

# Journey with



THE  
CONTINUING  
STORY OF  
THE CHURCH AT  
CARRS LANE



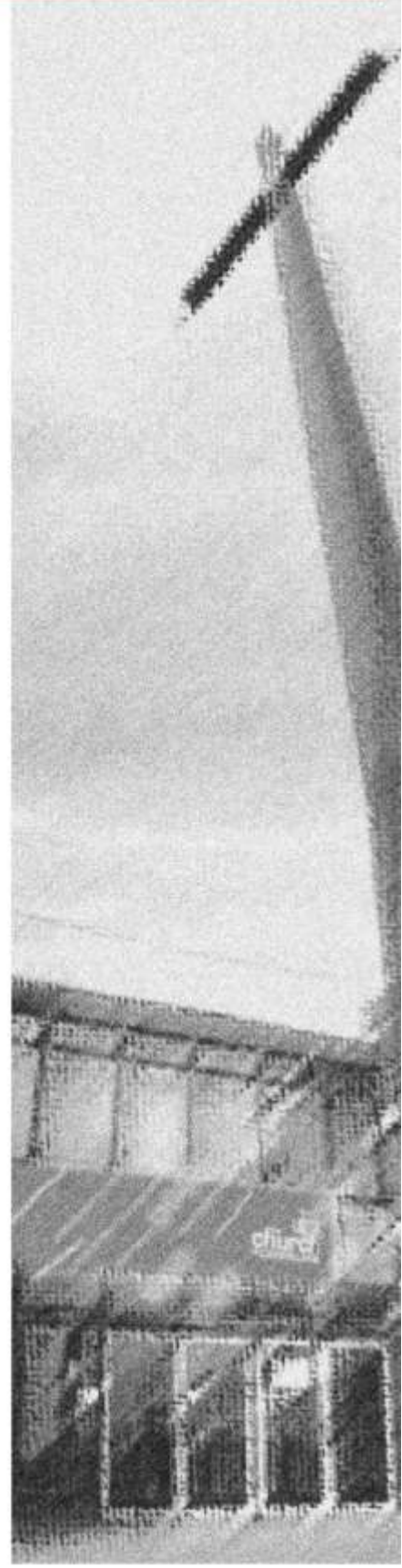
## Winter

Advent theme of Hope;  
neuro diversity as a strength for  
churches; perspectives on inclusion;  
Traidcraft update & Advent services

United in Jesus | serving the city

The home of a partnership of Christian ministries  
supported by the Methodist and United Reformed Churches

Winter 2021



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Gerd Altmann, Pixabay:

Hope Hearts Colorful - Free image on Pixabay

## Pastoral Letter

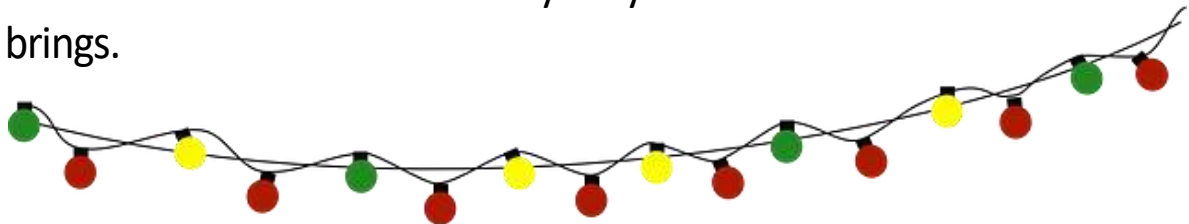
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Dear Friends,

Our Advent theme this year focuses on Hope: the hope that Jesus' birth brings, the light that shines in the darkness of our isolation and desperation.

I guess, by now, we are still wondering if this year we will be able to meet and gather with family and friends, since the shadow of Covid is still upon us.

As the streets begin to fill with Christmassy lights and decorations, temperatures are dropping and days are becoming shorter, Christians all over the world are called to slalom through the big business Christmas affair in order to connect with the mystery and the revolution that Christ's birth brings.



The past two years have not been easy, we have been dealing with isolation, loss and precariousness; even now, we are still dealing with a lot of uncertainty both globally and locally. Using biblical language, we have been surrounded by a cloak of darkness and we long for some reassuring light.

In the Bible there are many passages that encourage us to hope and not to give up, focusing on God and on the hope that this brings.

Hope in God is not to be confused with mere optimism or a positive attitude.

Hope in God reminds us about the covenant between God and us; hope prompts us to an active relationship with God and to *have faith*, that God will fulfil God's promises and lead us to salvation.

