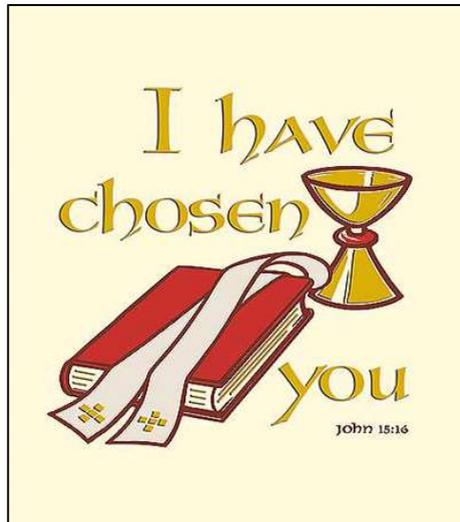


# St Mary's News

**September 2020**

(as Coronavirus lockdown continues to ease)



**'Waiting'** - the Revd Tony Rindl

**'Journeys'** - Cath Da Costa

**PCC Update** - Roger Courtney

**Alpha@StMarysWatford** - Andy Roby

**Black Lives Matter ...** - Current Affairs Connect Group

## ‘Waiting ...’



Have you ever wondered how much time is spent simply waiting? There must be countless hours waiting at bus stops, in airport lounges, at supermarket checkouts, for computers to update, in dentist waiting rooms, for our husband or wife to get

ready for a night out, for the weather to improve and so much more. The coronavirus pandemic has highlighted the sense of waiting in all of us. We waited for lockdown to be eased and we wait anxiously for the vaccine or the cure or some other way in which our fear and experience of the pandemic will finally end.

Our experience of waiting will vary from person to person and will depend on our particular circumstances. Several people maybe waiting for the same bus, one person maybe on their way to a job interview, another maybe on the way to visit someone in hospital, another might be off to do some shopping and another may simply be on their way home. Each person in the bus queue maybe thinking about something entirely different and with varying degrees of anxiety and expectation.

The environment in which we wait may differ greatly too. One person may have to endure a crowded airport departure lounge with nowhere to sit, whilst another person catching the same flight is sipping champagne in the executive lounge. Sitting on the quayside of a Greek Island waiting for the ferry to come in is vastly different to standing at a bus stop in Watford High Street on a cold wet November evening.

Some things can be fairly trivial such as waiting to catch the tube from work. Other things matter much more such as waiting for the safe arrival of our firstborn child. Sometimes we only have to wait a matter of a few minutes and other times we must wait months or even years for something to happen.

Often when we are waiting, we become more aware of our surroundings or the situation we find ourselves in. I quite like to people watch, so I find the busy airport terminal a fascinating place. At the same

time, I may become more aware of how busy the departure lounge is or how untidy the place is. Our experience of waiting for lockdown is a good example of the heightened awareness of our surroundings. Many of us have become much more aware of birdsong or observing what was growing in our gardens this year. Alongside the many negatives of our recent experiences of waiting in lockdown there have been many positives as we have sought creative ways of occupying our time as we wait for normality to resume.

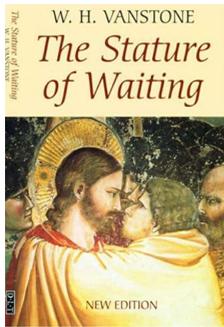
One of the difficulties which many of us experience in waiting is the sense of helplessness as we are forced to rely on others. It can be rather uncomfortable not being in control and dependant on others doing things. The doctor won't see us until she has seen the previous patient. We can't catch the bus until the bus driver has brought the bus to a stop in the layby. We are stuck with the pandemic until someone else finds a cure or a reliable vaccine. Waiting, especially whilst waiting on others to act can be challenging.

Waiting can bring about some very intense feelings. The person waiting for the result of a biopsy, not knowing if the verdict is going to be good news or bad, bringing relief or the prospect of terrible news. In such a situation the person or persons waiting will no doubt focus their mind. If it is bad news what things need to be done to get the house in order. If it is good news what special treats will I enjoy, how will I celebrate.



