

Lark Valley and North Bury Team Ministry

VIRAL BULLETIN

10th March 2024

4th Sunday of Lent

Please forward this to anyone you know who might not be in our Google group.

For information about us please visit: www.northburychurches.org.uk



River Lark leaving the Abbey Gardens, about to enter the benefice

20th February

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Worship this week * Iain McKillop at St Edmundsbury Cathedral

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Mead Singers at St George's * Kirbye Voices at St John's

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4th Sunday of Lent

*Exodus 2.1-10 or 1 Samuel 1.20-end Psalm 34.11-20 or 127.1-4
1 Corinthians 1.3-7 or Colossians 3.12-17 Luke 2.33-35 or John 19.25b-27*

Mothering Sunday

Mothering Sunday is a bit like Christmas, in that it can all get a bit sickly sentimental and commercially exploited. The religious meaning can be hidden underneath a lot of other stuff. But, if we think about it, that other stuff *can* draw attention to the deeper meaning.

The anoraks and pedants amongst us grind their teeth when Mothering Sunday is confused with Mother's Day. Mother's Day, they tell us, is an American Feast celebrated on the second Sunday in May, invented for the commercial benefit of florists and greetings cards' manufacturers. This latter connection led to it being nick-named "Hallmark Holiday". Anna Jarvis, who started Mother's Day as a liturgical service in West Virginia in 1907, ended up protesting about the commercialisation and being arrested for disturbing the peace.

Mothering Sunday, on the other hand, as properly informed Anglicans know, is a superior beast, falling in mid-Lent and also known as Refreshment Sunday. This began as the time each year when people would return to the home or 'mother' church - note that here it is the church that is our mother. It grew into a time for family reunions, a time for children working away - as many did from quite a young age, as apprentices or domestic servants - to return bearing wild spring flowers from the wayside as a gift to take to their church or to give to their mother.

Perhaps the more sentimental side of all of this was most succinctly expressed by Ann and Jane Taylor, writers of 'Twinkle, twinkle, little star':

"Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well? My mother."

But there is more to it than that. The Christian faith is about facing the reality of sin and suffering, knowing that Christ has been there before us and for us. It's not simply about sprinkling a layer of sugar over everything. It's about *what we need* when kissing the place *can't* make it well. Mothering can be very, very costly.

Try another rhyme, this time from John Masefield:

“In the dark womb where I began
My mother’s life made me a man.
Through all the months of human birth
her beauty fed my common earth.
I cannot see, nor breathe, nor stir,
But through the death of some of her.”

Mothering is at the heart of the human condition, where true love is, deeply unconditional. It is about giving of yourself - often unacknowledged. It is about letting go of the beloved child - and still being thankful.

John the Evangelist tells us of Mary’s presence at the crucifixion. The costly, letting-go, nature of mothering is nowhere more clearly seen than in this figure at the foot of the cross. As Julian of Norwich wrote of her revelation of God’s love:

“Here I saw part of the compassion of Our Lady,
St Mary, for she and Christ were so joined in love
that the greatness of her love saw the greatness of her grief.”

This compassion shows the divine story as being close to us. Close to our fear of loss, close to our fear and anxiety. It is where we are and where we need it to be - a human story as well as a divine story. Nothing can compare with the divine compassion for us shown by Jesus in his passion, taking on himself all our pain.

One of the most ancient symbols of this compassion is the image of the pelican in her piety. The mother bird, otherwise unable to feed her chicks, pecks at her own breast with her bill, releasing blood and so providing nourishment for her young.

So the most profound mothering in fact comes from Christ in his limitless love. And we accept that mothering whenever we come to his table for our nourishment, to the Eucharist, to the sacrament of his body and blood.

The word ‘mother’ appears in this short reading from John’s gospel no less than five times. On one level Jesus is making sure that his mother will be well provided for after his death. But this is John’s gospel and we should not be surprised to find that there are other layers of meaning and that other things may be going on as well. Jesus addresses Mary as “Woman ...”. Why this apparent rudeness?