Hope does not wait for the darkness to end, for our suffering to be over, in order to happen; on the contrary, hope in God is based on the real presence of God right here, right now. A presence, a light, that surprises us



and touches us in the midst of our darkness, our solitude, our pain and our uncertainty.

Hope is the belief that miracles do happen and that God is leading us towards something better, even if we do not know what that 'better' is.

Hope in God is not rational, but is as irrational as that the Saviour of the world is born in a manger.

Hope in God is that gut feeling that encourages us to persevere despite the difficulty; hope is that little spark that kindles in the midst of troubles; hope is that little smile that surprises us in the depth of our pain.

In our everyday lives, hope in God is what enables us to find the strength to keep going against all odds. Hope in God is what enables our hearts to resonate with the hearts of those we meet and to see the power of love all around us.

Hope in God is not believing in a fairy tale, where the villain will end up in prison, the princess will



escape from the tower and the castle will be administered with equality. Hope in God is enabling us to make space at our table for the villain, to guarantee the princess and her sons the status of refugee and to use the tax money for education and inclusion.

Hope in God means to believe in things that defy logic. I would like to end my letter to you by quoting some words from Archbishop Desmond Tutu: "There is no such thing as a totally hopeless case. Our God is an expert at dealing with chaos, with brokenness, with all the worst that we can imagine. God created order out of disorder, cosmos out of chaos, and lives as nations, globally".

Wishing you all a time full of joy and surprises in God's hope.

*May the God of hope fill us with all joy and peace as we trust in him, so that we may overflow with hope by the power of the Holy Spirit (Romans 15:13).*

Amen. *Cristina*

## **An afternoon with asylum seekers**

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You may know that some of us from Carrs Lane and from the Reformed Synagogue shared monthly afternoons of English and (high) tea with groups of asylum seekers from a nearby hostel. This had settled into a successful routine but came to an end with Covid. Meanwhile, scores of people seeking asylum still pass through our city, indistinguishable from the crowds teaming round the German market. They are housed in (run down) hotels and hostels, their lives on hold, waiting to hear from the Home Office. Recently, we have attempted to make more Covid-safe arrangements and after some reconnaissance on Ruth Yorke's part we met up with some people from Eritrea, Sudan, Vietnam, Turkey and Egypt.

We had planned to walk round the city centre with them before bringing them back to Carrs Lane for refreshments. As we struggled through the crowds surging past the German market stalls we introduced ourselves, tried to remember names and establish how much English our friends could communicate with. They were politely interested in the landmarks (the library, the museum - closed - the skating rink and the Ferris wheel) but we were aware that some may have been here for some while, others were expecting to move on shortly, and no one would have any money to join in any of the festive activities we were watching. A few politely made their excuses and left, but we returned to the church with about a dozen of our friends, seated them round tables and served hot drinks and plates of cakes and fruit. Hospitality

seems to be a universally recognised language and within minutes the atmosphere relaxed. Conversations developed and there was some laughter. We brought out some paper-based language activities for those who were interested. There were inquiries about English classes: our friends were aware they weren't eligible for classes until they had been in the UK for six months. Unfortunately, we couldn't signpost them to St Chad's ESOL classes either: these are available for people unable to access funded ESOL but were already full. We spent some while exploring self-help English language websites, but there is clearly a need for more provision in the city centre. When they left an hour or so later, the atmosphere was genuinely warm. It is good that we still have a place where we can offer hospitality where it is needed.

*Christine Tudor Jones*



## **Zoom event brings together URC folk on strengths that neuro diverse people can bring to church life.**

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As part of our own experience of becoming a more inclusive church, we have found we have to become more understanding and more accepting of a wide range of differences in people. Formerly, we might at best not have involved them in church life and, at worst, shunned them altogether if they were not able to fit in with us.

It has meant much stretching of our minds and looking beyond the clichés. These differences are about gender, skin colour, handicap or neurodiversity and perhaps many more.

So often, people with neurodiversity differences tend to be looked down upon. Church folk may have felt sorry for them but they missed seeing the strengths neurodiverse people could bring to their churches and their communities.

Back in September 2021, a group of us from the URC shared an event aiming at just this, as we who came from many backgrounds carried labels of our conditions - ADHD, Autism, Dyspraxia and Dyslexia - and asked ourselves what we could bring to our worshipping communities.

Because our brains are 'wired' differently, we 'see' the world differently from 'neuro neutral' folk. Yet many neurodiverse feel lucky because of the extra things they have at their disposal.

In break-out groups on the Zoom event, folk were able to speak about the things that drove them forward every day: seeing things in pictures, being creative, being good with people, good at problem solving, to name but a few.