Since waiting is commonplace and very much part of the human condition it is perhaps worth considering what the bible might have to say about waiting. We know after the resurrection and shortly before Jesus' ascent to heaven he instructs his disciples to stay in Jerusalem and wait for the promised Holy Spirit. We can only imagine the experiences of waiting in that Upper Room. It would undoubtedly have been a time of preparation. It would have been a time to reflect on all of Jesus' teaching and the miracles and signs and wonders. A time to reflect on recent events such as Jesus' death on the cross and time to process the astonishing events which follow with his resurrection. Time to reflect on their own lives and what being a disciple will mean in the

future. No doubt real transformation comes with the arrival of the Holy Spirit, empowering the disciples from on high, but maybe the waiting also has a part to play in getting the disciples ready so that they are open to receive what the Holy Spirit brings.



W H Vanstone's classic book *The Stature of Waiting* is an interesting read and explores in more detail the powerful effects of waiting and how this often challenges many of our preconceived ideas and the value we place on being able to do things rather than have things done to us. It points out that with advanced technology and labour saving devices our world experience is more and more moving from a manufacturing and agricultural economy to one dominated by the service industry where consumers play a vital part, such as tourism and food and drink. We have seen this recently with the 'Eat Out to Help Out' scheme and in every effort to keep the travel industry going despite the very obvious risks at this time. He also points out the uncomfortable truth that the older we get the more dependant we become on others.

At the heart of Vanstone's book is a reflection on Christ's passion. He sees a significant change in the writing of Mark's gospel after the Garden of Gethsemane and Judas' betrayal. Until then Jesus has very much been the subject. He has been doing things, visiting, preaching, travelling, healing, performing miracles. After Judas has handed him over to the authorities the narrative changes Jesus becomes the object, things happen to him, he is arrested, he is put on trial, he is questioned, he is tortured, he is put to death and so on. The Garden of Gethsemane is a significant turning point and in many ways Jesus' prayer is one that resonates with our human experience of waiting. As the disciples sleep and he prays it is like those moments when we are waiting for something important and the world fails to recognise the intensity of our waiting. Jesus is very much like the cancer patient waiting for the result of the biopsy hoping the news is good but preparing for the worse. Jesus hoping that the world will embrace the message of the Kingdom with all its values but being prepared to stand firm if the world rejects them, even to the point of death. In some ways Jesus still waits for the world to embrace the kingdom. His work is done he is waiting for us to respond.



**Talking of waiting....** Our wonderful curate Josh will be ordained as a priest on Saturday 26th September, and he has had to wait a long time for this moment. Please do pray for him as he prepares for this very special moment which is the culmination of many years of discernment and prayer, training and learning. Perhaps the waiting and experiences of the last few months will only add to what is already a promising and fruitful ministry.

*The Revd Tony Rindl*



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## Journeys



This July I will have been at St Mary's Watford as your Children and Family Worker for three years. What an amazing journey we have been on in that time! We have had our ups-and-downs but we have drawn strength from our faith in God and by weathering the storms and celebrating the joys together. I have loved every minute of it. Thank

you for all your prayers, support, encouragement and partnership. Thank you to the amazing group of people who have run or supported Sunday School, Pathfinders, Youth Group, Centre Club, Holiday Clubs, Worship for All services, seasonal events such as Saints and Sausages and Eggsperience and all the other diverse clubs and activities that fall under the

remit of our children and family work. Thank you to all of you who got involved in the more whole church initiatives such as the Pancake Outreach and Discovering Christmas. You are a warm, welcoming, wonderfully talented, spirit-filled group of people and I have been grateful to have had the chance to walk with you all. I am very pleased that the journey with you has not yet come to an end and that my contract has been extended at least for the next year.



