-legged race. Shotton were narrowly defeated by St Clements of Worcester for the smartest Band of Hope in the procession.

These days we often read about the suffragettes' campaign to obtain the vote, in articles usually sympathetic to their cause but in 1912 there was an Anti-Suffrage League. Mr Carter of Shotton Hall, Mrs Fairfax-Lucy and other country gentry sat on its local committee. Clearly, there was strong opposition from people with influence.

Before the war, there were numerous property sales. Land as an income generator for the well-off was falling out of favour and large landed estates, expensive to run, were being sold off. In his People's Budget of 1909, to pay for the introduction of old age pensions, Chancellor David Lloyd George had introduced a land tax and launched supertax for those with high incomes. It was around this time that Oscar Wilde's play, *The Importance of Being Earnest* included the character Lady Bracknell's comment that "Land gives one position and prevents one from keeping it up. That's all that can be said about land." Local sales included the following:

By Hutchings and Deer

In 1913 Burmans and Cadle Pool Farms

In 1914 seven well-built cottages called Mud Hall Cottages, on the Alcester Road.

In 1914 a 44 acre smallholding, half a mile from Stratford. From the acreage and location, this may be the farm attached to Mount Pleasant, the house

previously occupied by Thomas Miles, St Andrew's churchwarden.

In 1919 the farm stock of William Hughes, who was leaving Shottery Manor Farm consisted of Horses, cattle, various agricultural implements - and a heavy crop of potatoes still in the ground.

In 1919 126 acres of grazing land at the racecourse, stated to be part of Shottery Manor Farm.

By Walker Barnard

In 1918 three acres of rich old turf at Shottery; six cottages with gardens; another cottage with bakehouse and stables; and 5 acres of meadow land in Love Lane.

In 1919 Burnside, a house of 7 bedrooms with 2 acres of garden and a meadow of 3 acres on the other side of Shottery Brook.

In 1919 the household furniture and outdoor effects, at Burnside, of Samuel Hutton, churchwarden of St Andrew's, who was leaving the village.

By Walter Ludlow and Briscoe

In 1918 the Shottery Estate, including several farms and some cottages. Shottery Manor and Hansell farms together made £18,000; and Wildmoor Farm £5,100

From the registers, in 1913 Catherin Fincher of Brooklands, Shottery married Walter Sisam of Alcester at St Andrew's. In 1914 Harold Timms of Shottery married Nellie Print at the Congregational Church, sadly, Harold was killed in action in 1918. The body of Arthur Godsell-King, a former licensee, was found on the GWR railway line, near the Shottery crossing, in 1913. The inquest verdict was suicide while temporarily insane. In 1914 John Whitehouse, farmer of Shottery, died aged 81; in the same year Jane Bridges died aged 59 and Emma Claydon died aged 70, both at Shottery. In January 1918 Benjamin Bucknall, churchwarden for 40 years, died aged 82.

In 1918 the historic diocese of Coventry was revived with Stratford/Shottery as one of its parishes. The first modern Bishop of Coventry was Rt Rev Huyshe Wolcott Yeatmean-Biggs.

RSCM Eucharist for Candlemas at St. Mary's Church, Tysoe.

Saturday 4th February

Six of St. Andrew's choir members—Rosemary, Larry, Margaret, Tom, Fiona and Gail—took part in this event. At 4pm we joined 50 other singers in the choir stalls to start the rehearsal for the Service. We were led by Julian Harris, Musical Director and Conductor of Banbury Choral Society and St. James Singers; he made learning the music fun and was very encouraging.

There was an interval at 5.30pm when we were treated to tea and delicious cakes at the back of the church and had a chance to talk to some of the singers from other choirs in the area.

The service began at 6pm with the hymn “When candles are lighted on Candlemas Day” and then the Gloria and familiar structure of the Eucharist Service. The Communion anthem was “Hodie Beata Virgo Maria” a short motet for the Feast of the Candlemas by Richard Sheppard, and ended with the Nunc Dimittis. We also sang two beautiful uplifting hymns - “Longing for light we wait in darkness”, and “Like a candle flame” during which our individual candles were lit—both these hymns have rousing choruses which we sang with gusto!

We enjoyed our trip to Tysoe and wish to thank Larry for driving four of us there and back and Rosemary for organising the outing. So....where will we go next? ***Gail Penter***





GREEN GROUP- ECO CHURCH

I guess a few of the congregation will have heard me talk about **Green Group**. This has come about as we as a church have registered with Eco Church, a ROCHA UK project.