What's in the label anyway? Well, early on for each of us we knew something was different, especially when starting to learn to read and write. At school, these difficulties meant that, because of the taunting, fitting in was very difficult. Some forms of neuro diversity mean it was impossible to enjoy a joke because they took it literally. Some coped better than others. All were so relieved to discover a name for their condition, even if they had to wait until they were adults to find out. What a relief! 'I'm not thick, I'm a person with Dyslexia or whatever'.

My condition makes who I am. I use humour a lot to put people at ease. I love working with computers because I can be creative. In the 1980s I used my BBC computer to write articles as it meant I avoided the act of hand writing, but I still have to correct typos and missed words, or get Anne to check my work. I can hear myself saying the words in my head. However, there is a poetry of words which I enjoy. So, I am luckier than many.

One person in our breakout group stopped writing/typing his sermons because it was so distressing. He prepares his subject and then preaches from the heart.

It was a joy talking to folk at this event to discover others shared some of our quirkiness and yet they had also had other that made them different from me.

It is essential that all of us (neuro diverse and neuro neutral) can be accepted as we are, with all our foibles. When that happens, we can all share our faith and use our skills equally. There is no hierarchy if you want to be inclusive. Your ministers are people, and they may have issues that make them struggle and we need them to share their issues with someone to get support from trusted folk. We seem to require ministry as being led by only



strong characters. Some ministers in our group felt they needed to open up more. The results of this could benefit those who feel they are on the fringes.

The human brain is a wonderful and terrifying part of what it is to be human. Genetics seem to play a major part of whether our brains are wired this way or that.



Many neuro-diverse folk found the put down with, 'You will never make anything of your life' was so distressing and it's no wonder many start out in life lacking in confidence. Yet many, like one of my sons, have found their condition has given them wings, so to speak. After successfully finishing at university, he has gone on to work in many exciting and challenging jobs both in Europe and Asia.

My son will tell you that you don't grow out of our condition but you live with and through it. In my case, I was helped at school by two boys who taught me how to write and that made it easier to pass exams. At work I had to explain my dyslexia to a secretary who could then understand why there were so many typos in my letters.

Inclusiveness in our churches is going to be a slow process. It involves everybody but its reward is a flowering of genius that we can all share in. To overcome the next phase of being church means getting everybody on board. I am sure the journey will be exciting, challenging and who knows where we'll end up? Now that's worth being inclusive!

Malcolm Veitch  
19 October 2021

## **Carrs Lane Lectures in Radical Christian Faith 2021**

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This year the lectures' event was a webinar organised and presented jointly by The Church at Carrs Lane and the Progressive Christianity Network UK. It was the last of five annual memorial events mounted by PCN to honour Jesus' scholar, Marcus Borg, and it was also an opportunity to remember another change-maker and theological hero from the United States, Bishop John Shelby Spong, who died earlier this year.

As well as paying tribute to the memory of these two insightful sages, the evening was an opportunity to hear from two younger voices speaking about the work they are doing to chart a course for a Christianity of the future. The first was Revd Deshna Shine whom we had originally invited to come to the UK in person to speak at Carrs Lane in October 2020. We were delighted when she accepted our invitation and bookings were made, only to be foiled by the pandemic. We were enormously grateful for Deshna's flexibility as those plans for a visit were transferred to 2021 and then subsequently, in the light of persistent uncertainties, reshaped into this webinar.

**Deshna** is an ordained Interfaith Minister and Chaplain, a Healing Ritual Facilitator, a Yoga Instructor, a published author, international speaker, and visionary. A religious studies graduate, ordained in 2019, she is a Lead Author, Project Director, and Editor on the ProgressiveChristianity.org's Children's Curriculum called '*A Joyful Path*'. For 14 years, until 2020, she was Executive Director of ProgressiveChristianity.org (in the US) and Progressing Spirit. Deshna is passionate about sacred community, nourishing children spiritually, and transforming Christianity through a radically inclusive lens.

The second speaker was Right Revd Jeremy Greaves, Assistant Bishop of Brisbane in the Anglican Church in Australia. Ordained deacon in 1997 and priested in 1998, he served in a number of roles and was consecrated a bishop in February 2017. Having

described himself as a progressive Christian who 'lives on the edge of the church', his appointment was viewed by many as controversial and even provocative. He was known for his outspoken support of same-sex marriage and remembered for having said publicly that he would be 'happy to abandon' the [Apostles' Creed](#).

So, 'Progressive Christianity: Hope for the Future?' To this title, both speakers began by giving us some context for their situations and ministry, followed by an overwhelmingly positive acknowledgement of the impact of a radical new vision of inclusive Christianity which was inspiring their lives.