On a personal level God has had me on quite the journey too. As many of you already know, I have been selected by a Bishop's Advisory Panel (BAP) for ordination training and last week I started my three-year part-time course training for the priesthood. The BAP was the last gateway along what has been a very long journey which started back in 2012. From gentle promptings to very clear revelations, God made it clear over time that He was calling me to His service. At first, I thought that was as a

Children and Family Worker, but I began to realise that this was a step along the way. After conversations with my previous Vicar and Tony, I attended a course called 'Seeking the Way' and spoke to a Vocations Advisor which helped me clarify what I felt I was being called to. I then spent over a year with a DDO (Diocesan Director of Ordinands) who helped me discern my calling by testing it against a set of nine criteria the Church of England has developed for this process. Once my DDO felt that I was ready and after an interview with Bishop Michael, I attended the BAP. In more usual times this takes the form of a two-and-a-half days selection conference that comprises of interviews, a presentation, and other activities, but due to COVID19 this took the form of two rather intense interviews via Zoom. I remember when I started the process all those years ago, someone told me that my training had begun - the journey has certainly been a time of transformation and self-discovery - a process which was based on obedience to God and has required going so much deeper in my faith and trust in God than I ever thought possible. When I was first called I did not feel worthy to be a priest and much of my journey has been to learn to see and love myself as God sees and loves me - to see myself as His precious

child to whom He has imbued with certain gifts. It is not with arrogance but humbleness that I take up the inheritance and mission God places in front of me. It is simple, if God has called me to this then I am worthy – it is a part of growing into the person God made me to be.

This is true for each of us – we might not all be called to be ‘a priest’ but we are all called to God’s priesthood. We do this by tapping into those gifts and talents God has created within each one of us and by answering in obedience to what God calls us to do and be. What is God calling you to do today?

This week as I was preparing for Connect Together, I was going back through the slides of the past three months. It was fascinating the journey God has had us on as a church. In June, as we thought and prayed into the ‘Thy Kingdom Come’ initiative, we thought about what sort of world we would like – what it would be like if God’s kingdom were on earth. At that time people were protesting across the USA and the world about racial prejudice following the sad and brutal death of George Floyd while in police custody. We were challenged in our own views and possible prejudices and in what Jesus has commissioned each of us to do.

In July we reflected on where we have travelled from and in particular other, recent times we have been in the wilderness such as our time in the church centre during the refurbishment and we thought about how God provided and lead us out of such times.

In August we reflected on how God uses times of trouble to refine, stretch, teach and reveal Himself and His love to us both on a personal level and as a church; how God uses such times to build us up and to fashion us into the tools that He needs for His work. This month we asked the question: What is God asking us to do now? What has God been preparing us for? What is He calling you and me to do? Things are not back to normal, but we are slowly finding a new way to be – things are starting to open up; we pray for Josh’s ordination on the 26<sup>th</sup> September (sadly due to restricted numbers only a few can attend this service, but please pray for Josh as he prepares for this) and on the 11<sup>th</sup> October we will be having our APCM – it is a time for us as a church to discern where we feel God is leading us and to put in place



people, on the PCC and as Church Wardens and in other areas of responsibility, who will help lead us in the work God places in front of us. Much prayer is needed: both that we choose the people God would have us choose for each role, but also asking God where He would have us serve in this next season. What is God calling you to do?

Please pray for me as I juggle my role as Family and Children Worker and mother alongside that of my training. I in turn will continue to pray for each of you.

May God bless us on the journey ahead.



God Bless

***Cath***

(07961564382 /

[familyworker.stmaryswatford@gmail.com](mailto:familyworker.stmaryswatford@gmail.com))

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## Who's Who:

*(They all continue to be available via the phone or online)*

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**Churchwardens:** Alison Saunders | 01923 244390  
Peter Dean | 07876 154387

**Children & Families Worker:** Cath Da Costa | 07961 564385  
familyworker.stmaryswatford@gmail.com

**Office:** [office@stmaryswatford.org.uk](mailto:office@stmaryswatford.org.uk)

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[www.stmaryswatford.org](http://www.stmaryswatford.org)

## PCC Report – Meeting on 24<sup>th</sup> August

The PCC met for a second time by Zoom. Amongst the subjects considered at the meeting were:

*APCM and elections* The APCM would be held by Zoom on Sunday 11<sup>th</sup> October after the 10.30 service. Vacancies on the PCC would need to be filled - nominations were required and all PCC members were urged to approach church members to suggest that they might serve on the PCC. A new Churchwarden would also need to be elected since Alison had served in that capacity for far longer than it was reasonable to expect. We should pray for the right person to come forward. It was important that the PCC and the church leadership should be representative of the congregation.