A Rocha UK is supported by Tearfund, Christian Aid, the Church of England, the Methodist Church and the United Reform Church.

As the supporting leaflet says 'from meditation to insulation, from location to invocation, loving God and his creation should impact everything in our Church lives'.

So A Rocha UK developed Eco Church, which is an award scheme for churches of all denominations in England and Wales who want to commit to caring for God's earth through and at their church.

St. Andrew's is now a registered church and we, alongside lots of other churches are working towards awards, Bronze, Silver and Gold Awards that show how we have worked to become an Eco Church in the stewardship of God's planet.

I was aware that this work would need a group of people to start the process and measure how little changes can have a huge impact in and outside our church. Therefore our first task, now complete, was to complete a comprehensive survey of the church that covers the following integral areas;

Worship and Teaching

Management of Church Buildings

Management of Church Land

Community and Global Engagement

Lifestyle

Now we are putting together a report for Craig and the PCC of the areas where we can start making changes that will lead us closer to becoming an eco-church. We are able to access resources from Rocha that will help us in this work, support and advice is available too. Once we have achieved our changes we survey again to hopefully be a sustainable, eco-friendly, loving God's world church, stewarding it for the return of Jesus Christ.

We can then apply for an award to display showing how our work has been recognised.

We are not on our own, the Stratford Methodist Church is also a part of the Rocha scheme.

I am a member of Eco-Chat which is a Stratford Churches Together initiative which meets monthly organising presentations, discussions, and meetings to help individuals, families and churches lead more sustainable lives. Please find me if you would like more information, but we normally meet on the first Saturday of the month at the Methodist Church.

I am looking for more members to join Bob Macvie and I in Green Group as we come together to save the planet one church at a time!



Julie Milne



Brenda and Michaela would like to thank all their friends at St Andrew's for their love and kindness since the sudden loss of Bill in November. Bill would never have believed that so many people would have come along to his snowy funeral service to say goodbye with us.

The collection in memory of Bill realised £1181.40, which will be divided between Dogs Trust Evesham and Warwick Hospital Stoma Nurses.



What is a Reader?

In January I was privileged to celebrate thirty years of “Reader” Ministry. After a lovely service I was asked “What is a Reader?” The title does not do the position justice and many people think we just read in church. More and more now-a-days we are being referred to as “Licensed Lay Ministers”. This is a much better and more comprehensive title. We are lay, as we are not ordained priests and although we can lead and take services we cannot conduct a full communion (unless we have pre-consecrated elements) and we cannot conduct weddings. We are also lay as we are unpaid. We are licensed ministers as we hold a Bishop’s Licence to officiate. We all undergo two and a half years provisional training, in scripture, in churchmanship among other things under the eye of our tutor before being approved and granted a licence. This licence is renewed every four years and training is ongoing.

I was originally licensed to the Diocese of Birmingham but chose to remain Parish-based. We can take services or lead groups in any other church within the diocese. I preferred to stay parish-based as it was easier with a family and still prefer this.

During my time in Birmingham, I helped out over a number of interregnums in the absence of a priest. I was a lay chaplain at Good Hope Hospital, taking communion onto the wards for those patients requiring it. I became co-leader of a Prayer and Praise group which met weekly for over twenty years. I also ran Toddler Services and took home communion to the sick.

I had one particular lady, Joyce, that I visited every month for many years. She was blind, housebound, and had Parkinsons. She was always so lovely, so grateful “you bring the church to me” she’d say. We became firm friends; I nick-named her “rejoice” because of her happy attitude and I also extended the service to read scripture for her and administer eye drops and coffee.

It was and still is my privilege and my calling to bring God’s word to the people. Ten years ago we moved to Stratford and I transferred my licence to Coventry

Diocese and of course to Saint Andrew's. As to the future, I want to go on spreading and sharing the word. What God has planned who knows? He knows, He is my guide and I will follow as I am able.

Jan Walker (Reader)

St Andrews Thursday Lunch



The next lunch is on Thursday March 9th in St Andrews Parish Centre at 12.30pm

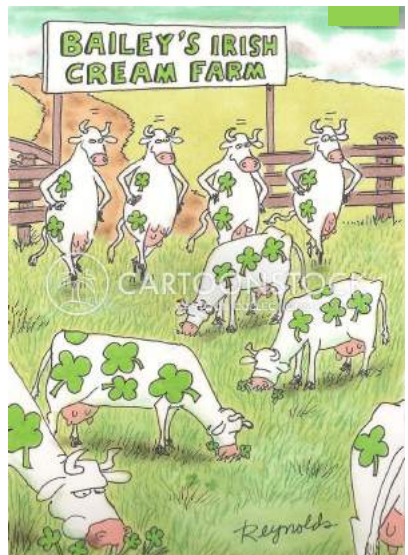
The cost is £8 for a two course meal and coffee/tea, but please bring your own drink if you want to. (other than water!)