Jesus is the *human* son of Mary. And he is also the *divine* son of God, and it is on this level that he speaks now, commandingly, from his kingly throne, which is the cross upon which he has been raised. So, these two devoted figures, standing by the cross when so many have fled and receiving Jesus's commands, become for us an idealised picture of the church - the coming divinely initiated community. And so Mary is shown to us as the spiritual mother of all the faithful, represented here by the beloved disciple.

Is the Christian community being told something here, in a text written at a time when the church was splitting away from Judaism, about the need nevertheless to value it and care for it?

The mother Mary has to take her honoured place in the Christian Church. The beloved disciple John has to care for the Jewish Mother of God. Together they can, through Christ, lead us to a new relationship with God. The God who gives us life and loves us without like and without limit.

Adrian Mann

World Day of Prayer

Friday 1st March

The services this year were at Garland Street Baptist Church and the Quaker Meeting House.



Nearly 100 people attended the services, representing many of the churches in the town. They heard the stories of three Palestinian Christian women, probably written about two years ago, but so poignant now with the war in Palestine. It was good to take part in a wave of prayer for Palestine that was going around the world, with the message 'I beg you, bear with one another with love', taken from Ephesians 4:1-7. The prayers were for people of all faiths in the war-torn country.

Claire Rose

Lark Valley and North Bury Churches

SERVICES WEEK BEGINNING 10 MARCH

SUNDAY 10 March 4th SUNDAY OF LENT Mothering Sunday

8.00am	Holy Communion (BCP)	Culford
8.00am	Holy Communion (BCP)	All Saints', Bury St Edmunds
9.30am	Parish Communion (CW)	St George's, Bury St Edmunds
9.30am	Parish Communion (CW)	All Saints', Bury St Edmunds
10.00am	Eucharist (CW)	Lackford
10.00am	Eucharist (CW)	Fornham St Martin
11.00am	Sung Eucharist (CW)	St John's, Bury St Edmunds

Monday 11 March

Tuesday 12 March

8.30am	Morning Prayer (CW)	St George's, Bury St Edmunds
6.00pm	A Quiet Space	St John's, Bury St Edmunds

Wednesday 13 March

8.30am	Morning Prayer (CW)	St John's, Bury St Edmunds
9.30am	Eucharist (CW)	St John's, Bury St Edmunds
5.00pm	Evening Prayer (CW)	St George's, Bury St Edmunds

Thursday 14 March

9.30am	Eucharist (CW)	All Saints', Bury St Edmunds
6.00pm	Adoration and Benediction	St John's, Bury St Edmunds

Friday 15 March

5.30pm	Evening Prayer (CW)	St John's, Bury St Edmunds
6.00pm	Stations of the Cross	St John's, Bury St Edmunds

Saturday 16 March

10.00am	Lent Course: Bread of Life	St John's, Bury St Edmunds
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SUNDAY 17 March 5th SUNDAY OF LENT Passiontide begins

8.00am	Holy Communion (BCP)	All Saints', Bury St Edmunds
9.30am	Parish Communion (CW)	St George's, Bury St Edmunds
9.30am	Matins (BCP)	Timworth
10.00am	Eucharist (CW)	Fornham All Saints
10.00am	All Age Worship (gathering at 9.15am)	West Stow
10.30am	All Age Worship	All Saints', Bury St Edmunds
11.00am	Sung Eucharist (CW)	St John's, Bury St Edmunds

LIVE-STREAMED WORSHIP

The Parish Eucharist is usually live-streamed from St John's on Sundays at 11am on Facebook [@StJohnsBSE](https://www.facebook.com/StJohnsBSE) and later posted onto www.northburychurches.org.uk

Iain McKillop at St Edmundsbury Cathedral

Iain McKillop is well known to many of us as the artist who painted the Stations of the Cross in St John's. His **Stations of the Passion** will be on display in the Cathedral throughout Lent for devotional use. The paintings follow Christ's Journey to the cross from his anointing by Mary of Bethany through to the Resurrection. The first image depicts the 40 days that Jesus spent in the wilderness at the start of his earthly ministry.

Iain is an Anglican priest and a renowned British painter and art-historian, and has completed many projects and installations in the field of Christian religious art. He has exhibited works in many cathedrals and churches throughout the United Kingdom.