*Annual Report and Accounts* The 2019 accounts had been revised to take account of last-minute comments reported at the previous meeting and were approved by the PCC.

*Reopening of the Church* The church was now open twice a week for private prayer and the mid-week service was being shown through the AV system. With more volunteers, opening times could be extended. The on-line service on Sunday evenings would be the next development with the mid-week communion being the first live service, but there was no firm timetable for this. The Vicar's view was still that the Zoom service on Sunday mornings provided a better worship experience than a socially distanced service in the church with no music. He did not expect a rapid return to normal services.

*Buildings* Roger Courtney reported that the renewal of the Church Centre roof had been completed and the scaffolding would be dismantled in early September. The motorised sliding door in the west porch had also been installed. It would need a design on the glass for safety and aesthetic reasons; the designer of the glazed screens had been asked for a proposal. The Council then considered the need to replace the main church boiler owing to the failure of its heat exchanger and agreed that the current model from the same manufacturer should be installed.

*Pre-School* Alison Saunders said that the Pre-School children would start on 7th September although staff would be there the previous week. Final checks were being made on a risk-assessment.

*Finance* Peter Dean reported that expenditure continued to be below budget although the reduction had diminished a little. Income from the congregation had of course been affected by the lack of collections. As previously, the overall position was difficult to judge because some costs might only have been deferred and not avoided completely. Also, significant expenditures such as on the new boiler (and a similar requirement at the PCC's rented house) would change the position.

*Vicar's report* Tony said that he had appreciated the opportunity to be in a different location during his week away. He noted also that Marcus had indicated that after eight years he wished to step down from chairing the Staffing Committee. He was hugely grateful to Marcus for his development of a full set of staff-related policies and for ensuring that staff matters were handled correctly.

Roger Courtney

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New sliding door in St Mary's  
in the west entrance  
(under the tower)  
after installation and commissioning,  
- and testing by Pat Moore;  
also in the photo, the installer.

# Alpha@StMarysWatford

(June to August 2020)

At International Connect we'd be thinking and praying about "doing" Alpha for some time but had hesitated because of the logistics and resources required..... Then came the pandemic, Zoom Church and, perversely, all of a sudden Alpha became feasible, by taking it Online!!

Not everyone was convinced it would work but, by God's grace, we can report that 5 months later, it has been a great success. We planned and prepped thoroughly, joined the Alpha Online training at HTB, promoted, invited all and sundry, by all and any means (email, phone, chance encounters, social media, word of mouth, etc..) and of course we panicked, and fell back on God for support and guidance. Thankfully, God was in control and on 6th June we started with 12 participants. Key to this great start was prayer both by us as a Connect group, by the "Hosts" (Eileen, Siobhan, Dave S and me) and as a church through Connect Together, Sunday prayers and the newsletters. Thank you, St Mary's - your prayers worked!

Alpha is not for everyone and within 4 weeks of starting 4 had dropped off for diverse reasons, but we will stay in touch and pray that the right moment will come for those 4 to join another group.

Amazingly 8 stayed the course attending most or all sessions, and on Saturday 5th September we are gathering, physically distance of course, for a garden party to celebrate the amazing journeys we have ALL been on, Guests and Hosts, and to enjoy being together one last time as a group.



What is it like? Well, Zoom Alpha means no food and not much time for social chat beforehand, but it has the tremendous advantage of being accessible from far away (we had participants from the Midlands and SE Asia) AND the sessions are over in just 90 minutes on a Saturday morning, so you can get on with your weekend by 12.30pm.

We started at 11am with 10 minutes of banter, usually at my expense, ice-breakers in the first few sessions, then split off to watch the Alpha Videos on Youtube, then came back on Zoom to discuss the video, concluding with prayer. We used breakout groups from time to time, to allow space for quieter members to speak up.

We set up a WhatsApp group for random chat, prayer requests and sharing resources and faith experiences, and the group quickly formed into a safe space where all questions and views were welcomed, points respectfully accepted, and experiences shared. Weekly emails before and after the session helped.

Alpha was just the start for some, or a continuation or refreshment for others, or a moment of God transforming lives. All these things happened in those 12 weeks. We often had more questions than answers, examining issues like Black Lives Matter, evil things that happen like pandemics, or what happens when prayer does not seem to work. Answers often came from other guests sharing experiences and we Hosts did not pretend to know everything, but to be on the same journey, seeking to know more about God.