Anyone and Everyone welcome.

Please reserve your place in advance by adding your name to the sheet in the church foyer (available about 2 weeks before the event) or phone Fran on 07906355064, and let us know of any dietary requirements, or if you have difficulty getting there.

Please note – There will be no lunch in April, as it is the week immediately following Easter day. Many people are away so we are all having a holiday!

Jenny Gregg.





ACCOUNTABILITY BEFORE GOD.

I suspect that there are very few people who declare atheism to be their philosophy that have not at some time quoted the words of the philosopher Karl Marx, whose writings ushered in the age of Communism, that acceptance of God was "the opium of the people", meaning that spiritual belief was a way of avoiding the harshness, cruelties and realities of life on earth.

Interestingly Polish poet and Nobel Prize winner Czeslaw Milosz, who died in 2004 and had lived under the atheistic regimes of Nazism and Communism, was nearer to the truth when he said that the true opium of the people is the belief that there is nothing after death and therefore no accountability for the life lived on earth.

Living life without moral constraints and thus no divine accountability is intimated as a popular motivation for the rejection of God. The late Julian Huxley, who was in his lifetime a leader among Darwinists and fierce advocate for atheism, once admitted in a live interview concerning belief in Darwinian evolution, that " the reason we accepted Darwinism even without proof, is because we didn't want God to interfere with our sexual mores".

Accountability before God. Not a topic that is very often talked about in sermons preached in church today. But the very word indicates responsibility and in our case, as Christians, responsibility to God for the gift of life given to us by Him. My thematic study Bible points out that the Old Testament clearly shows that individuals are responsible for their own actions, deeds and sins as well as the wellbeing for the world which has been entrusted to us. But, it seems, humans have a trait to deny responsibility. Two well known biblical examples are Adam and Eve Adam denying their sin in Eden and Pontius Pilate disavowing responsibility for the death of Our Lord Jesus Christ.

St. Paul teaches (2 Corinthians 5:10 NLT) "For we must all stand before

Christ to be judged. We will each receive whatever we deserve for the good or evil we have done in this earthly body". Returning to my thematic study Bible one realises how big the section is that lists the entries about 'judgement' in both Testaments and the rather surprising realisation of how little we actually hear about this from today's preachers.

And this raises a challenging thought. Considering the many problems that beset societies today, would things be different if there was more comprehension that there *will be divine accountability* for all of us regardless of acceptance or denial of a continuing life in another dimension ?

If memory serves me correctly it was the now-retired pastor of London's Westminster Chapel for twenty-five years - R.T. Kendall, author of more than fifty-five books - who lamented that too many Christians today hear only a 50% gospel - love and forgiveness (quite rightly) but accountability and judgement have seemingly disappeared from the pulpit. Have the influences and pressures of secular society brought about a timidity within our churches ? Have the so-called "hell-fire" sermons of earlier times blighted the full message of to-day's Christianity ?

Holding St Paul's statement in 2 Corinthians 5:10 before us perhaps our current journey in Lent is an ideal time to think deeply about this teaching, not only how it affects us but how it will affect all people ?

Alan Minchin.



**Next Sale—
Sunday 19th
MARCH after
10am Service.**



Our charity collection on 12th March will be for the Church Missionary Society. Below is an update from our Link

Missionaries in Nepal

Dear friends, *Let us acknowledge the Lord; let us press on to acknowledge him. As surely as the sun rises, he will appear; he will come to us like the winter rains, like the spring rains that water the earth. Hosea 6:3 How important the rains are!* As we write this, we are living through the torrential downpours of the monsoon here in Nepal, yet we read of the desperate need for rain in the UK and throughout Europe. The rains here started the rice planting season, and the fields are turning green with the growing crops. But without rain the crops across Europe are being lost and destroyed. Drought and flood, it seems, are becoming the norm. We need rain at the right time and in the right amount.