Iain has most recently had his art produced in a joint venture with the Bishop of Chelmsford, the Rt Rev'd Guli Francis-Dehqani and priest-poet Malcolm Guite - **Stations of the Resurrection** has just been published by Canterbury Press.

At the Cathedral on Fridays in Lent at 1pm

A quiet, devotional service of Stations of the Cross, lasting 30 minutes, will offer a reflection on Iain's paintings each week and will be led by a variety of clergy from across Suffolk. This short meditative service is traditionally offered in churches as part of our preparation for Holy Week and Easter.

At St John's on Fridays in Lent at 6pm

Stations of the Cross are also offered at St John's in Lent, as they are every year, using Iain's paintings which were installed there in 2008.

Do take one of these opportunities to experience this way of meditating on our Lord's Passion contemplatively.

AND Walk the Way of the Cross with the Blyth Valley Churches

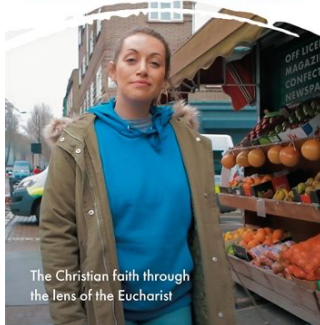
Across the 14 Blyth Valley churches (Halesworth etc) there will be an exhibition of original paintings by nationally acclaimed, local religious artist Iain McKillop. This will be opened by Bishop Mike leading a full set of reflections for a seated congregation at All Saints', Blyford, at 7.30pm on Friday 15 March. The Queen's Head, Blyford, will be open afterwards so people may stay and buy refreshments. On Saturday 23 March, Team Rector Dominic Doble and colleagues will lead a pilgrimage presenting a short contemplation at each parish church in the benefices. All churches will be open during daylight hours. For all the details please visit [here](#).

LARK VALLEY NORTH BURY TEAM BENEFICE

BREAD OF LIFE



GUEST BOOK



BREAD OF LIFE

A 6 session course for Lent

Saturdays, 10am, St John's, Bury St Edmunds

17th and 24th February

2nd, 9th, 16th, 23rd March

Each session stands alone

For more info, phone Revd Ali Miller: 01284 728714

Bring your faith to life this Lent!

This year we are doing the **Bread of Life** course - six sessions all at 10am at St John's, Bury St Edmunds. Each session is stand-alone, so it's not an issue if people cannot make all of them. The course is free and open to everyone. We'll watch videos, listen to short talks, and have time for discussion with opening and closing prayers. We'll be looking at themes of togetherness, reconciliation, scripture, prayer, Christ's presence, and mission and how this relates to the Eucharist. It is a great way to deepen our faith!

Ali Miller

LENT LUNCH

**WEDNESDAY 13TH
MARCH**

12.00 - 1.30PM

West Stow Church

IP28 6ET



**Soup, Rolls,
Fruit, Tea,
Coffee**



**Donations towards the
Bishop's Kagera Fund**



Biodiversity Net Gain: A Net Good for Nature?

Hannah Eves

Biodiversity Net Gain (BNG) is an approach to housing and other development which seeks to ensure that habitats for wildlife are left in a better state than they were before. It is a key part of how the UK government seeks to meet targets on nature recovery, including the commitment to protect and restore nature by 2030, while also continuing to allow the construction of housing and commercial property. However, while it signals a step forward in development with nature factored in, there are risks.

After some delay, BNG has now come into effect for all local planning authorities in England. Under the policy, developers must deliver at least a 10% uplift to biodiversity for 30 years to compensate for the nature lost in the process of development. They can either create the BNG 'on-site', within the boundary land of the project, or 'off-site' by purchasing 'biodiversity units' from another landowner who invests in habitat creation on their own land. It is estimated that the demand for BNG will be met by approximately 30,000 hectares of improvements per year. Assessment of the BNG needs associated with development attaches a higher cost to sites with higher levels of biodiversity, meaning that developers will be discouraged from building on biodiversity-rich sites because it will cost them more to do so.