The course touched on the major aspects of the Christian beliefs, backed by strong well thought-through written material and, from the formal and informal feedback we received, the session were universally enjoyed and enabled us all to progress on our faith journeys.

The videos, however, split the group – some liked the simple clear explanations of our faith, backed up testimony from real lives, including a few celebs, whilst others found it a bit middle-class, and self-congratulatory and formulaic. Regardless, it always set us up for lively discussion and disclosure of our personal life and faith experiences.

If you are interested in participating as a Guest or a Host on the next course, or know someone who might be interested please pray, and then contact [Andyroby2001@yahoo.com](mailto:Andyroby2001@yahoo.com) or 07414 832983 for more info and a chat.

We have plenty of promotional material including some short videos, some homemade (you have been warned) and lots of introductory material. There is also some very good online material on <https://www.alpha.org>.

We are not quite sure when the next course will start, and it will depend on demand to some extent, but it is likely to be on Zoom, at least to start with. Timing can be very flexible – another advantage of being online.

*Andy Roby, one of the 4 Alpha Hosts*

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## Black Lives Matter: **What does it mean** **for Britain and its Churches?**

The Black Lives Matter campaign has highlighted the issue of institutional racism and its impact on BAME people. Most white people in Britain have little, if any, experience of what it is like to experience racism on a daily basis. The Current Affairs Connect Group therefore invited Segun Akande to speak about his experience so that we could understand better and learn about the implications for Britain and its churches.

*Note: Where racially offensive language is quoted, asterisks have been used.*

### **Introduction**

African peoples settled in Britain from Roman times, predating the arrival of the Anglo-Saxons. Moorish soldiers guarded Hadrian's Wall in the 3rd century and there was a North African community in York in the 4th century, some of elite status. Yet in Britain today evidence shows that as a group, BAME people are significantly disadvantaged: economically poorer, less likely to be employed, experience glass ceilings at work, and are treated more severely by the police, courts, prison and probation services.

Against this background, Segun Akande, a teacher (creative writing and drama), school governor and member of St Mary's from Nigeria, told us his story. He has lectured on racism at many schools.

## Segun's experience

Segun came to the UK when he was six years old. In 1985, when he was 13, he attended a boarding school in Cheltenham. There were few black people in the town in those days. In his very first week as he was walking in the High Street, a car screeched to a halt beside him, the driver wound down the window and shouted, "Oi! N\*\*\*\*r!" at him. Segun was so horrified and scared that it took him several weeks before he could return to town. At school, he was frequently called a c\*\*n, n\*gn\*g or w\*g and told he had hair "like a brillo pad", abuse regularly experienced by black people today. When he is using public transport, he finds that white people often choose to sit in a crowded area rather than the empty seats next to him. In his own street, last November, he was told to "go back to your own country". He gets very emotional about such incidents, not least because he feels very British (as well as Nigerian). These have increased in the last few years, partly as a result of the Brexit debate.

As well as direct racism, he has also experienced a lot of unconscious racism. He has been asked by a teacher how he started working in his school in such a way that it was obvious they meant, "How did a black person manage to become a teacher here?". He finds that when he visits a school, receptionists treat him in a condescending manner until they hear his BBC English or realise he knows the Head Teacher well. When he addresses school assemblies, he receives looks of surprise from other teachers that he is good at what he does, the message being that black people aren't talented.

Segun emphasised the need for BAME children to have BAME role models. In most schools, especially private schools, the teachers are white. The unconscious message that BAME children receive is that white is better than black and that black people are not capable in fields other than sports. This might sound extreme to some, yet it is a reality, the great myth that black children pick up as he had himself.

He concluded that this was because British history is taught from a white perspective, largely ignoring black history. For example, Thomas Edison famously invented the light bulb, but few know that the person who invented the filament was Lesley Howard Latimer who was black. The effect is that not only do black children believe they are not as clever as white children but white children are encouraged to believe they are better than

black children, not because they are wicked or nasty but due to the system. This is the underlying cause of institutional racism in society and why, for example, a person is less likely to be selected for a job interview if their name is Nigerian than if it is “John Smith”. The way to tackle this is to ensure that the black and Asian contribution to British history is fully told.