The same can be said for our spiritual lives. If we are to grow spiritually, then God's presence, like the rains, is essential. Unlike the irregularity of rainfall across the planet, the life-giving rain of God in our lives is regulated – if we acknowledge the Lord and keep on doing that each day, he will come to us to nourish our inner lives. A few weeks ago, we saw the adverse effects of the monsoon rains when we travelled to visit our hospital staff in Okhaldhunga. Several times, we came across landslides that had cut right across the road. Fortunately, they were not bad enough to stop the flow of traffic, but were precarious to cross. In one place a lorry had tried to cross the landslide and overturned. Okhaldhunga is a small town that nestles in the foothills of the Himalayas to the east of Kathmandu, about an eight-hour journey by Land Rover.

UMN established a small hospital in the town over 50 years ago and it has grown to a 100-bed hospital with patients coming from the surrounding hill villages. In the hospital there are four expats: a doctor and his wife from Australia, a physiotherapist from the UK, a nurse from Norway and a team of Nepali nurses and doctors. It is a truly



multicultural expression of God's love to the people of the area. We are praying for a new family coming from Australia who are due to join the team in January next year.

Back at home in Kathmandu, Andrea is in her last semester at Tribhuvan University, taking exams, completing reports and planning a dissertation. It has been tiring, working through the heat of the monsoon. This semester, too, Andrea has been mentoring a small group of the students in practical counselling, when they have taken on clients in a real work setting. It has given them a feel for the reality of counselling in a controlled environment. On top of that she has been helping to relaunch a play space for children on the paediatric ward at Patan Hospital, which has included training for the ward nurses in therapeutic play skills.

Please pray for energy and wisdom in these different areas. The prayer space (ground floor flat) is in regular use for counselling sessions, weekly Bible study and early morning prayer and breakfast meetings. Recently, it has become the venue for the UMN leadership team to engage in a monthly training session using material from the London Institute of Contemporary Christianity called Transforming Work. Andrew and a Nepali member of the UMN board are facilitating these trainings. For myself this has been a wonderful way to get to know our leadership team at a more personal level. An answer to prayer came a few weeks ago when the project agreements for UMN's work were signed by the Nepali government. It means the visa posts for expats associated with the agreements can now be granted. Thanks for all who prayed for this to happen.

Two new UMNers who have been waiting for this to happen can now officially start work. The downside is that our previous tax-exempt status has ended, and we must register to pay tax to the Nepal Inland Revenue. Our expat support advisor finished working in Nepal in June and Andrew has seen a work increase as – temporarily, we hope – he covers the recruitment process for people applying to work with UMN and keeps sending agencies up-to-date with our current needs. Pray for his IT skills. They need to improve! Your partnership with us in this mission is a resource that we find a great strength day by day in all that we do. As always, we thank you for your support.



God's peace, Andrew & Andrea

The cash collection and donations via the card reader in church on that day will go to the charity. If you would like to make a donation and are unable to be in church on the day please make cheques payable to : Shottery St. Andrew PCC, and send to Anne Challis at 259 Alcester Road, Stratford-upon-Avon. CV37 9JG, or if you prefer to do a bank transfer, within 5 days of the charity Sunday, the details are as follows:-

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Thank you.



The **Red Dragon of Wales** (y ddraig goch), although perhaps of Chinese origin, was introduced to Britain by the Romans some eighteen hundred years ago. Initially a military standard, in time this mythical beast developed into the flag of a nation. The Welsh may be the only people to have entered this millennium with the "same" flag as they entered the current one. Today despite the dominance of its neighbour England, the people of Wales have never ceased to be Welsh. The language culture and flag have all survived. The Welsh flag is seen perhaps now more than ever before in its history.



The **leek** had been recognised as the emblem of Wales since the middle of the 16th century. Its association with Wales can in fact be traced back to the battle of Heathfield in 633 AD, when St. David persuaded his countrymen to distinguish themselves from their Saxon foes by wearing a leek in their caps.



I make no apologies for the plethora of Irish jokes this month. I am celebrating St. Patrick!!

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10am till noon

The image shows a white coffee cup filled with coffee, a spoon, and coffee beans scattered around it.



THE STORY OF THE CROSS OF NAILS

Coventry is famous worldwide for being the city of peace and reconciliation. A few years ago, to celebrate the centenary of the Diocese of Coventry, we made a video (above) telling the story of how Coventry came to be known for reconciliation.

This month as we look at the importance of loving one another despite difference, we return to the story of the Cross of Nails.