Underpinning the policy is the idea of bringing the cost of development paid by nature (through biodiversity loss) into the planning process. However, the checks on the initial BNG plans submitted by developers, monitoring of the baseline levels of biodiversity compared with the 'improvements', and the enforcement of delivery over 30 years falls to the planning department of local authorities. The monitoring involved is complicated, and, concerningly, there is no additional funding available for planning authorities to undertake this work.

Since it is not clear how developers making biodiversity improvements at a site really plan to sustain those improvements once houses are being lived in or the new owners are in charge, it seems unlikely that overstretched local authorities will be able to effectively monitor and enforce the BNG process.

A key idea to understand within BNG is the concept of onsite vs. offsite mitigation. On-site nature improvements are the government's preferred option,

making increased biodiversity available to all, but off-site may be more ecologically valuable. The off-site option does present an opportunity for landowners to restore nature at scale.

Like any policy, there are risks and opportunities to Biodiversity Net Gain. Due to the challenges of monitoring BNG and enforcing it, there is a risk that it doesn't actually deliver for biodiversity and becomes another form of greenwashing because a developer may be able to claim a gain, but then fail to deliver it adequately. However, the opportunity for funding to restore nature for landowners and projects, already restoring biodiversity on their land and committed to seeing it through, is real. The potential resources that BNG could release to passionate and committed practitioners acting with integrity and seeing nature thrive for biodiversity and as part of God's creation is to be celebrated.

Now Biodiversity Net Gain has come into effect, let's harness it for the maximum benefit to the UK's hard-pressed nature, and let's call on political parties to put resources behind local authorities to enable them to fulfil their critical new role in enforcing it. And let us not grow tired of praying for and speaking up for more policies that safeguard and restore God's good creation.

Hannah Eves is A Rocha UK's Policy Officer

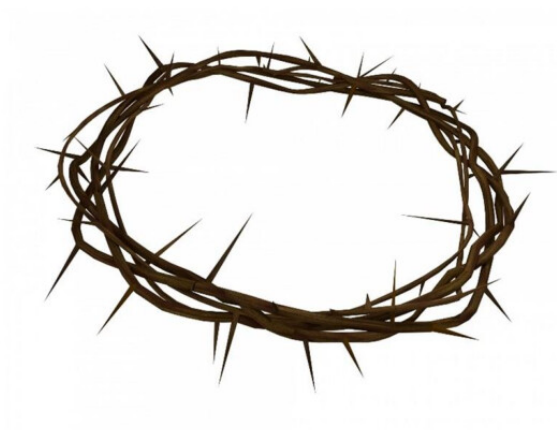
Wonder Club at Lackford on 3rd March



We wondered about the Mystery of Easter, including the time it takes to get ready to enter such a mystery...how long Lent lasts and what happens when we 'put' Lent together. See the cross puzzle (purple on one side for Lent, white on the other side for Easter) and PlayDoh pretzel prayer knots.

Ali Miller

The MEAD SINGERS



proudly present

SONGS FROM THE PASSION

with accompanying narration

at St George's Church,
Anselm Avenue, IP32 6JZ

3pm on Sunday 17th March

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Followed by hot cross buns &  
refreshments.

Donations for St George's Church

# KIRBYE VOICES



Reflective choral music with  
Kirbye Voices and friends

To include music by  
Purcell, Poulenc,  
Mozart and Elgar

Thursday 21 March, 7:30pm  
St John's Church  
St John's Street  
Bury St Edmunds  
IP33 1JY

Retiring collection

[www.kirbyevoices.org.uk](http://www.kirbyevoices.org.uk)





# CAPTION COMPETITION

A choice of fairtrade wine or chocolate awaits the person providing the winning caption for this photograph (*with thanks to Steve Robertson*).



Please send your entries by Tuesday 20<sup>th</sup> March  
to the Viral Bulletin at [adrian.mann@btinternet.com](mailto:adrian.mann@btinternet.com)

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We also have assistance from priests within the benefice with permission to officiate.

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## Please don't forget ...

to let Julie Hooton [NBTLVB@outlook.com](mailto:NBTLVB@outlook.com)

and the 'Viral Bulletin' [adrian.mann@btinternet.com](mailto:adrian.mann@btinternet.com)

have details of events which have happened  
and events which are coming up at your church.

And your photos are always welcome, jpeg or png format preferred.

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