The church equally has a role to play. Why is Jesus so often portrayed as blond and blue eyed when he was from Palestine? His whiteness is a fabrication, yet it plays upon young black minds, consolidating the idea that white is better than black. The church needs to address this since it has been a major cog in the wheel of institutional racism within Britain. However, Segun explained he had joined St Mary’s in preference to other churches because of its mix of white, black and Asian people and its racially diverse Church Council.

He discovered recently that Sir Francis Drake spent his early maritime career in lucrative slaving voyages; that Queen Elizabeth I was the biggest sponsor of John Hawkins’ slaving exploits; and that the bishops in the Church of England had an abominable role in the African slave trade, with many owning slaves. He had greatly admired these British heroes and institutions but was shocked and angry with their involvement in slavery. Indeed, this de-stabilised him for a week and he became angry with his history teachers and angry with white people. Only his Christian faith had brought him through. He woke up one morning and realised that God wanted him to love, forgive and move on.

Segun said that there needs to be an open and honest conversation within the church. There was not a person on the planet who was not biased in some way against other races. The church, a body supposed to promote love and equality, must take a much bigger role in addressing these issues so that the body of Christ is a true representation of who God is: loving, kind and forgiving. The church needs to facilitate forums in which different races and ethnic groups can have frank discussions about who they are, how they see themselves and how things can be made better within the church. In other words, church members need a far greater understanding of each other’s backgrounds and cultures. We have kept silent and turned a blind eye for too long. Segun did not want his children and this BAME generation to suffer the prejudice he had.

## What the Bible says

The Bible is very clear about race and colour. As people made in the image of God (Genesis 1.26-27) we have a common humanity and dignity and share the same lineage (Genesis 10). People are identified by race but not colour: Uriah the Hittite (2 Samuel 11.3), Simon of Cyrene (Luke 23.26), Candace of the Ethiopians (Acts 8.27). Darkness of skin is regarded as beautiful and not cause for abuse (Song of Songs 1.5-6).

Nations have no superiority over one another (e.g. Deuteronomy 7.7-8; 9. 4-5) and all races and tribes are equal in Christ (Galatians 3.28). People of every nation, tribe, ethnicity and language worship before God's throne (Revelation 7.9).

Indeed, no-one has superiority or privilege before God: we are all sinners (Romans 3.23) and any earthly privilege we possess we should regard in Christ as loss (Philippians 3.4-11). Empire is exposed as a monster that sets itself against God (Daniel 7, Revelation 13). Slavery is undermined (Philemon) and the slave trade is condemned (see the reference to "kidnappers" in 1 Timothy 1.10).

Specifically, there is a model for the way minorities and majorities should deal with each other in Acts 6.1-4. The widows in the minority Hellenist group are not receiving welfare so the Hellenists bring the problem to the apostles, the leaders of the church and members of the more privileged Hebrew majority. The apostles listen, understand and act by appointing Hellenist deacons to ensure the welfare is received. In other words, the privileged majority willingly gives away and shares its power with the minority to ensure justice and equality.

## Reflections

BAME group members and those with mixed race children confirmed that their experience was similar to Segun's. Several white members were aware of black friends regularly stopped and searched by police. One white member commented that she was sorry about the way she had looked at race in the past and now supported action to achieve equality. White members who had lived abroad said they had experienced racism and recognised how painful it could be.

All agreed Britain needed to change in line with Biblical principles of justice and equality, however uncomfortable the process might be. This would involve adaptation on all sides which would benefit all races, including changes in teaching British history.

There was a recognition that although St Mary's has a representative PCC, we need to continue to address representation and integration more widely, for example, Connect Group membership/leaders and participation in services. We should actively seek non-white perspectives and adopt a wider range of cultural approaches. There was unanimous support for having a forum in St Mary's to understand more about each other's cultures and experiences.

## **The challenge of the Cross**

Lastly, we considered how the Cross challenges racism. Racism is to do with power. The majority does not like its privilege questioned and does not want to share its power.