Deshna, who spoke first, shared the story of a young woman - her partner - whose growing up was confused and constrained because she did not conform to the principles of her Adventist church; she was vilified, unlike Deshna herself who was nurtured in a thriving progressive Christian church, blessed to be involved in a community that was open, educated, innovative, and inclusive. Deshna described the Church as a choreographed organisation, programming its people to behave in certain ways rather than giving permission to question, challenging injustice, listening to grief, informing empathy, acknowledging the harm done in Jesus' name. It should begin with repentance, humanising Jesus, helping us to see each other as the manifestation of the divine on earth, and allowing us to love ourselves.

The purpose of Christianity, she declared, is more than going to church; it is a call to action; it's not about the number of people in church but it's about how we serve. Above all, we must maintain hope, living and loving with abandon. Instead of projecting an image of individuals who are repressed and prevented from being themselves, we should show Christ in us, as an infinitive well of love; it is love that will bring oneness out of our diversity. There is hope if we hold to that.

In conclusion, Deshna returned to the question, confirming that progressive Christianity is already a definite hope for the future. Jeremy's presentation, while less effusive than Deshna's, was nevertheless just as impactful. He began by taking about the terrible injustices inflicted on First People, custodians of the land who were violently dispossessed in the past and stressing the importance of engaging with that pain and sorrow. For himself, he admitted to feeling conflicted, having to balance a role that had taken him closer to the established Church while he struggled 'on its edge'.

Evidenced with a range of data showing the Church's declining significance to society, Jeremy identified the beliefs that define Australians as being more political, national, gender-related than religious, with the baggage that many carry against an institution that is perceived to be prejudiced against homosexuality, responsible for decades of abuse, systemically hypocritical and, above all, irrelevant because of its supernatural beliefs. Churches have been vandalised and clergy abused; all are shamed as the Church's moral authority is exhausted and the need to build trust is imperative.

In all this, the Church was its own worst enemy. In 2017 a vote on marriage equality had majority support but was opposed by many, very vocal, Christians; those embracing tolerance and inclusion had no place in the Church and even those congregations advocating a more liberal approach were clinging to old certainties, with no questions allowed. Despite this, however, many in the populace still recognised Jesus as the personification of love, joy and hope and society reflected these qualities in its communities of 'care-takers', especially in times of trouble.

Jeremy quoted the early Christian communities which responded to need and the future, he said, lay in doing the same. It was

important to reimagine the meaning of faith, to develop a spiritual literacy, a transcendence, a losing of the self to a bigger reality. Progressive Christianity was beginning to show a faith located in intention and engagement with the world rather than with itself; it showed that long after the dogma had gone, the practices remained, in humility and love. He talked of the need for creativity and courage to step into a new future, one that was more open, more grounded, more humble and blindly obsessed with love. Quoting Jack Spong, he added, 'We are called to live fully, love wastefully and be all that we can be, while encouraging others to be all that they can be, in the infinite variety of our humanity'.

And in closing, 'Is Progressive Christianity a hope for the future? Absolutely! We must live as people of hope...and it's terrific to be on the journey!'



Although it was not the original plan, there were advantages in moving to an online event because it meant we were able to cross continents, literally and at no expense, with Deshna joining us in her afternoon and Jeremy

getting up at 5am to be with us at 8pm UK time. They were both sincerely thanked for contributions, including their participation in the closing Q and A session. The audience numbered 289, 129 of whom were in the USA, and the feedback has been very positive.

*Julie Grove*

A recording of the event can be accessed on <https://www.pcnbritain.org.uk/events/detail/progressive-christianity-hope-for-the-future>



## Bishop John Shelby Spong

### June 16, 1931 – September 12, 2021

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Bishop John Shelby Spong died peacefully in his sleep at home on September 12, 2021, at the age of 90. 'Jack' to his friends, he was a pioneering, definitive voice for progressive Christianity. He was a theological giant who changed the lives of countless numbers of people around the world with his accessible unlocking of the mysteries of faith, his openness about doubt and his understanding and support for those of us who struggle with traditional Christian faith. He brought intellectual rigour to his work but was also a gifted communicator, offering us an honest and authentic new relationship with the Bible, allowing us to move on from popular, literal interpretations to alternative, deeper and more sustainable understandings.

From 1979 to 2000, he was Bishop of [Newark, New Jersey](#) but his influence was world-wide. A prolific author with thirty-five books to his name and a lifetime of public lectures around the world, he inspired audiences with his passion and eloquence, all tempered by his approachability. His life's work was to empower Christians to question more deeply and be more discerning in their beliefs. As an outspoken critic of prejudice in all its forms, especially any rooted in religion, he was considered the champion of an inclusive faith by many, both inside and outside the Church.