On the night of the 14th November 1940, 515 German bombers carried out an attack on Coventry that was codenamed Moonlight Sonata. The attack was intended to destroy Coventry's industrial infrastructure including munition and aviation factories crucial to the war effort. At 7.20pm the first bombs fell, not long after the air raid siren was sounded. The bombs destroyed water supplies, telephone lines, gas and electricity. Fire fighters struggled to get through the streets due craters in the roads. At 8pm Coventry Cathedral was hit and flames soon engulfed the building. Bombs continued to fall, with the attack reaching its climax at midnight. Over the course of the night the Luftwaffe dropped 500 tons of high explosives, 30,000 incendiaries and 50 landmines. The all clear was not given until 6am in the morning.

In the morning the extent of the damage could be assessed. More than 43,000 homes, just over half the city's housing stock was damaged or destroyed. The official death toll was 554 but the real figure could be higher as many people were unaccounted for (and the exact figure has never been precisely confirmed). A further 863 were severely injured. The extent of the damage was so great that Nazi propaganda coined a new word, 'coentrieren', meaning to annihilate a city.

Coventry Cathedral was in ruins. Yet, hope emerged from the ashes. The cathedral stonemason, Jock Forbes, noticed that two of the cathedral's charred roof timbers had fallen in the shape of a cross. He bound them together and placed them on an altar of rubble in the cathedral. The vicar of nearby church, St Mark's, the Revd Arthur Wales, fashioned

together three of the medieval nails that had fallen from the roof. This became the first Cross of Nails. Reminded of another day of darkness, when Jesus was nailed to the cross, Provost Richard Howard took some chalk and wrote 'Father Forgive' on the charred walls of the cathedral. It is significant he wrote only two words, he did not write 'Father Forgive Them.' He wanted everyone to recognise their own part in the destructive patterns of behaviours which can lead to disaster. Provost Howard also wanted to make a commitment not to seek revenge but to strive for reconciliation with the enemy – a view very different to the media and government messages at the time.

On Christmas Day 1940, the BBC broadcast their Christmas service from the ruins of Coventry Cathedral. Provost Howard further highlighted the need for reconciliation. He stated that after the war we should work with our enemies to “to build a kinder, more Christ-like world.”

The Cross of Nails quickly became a sign of hope, friendship and reconciliation. In September 1947, only just over two years after the end of the war, a Cross of Nails was presented to St Nikolai Church, Kiel, Germany. Over subsequent years hundreds of crosses of nails have been gifted to churches, charities and organisations committed to peace and reconciliation. In 1976 recipients of the Cross of Nails formed an ecumenical 'Community of the Cross of Nails' (CCN).

The Community of the Cross of Nails has three residing principles; healing the wounds of history, learning to live with difference and celebrate diversity, and building a culture of peace. Members of the CCN regularly pray the Coventry Litany of Reconciliation (written by Canon Joseph Poole in 1958), which is prayed in Coventry Cathedral every weekday at noon:

All have sinned and fallen short of the glory of God.

The hatred which divides nation from nation, race from race, class from class, **Father forgive.**

The covetous desires of people and nations to possess what is not their own, **Father, forgive.**

The greed which exploits the work of human hands and lays waste the earth, **Father, forgive.**

Our envy of the welfare and happiness of others, **Father, Forgive.**

Our indifference to the plight of the imprisoned, the homeless, the refugee, **Father, forgive.**

The lust which dishonours the bodies of men, women and children, **Father, forgive.**

The pride which leads us to trust in ourselves and not in God, **Father, forgive.**

Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you.



**J.S. BACH
ST JOHN PASSION**

Coventry Cathedral
CHORUS

**Coventry Cathedral
7th April 2023**

Colleen dropped a Euro coin, intending it to fall into the blind man's hat on the pavement, but missed, as quick as a flash he scooped it up and put it in the hat. "You're not blind" she said. "No I'm not" said Paddy, "Its Murphy whose blind, I'm just filling in for him while he's gone to the pictures".

Young Teresa came home with some dreadful news. "I'm pregnant" she cries. "And how do you know it's yours?" shouts her father.

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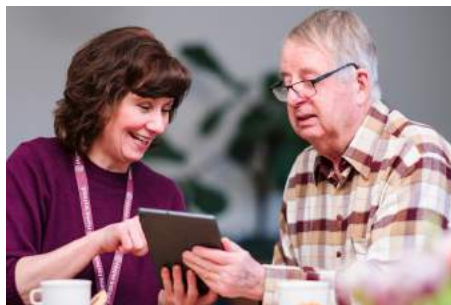
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Diary of a cross in the pocket.

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