The gospel has a lot to say about power. In Jesus, God set aside the power and privilege of heaven, the power and privilege of his God identity and lived among us, dying for us upon a cross. The Cross is the ultimate challenge to human power, because at the foot of the cross we are all the same: whether we are black or white, whether we are the president or a cleaner, whether we are rich or poor. We have all sinned and fallen short of the glory of God. There is no privilege for anyone when we stand before God because we all suffer under the same pandemic of sin.

The Cross is the place where all power and privilege are humbled and shown for what they are because they mean nothing to God. So, if our privilege comes from our race, (and white people do not suffer from daily racism in Britain) the Cross teaches us to allow our privilege to be challenged. We may find that uncomfortable, but that is part of the cost of what it means to be a disciple, to take up the same cross Jesus did and put our privilege aside, dying to it, because we live under the Cross. The Cross is the place of eternal equality. So, if our power comes from our race, the cross teaches us we cannot hold on to it. We must share our power because we live under the Cross.

We finished with prayer:

*Lord, you made us all in your image.*

*We are all equal because we are equally loved by you.*

*Forgive us our complicity in the racism which disfigures our common life.*

*Forgive our failure to recognise the mechanisms of prejudice in our society because we are so used to them and profit from them.*

*Forgive us the wealth or status we enjoy*

*because others have been systematically excluded or downgraded.*

*Lord, teach us to give to each other the value you give to us all.*

*Help us mean it when we pray 'Your kingdom come'*

*by building a world of genuinely equal opportunity, equal acceptance,  
and equal justice.*

*We ask it for your love's sake. Amen.*

*The Current Affairs Connect Group*

You can sign Segun's petition for a change in the teaching of British history at <http://chnng.it/S66gNCLZSy>

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**Sponsored Bike 'n Hike**

**BEDS AND HERTS HISTORIC CHURCHES TRUST**

*Bike 'n Hike in Beds 'n Herts*

*Saturday 12 September 2020 - 9am to 5pm*

One of the positive things to come out of the last few months has been that Robert has become far more confident in riding his bike. So much so that he would now like to take part in the annual sponsored Bike 'n Hike for the Beds and Herts Historic Churches Trust. He is eager to visit more churches than his brothers did in previous years, so our target is between 20 and 30! I believe the Trust was able to give a grant to St Mary's towards the recent refurbishment of the Church so it is a good opportunity to support them and since half the sponsorship money will go towards St Mary's, it will help our Church as well.

If anyone would like to sponsor us, we have set up an online Just Giving page: <https://www.justgiving.com/fundraising/margaret-greenstreet1>

Hopefully next month I'll be able to report on how we got on!

*Margaret Greenstreet*

**CARVED OAK WALL MIRRORS  
FOR PURCHASE FROM ST MARY'S  
- BUT HURRY!!**



We have just four carved oak Victorian pew end panels taken from St Mary's Church and available to be crafted into a very handsome oak wall mirror. An example is shown above.

**The measurements** are 750mm long x 350mm wide.  
(Approx. 29.5 inches long x 13.8 inches wide)

**The asking price** for the mirror is £260:00 and can be delivered to the Church or straight to your home via Parcelforce for a small additional charge.

These are the last four available and they are to be offered on a 'first come, first served' basis. When they are gone, they are gone.

If you are interested in having one of these fine mirrors in your home, please contact David Brown in the first instance. He will be pleased to provide further details and can be contacted on 07956 223267 or via his email address [davidxbrown@gmail.com](mailto:davidxbrown@gmail.com) Please hurry!!

## Services

We are sorry that due to the Government restrictions the church building will remain closed for most of the week but it will be open for

### Private Prayer

Wednesdays and Saturdays  
12.00noon to 2.00pm  
(but times may change)

We will continue to pray, worship and care for each other from our homes during this difficult time.

### Sunday

10.30 am Morning Service via Zoom  
4.00 pm KidsChurch via Zoom  
5.30 pm Reflection via Facebook Live!

### Wednesday

12.30 pm Reflection via Facebook Live!  
also now available on the screen in church

### Monday to Saturday

Morning Prayer via the church website

Please keep up to date with what is on offer  
via our Facebook page  
or the website [www.stmaryswatford.org](http://www.stmaryswatford.org)