Rejecting the historical truth claims of some Christian doctrines, such as the [virgin birth](#) and the bodily [resurrection of Jesus](#), 'Jack' strongly believed the church should be reflecting the changes in society at large. To achieve this, he called for a new [Reformation](#), in which many of Christianity's foundational doctrines should be reformulated. For this and what many saw as his denial of the

immutable essence of Christianity, he was branded a heretic by many in the Church and his message vilified as controversial and damaging. Yet what he called his mantra underpinned what he believed and proclaimed:

‘I believe I experience God as the source of life and, if God is the source of life, the only way I can worship God is by living, by living fully. Secondly, I define God as the source of love and, if God is the source of love, the only way I can worship God is by loving, by loving wastefully. Thirdly I believe I experience God, in Paul Tillich’s words, as the ground of all being and, if God is the ground of all being, the only way I can worship God is by having the courage to be everything I’m capable of being, and trying to build a world where everyone else has the capacity to become all that they were actually meant to be’.

We had the unforgettable privilege of meeting Jack Spong and hearing him speak in October 2000 in the inaugural year of the Carrs Lane Lectures. I was delighted to secure his promise to return in 2016 but, sadly and to our great regret, he was prevented from travelling because of ill health. It was a blessing that he had five more years after his stroke and wrote another ‘last’ book. In the preface to *Unbelievable* he admitted he had written at least five ‘last books’, at the time with no thought of another ‘hiding under the doormat!’

In his long life, Bishop John Shelby Spong changed the world for the better and he will be sorely missed but his legacy lives on.

Julie Grove

**Carrs Lane Lectures in Radical Christian Faith on the website:**

<https://carrslane.co.uk/mission/lectures-in-radical-christian-faith/>

Scroll down to 2015 to watch videos of Bishop John Selby Spong

## Thank you from Julie Grove (Church Secretary to Dec 2020)

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This is just to express my appreciation for the gift I received from Elders earlier in the year after I retired as Church Secretary. I thought you'd like to see what I bought with my Dartington Crystal voucher. I've had to wait a long time for the piece I chose because it was out of stock but it has now finally arrived and I'm delighted with it. It's handmade and very heavy!

It will be my church-at-home flower container...appropriate I thought! So, thank you!



## A day in Weymouth

Chris and I were delighted to be able to represent Carrs Lane at Neil Riches' induction to the joint pastorate of Hope and Radipole URCs in Weymouth on Saturday 30<sup>th</sup> October. It has to be said, if you're going to Weymouth, Birmingham isn't the best place to start from! It was a four-hour journey but we had no traffic problems and it was certainly worth it once we arrived. Having got our bearings and found the church, we had time for lunch in a local pub and a walk along the harbour in glorious sunshine before the service at 3pm.



The service was in Hope URC which is in the town, just around the corner from a row of picturesque cottages along the waterfront. The church was built in 1822 - much the same era as the old Carrs Lane - and has some similarities with it, although it's much smaller and has been very well updated inside.



Neil's other church is in the village of Radipole, a rural district of Weymouth within walking distance of the town. Radipole URC is more modern than its sister church although its setting has its ancient roots as a Roman port through which all the trade to Dorchester flowed in times past.



The service proceeded as all URC inductions do (and there are some copies of the order of service on the concourse if anyone would like to see more details). It was led by the Moderator of the Wessex Synod, Revd Clare Downing, currently one of the General Assembly Moderators of the URC. There was participation by members of both churches as well as from Christ Well in Swansea. The Statement of the Call raised some amusement from the congregation when we were told it had been rather like online dating because, of course, it all happened during lockdown and Neil accepted the Call without ever having visited Weymouth. One of the highlights of the afternoon was a beautiful solo, *Calon Lân*, sung in Welsh by one of Neil's Swansea friends. Chris was particularly pleased, having sung it at Margaret Cross's memorial service, that we were invited to join in the last chorus!

Neil had taken up his post on 1<sup>st</sup> September so had already had some time to settle in to the two churches, and both have warm messages of welcome alongside his photograph on their websites. A hiccup with the manse had meant he hadn't been able to move completely but that was due to become available in the following week, and he was naturally very keen to get properly settled. It was very good to see him again. He is well and says he feels very fortunate to have found such a beautiful place for his move and to a job he is looking forward to enormously.



He asked anxiously about our situation, very aware of the potential impact of the pandemic on Carrs Lane. He sends his love to everyone and his prayers for our future. I assured him that he is in our thoughts and prayers as he begins his ministry with a new flock.

*Julie Grove*



## An Update from Robin Roth of Traidcraft

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(Source: October 2021 Traidcraft Bulletin)

After nearly six years at the helm, Robin Roth stepped down as CEO of Traidcraft plc in November.



The past year 18 months have been hard for everyone. Like many others I have found this period extremely demanding and all-consuming, and like many others it has forced me to rethink my immediate priorities and goals.

I am particularly mindful of my well-being and the compromises that are inevitable in running a company, particularly one that generates such passion and energy. I have agreed with the Board that, having made numerous necessary operational and strategic changes to the Traidcraft family, it is the right moment to give others the opportunity to build on our potential. I know that the Traidcraft team, who have been at the forefront of all our recent improvements, will continue to build the company. Traidcraft has changed a great deal in these last few years. We have, I hope, become an example of what a working environment should be: led from within with everyone able to contribute their best and able to see the direct fruits of their initiatives and decisions. We have, looking back, spent a lot of time trying to be the change

that others would want to see, and I think, judging from my colleagues' comments, we have created an environment where work is qualitatively different from previous experiences. It has been an inspiring process, full of laughter, energy, conflict and resolution and I am much the wiser for having been a part of it.

The company is left in good hands. My interim replacement is Matt Oliver. Matt has been managing a heavy workload in recent months as I have taken a step back. I will, however, be with the company until the end of November enabling continuity and a complete handover of roles and responsibilities. The Board will be leading a process to appoint my permanent successor during the autumn period.

Traidcraft Exchange is now an entirely separated but much loved partner, with Charlotte Timson leading an experienced team who continue to do exceptional work at policy level, communicating and inspiring many of us to be engaged, as well as ensuring meaningful and far reaching projects in developing countries are managed to the highest standards.

Traidcraft now functions in an organic and decentralised way. My greatest hope and legacy will be that the company continues to fulfil its purpose, and my absence will be barely noted. I will, however, always be thankful to and mindful of our army of loyal supporters; to our amazing Fairtraders itching to get back into churches and market stalls, and to our customers who make a point of buying better through us.

Thank you! *Robin Roth*



## Items we recycle

### Jewellery

Unwanted gold & silver  
including damaged items  
**Costume jewellery**  
Watches



### Coins & Currency

Banknotes & Coins  
Any currency UK or foreign  
of any age/unchangeable  
currency



**NO Ink or  
Toner Cartridges**  
Thank You

### Mobile Phones, Cameras & Gadgets

Mobile Phones . **Video Cameras**  
**Old Film Cameras** . Digital  
Cameras . **Sat Navs**  
**Game Consoles** . Games &  
Accessories . **iPods**  
**MP3 Players** . Tablet Computers



### Stamps

Loose / Single Stamps  
**First Day Covers**  
Presentation Packs



Please bring your items in a clear plastic bag so they do not need to be opened on church premises.

Then, please place in the box provided in the church foyer.

Items donated will raise money for Traidcraft Exchange.

# Eco-hymn

TEESDALE 12.12.12

Words and music by Tony Compton

With a sense of urgency - not too slow

"Where were you, hu-mans, when the

Intro (optional)

5 u - ni-verse be-gan - from less than small - est at - om

7 to its pre - sent span? When gal-ax-ies, and stars and

9 plan-ets came to birth and from the swirl-ing dust re -

11 -vealed a Sun and Earth? 1. - 5. 6. all.



## Eco-hymn

1. "Where were you, humans, when the universe began -  
from less than smallest atom to its present span?  
When galaxies, and stars and planets came to birth  
and from the swirling dust revealed a Sun and Earth?
2. Where were you when the mountains grew and oceans filled,  
while drifting continents took shape and lava spilled?  
When atoms joined to form primaeval cells, which now  
evolved in myriad forms, as fossil traces show?
3. Where were you when the plants made air that you can breathe?  
Your distant forebears then could move and swim and leave  
the sea to make a home on land, evolve and learn  
to walk erect, to speak, to think and to discern?"
4. Though we were late in evolution's glorious tale,  
our minds have planned and hands have built, and yet we fail  
to see beyond the blessings we have brought to where  
we've changed the land for worse and poisoned sea and air.
5. We worship God as maker of our world and more,  
but empty praise neglects pollution, waste and war.  
If we believe that God's creation all has worth:  
true worship is to care for all of life and Earth.
6. Where are we, humans, in our planet's direst need?  
Go challenge crass denial, ignorance and greed,  
speak truth to power and make our global impact small,  
let God's creation give abundant life to all.

based on an essay by Revd Matthew Fox,  
itself based in part on Job 38: 4,8,12  
(With thanks to Chris Avis of Southernhay URC, Exeter,  
who forwarded Revd Fox's essay to the author.)  
*words and music © 2020 Tony Compton*



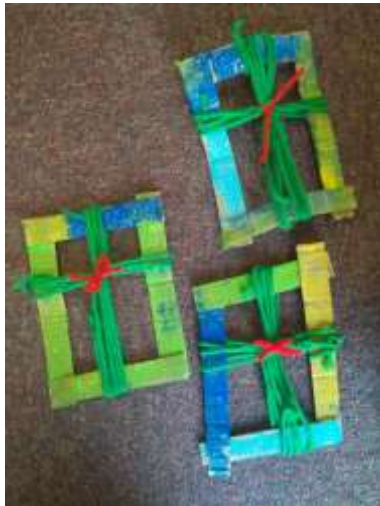
## Junior Church

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Junior church made trees and added all sorts of birds and animals to remind us of the story of the mustard seed growing into a huge tree to provide shelter. We thought about the little things we can do which can make a big difference.

During the *Pride* service, Junior Church were busy making rainbow hearts as we thought about how much God loves everybody, with all our differences and diversity.



The children made woven crosses to remind us that Jesus told his followers to "take up your cross and follow me".

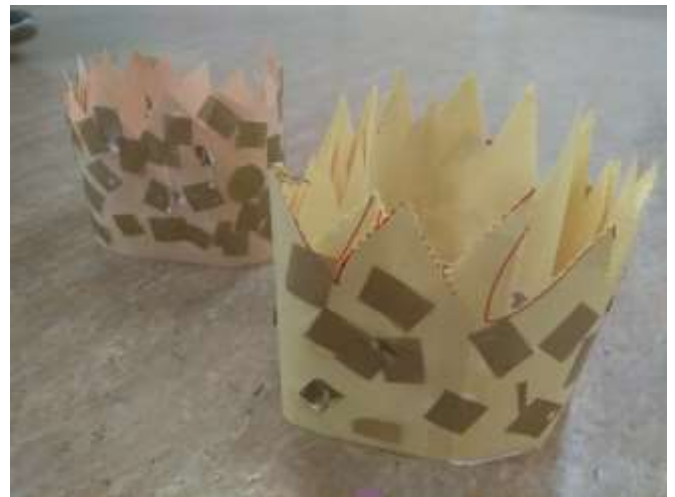
When we read the story about people bringing children to see Jesus we heard how many people thought Jesus was too busy and important, but Jesus told the little children to come to him: whoever we are, however big or small, we know Jesus always has time for us!





In the week of action against the new immigration bill our junior church joined in with the City of Sanctuary Orange Hearts Campaign. Find out more:  
<https://togetherwithrefugees.org.uk/>

Junior Church have learned about lots of different facets of Jesus' identity and enjoyed making crowns to remember that Jesus is also our king!



Junior church made salt-dough loaves, origami fish and woven baskets when we learned about the story of the feeding of the five thousand.

**For more information about Junior Church, what to expect if you come along, and how The Church at Carrs Lane safeguards young people, please contact Steph Neville at [stephanie@carrslanelivedcommunity.org.uk](mailto:stephanie@carrslanelivedcommunity.org.uk)**



**WRITE  
FOR  
RIGHTS**

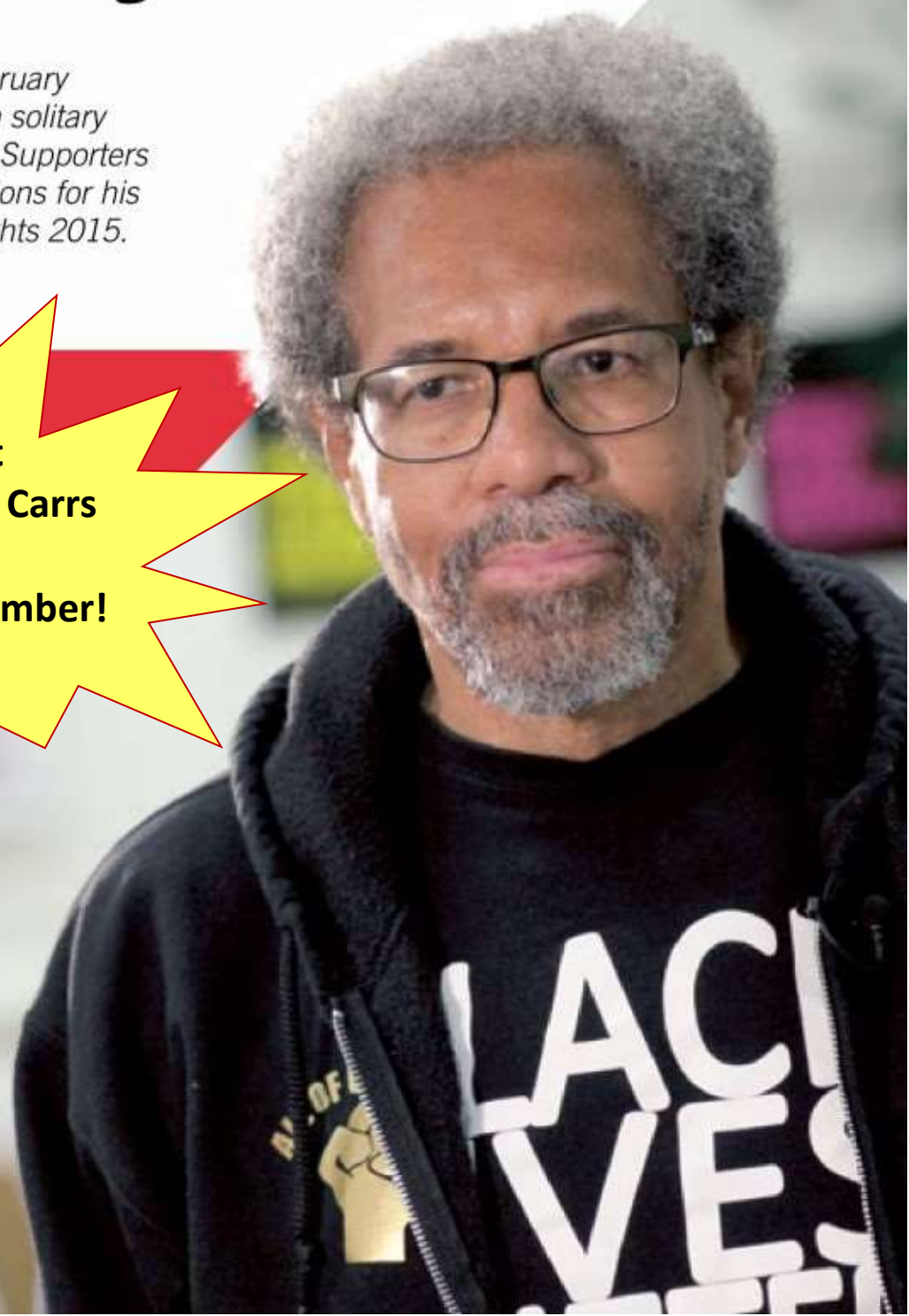
AMNESTY  
INTERNATIONAL



***“I can’t emphasize enough how important getting letters from people around the world is. It gave me a sense of worth. It gave me strength – convinced me that what I was doing was right.”***

Albert Woodfox, freed in February 2016 after nearly 44 years in solitary confinement in a US prison. Supporters took more than 650,000 actions for his release through Write for Rights 2015.

**Join in at  
The Church at Carrs  
Lane on  
Sunday 5 December!**





## Worship

Monday to Friday at 8:30

Morning Prayer with the Lived Community is live-streamed on Facebook.

Go to: <https://www.facebook.com/carrslanelivedcommunity>

Tuesday evenings at 18:30

Prayer, followed by 19:00:

Bible reflection with option to discuss on Zoom afterwards

Go to: <https://www.facebook.com/carrslanelife>

Wednesday lunchtime services at 13:00

Alternating between in person in church and on Zoom

Contact [clerk@carrslane.co.uk](mailto:clerk@carrslane.co.uk) for details

## Sunday mornings

10:30 Morning Worship in the church building and on Facebook Live

For all Zoom gathering links, contact

[clerk@carrslane.co.uk](mailto:clerk@carrslane.co.uk) or [ruth.yorke@live.co.uk](mailto:ruth.yorke@live.co.uk)

Our Facebook pages:

<https://www.facebook.com/carrslanelife>

<https://www.facebook.com/carrslanelivedcommunity>

Our YouTube channel:

<https://www.youtube.com/channel/UCmwd1hKP4ED-e33AoplWyDA>

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# ADVENT and CHRISTMAS at



## HOPE is our Advent Theme

**28.11.21** at 10.30am: Hope with the People of God  
and at 3pm: Service of Remembering

**05.12.21** at 10.30am: Hope with the Prophets  
*Amnesty International Sunday and Communion service*

**12.12.21** at 10.30am: Hope with John the Baptist

**19.12.21** at 10.30am: Hope with Mary, *Carol Service*

**25.12.21** at 10.30am: Hope with Jesus  
*Christmas Day and Communion*

**26.12.21** at 10.30am (**online only**): Hope with the Shepherds  
*Boxing Day, watch here: <https://www.facebook.com/carrslanelife>*



**YOU**  
*will be most*  
**WELCOME !**

All in-person worship also live on <https://www.facebook.com/carrslanelife>

For more information on other services and weekday prayer times,  
see the church website: [www.carrslane.co.uk](http://www.carrslane.co.uk)  
or message us on facebook/carrslanelife