

# IN TOUCH

Winter 2023



## WAR & PEACE

Jesus said "You will hear of wars and rumours of wars, but see to it that you are not alarmed - such things must happen, but the end is not yet... the gospel of the kingdom will be preached in the whole world, and then the end will come".

Matthew 24:6, 14

[www.saint-johns.org.uk](http://www.saint-johns.org.uk)

# SIMON'S SCRAWL

by Simon Gales

How distressing it has been to witness the terrible conflict between Israel and Palestine. As I write there is a brief lull, but both sides vow to continue. In Ukraine the war grinds on, nor can we forget conflicts in other parts of the world. With evil and wickedness all around, this magazine addresses some of the issues.

In 1937, atheist H G Wells wrote *'Can we doubt that presently our race will more than realise our boldest imaginations, that it will achieve unity and peace, and that our children will live in a world made more splendid and lovely than any palace or garden that we know, going on from strength to strength in an ever-widening circle of achievement?'* How dated those words now appear! But still the atheist struggles to explain the existence of evil, both in our world and within.

The Bible is much more realistic. It insists that there is an ultimate power of evil (the Devil) who stands behind all the evil in our world today. Some think of the Devil in much the same way as Santa - just change the cloak for a pitchfork and the beard for horns - another imaginary character! But how do we explain the wickedness of the world today?

Not only more realistic, the Bible also has a more solid hope than Well's wishful thinking. The apostle John says *'The reason the Son of God appeared was to destroy the Devil's work.'* (1 John 3:18). That first Christmas began the overthrow of evil! But some will be thinking he

doesn't seem to have achieved it? it seems to have been a heroic failure? But the story moves from Christmas to Easter, from the crib to a Cross. Another writer tells us *'Jesus disarmed the powers and authorities, making a public spectacle of them, triumphing over them by the cross.'* (Colossians 2:15) Jesus' death was the unlikely victory over the powers of evil. Like a wounded lion, the Devil can still roar, but his days are numbered. His defeat is already certain.

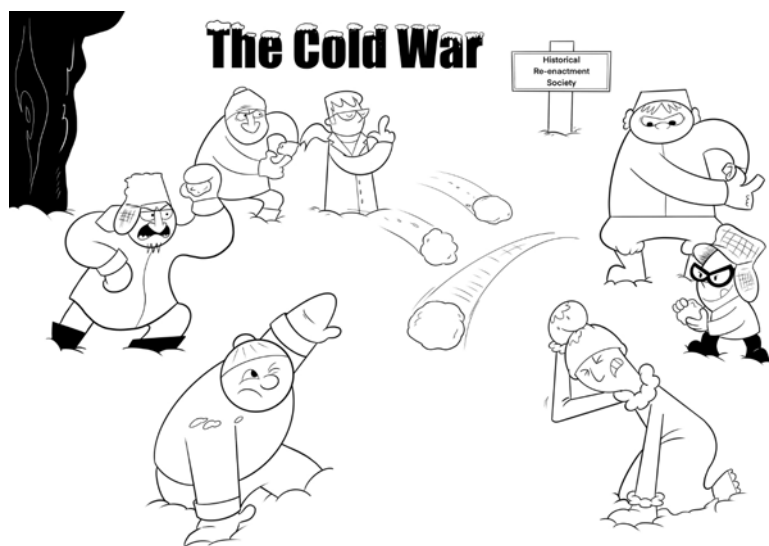
We long for peace, a world without war. As long ago as 1516 Sir Thomas More published a book in which he dreamed of England being such a place - *'Utopia'*. That humanist dream has lost all credibility. But here's the good news of Christmas: that place of dreams will one day become a reality. It was to establish that kingdom of perfect peace that the Son of God appeared. One day he will return and when he does the victory of his cross will be fully realised. The Devil will be gone forever. Jesus will usher in a world of perfect peace and justice. But be ready! It's those who belong to him now who can look forward to that future. Make sure you don't miss out!

Yours,  
Simon



## Sketchy theology

By Ben Hollinshead





# IS GOD A WARRIOR?

*The Lord your God is he who goes with you to fight for you against your enemies, to give you the victory.*  
*Deuteronomy 20:4*

As a post-war teenager, at the age of 16 years, my life was impacted by a fighter pilot. I attended a summer adventure camp near the Barmouth estuary in mid-Wales, led by Wing Commander Branse Burbridge DSO\* DFC\* (1921-2016) the highest scoring RAF night fighter Ace of World War II.

Days spent in rock climbing, hiking and canoeing were followed by evenings discussing the Christian faith with Branse and his team. Branse was born into a Christian family with strong pacifist inclinations.

The story of how a young bible-class teacher became an unlikely fighter ace began when Burbridge, who registered as a 'conscientious objector' at the outbreak of war, decided the best way to serve God was to fight for his country against the evil of

Nazism. He signed up for the RAF shortly after turning 20 in February 1941 and was posted nine months later to 85 Squadron as a night-fighter pilot.

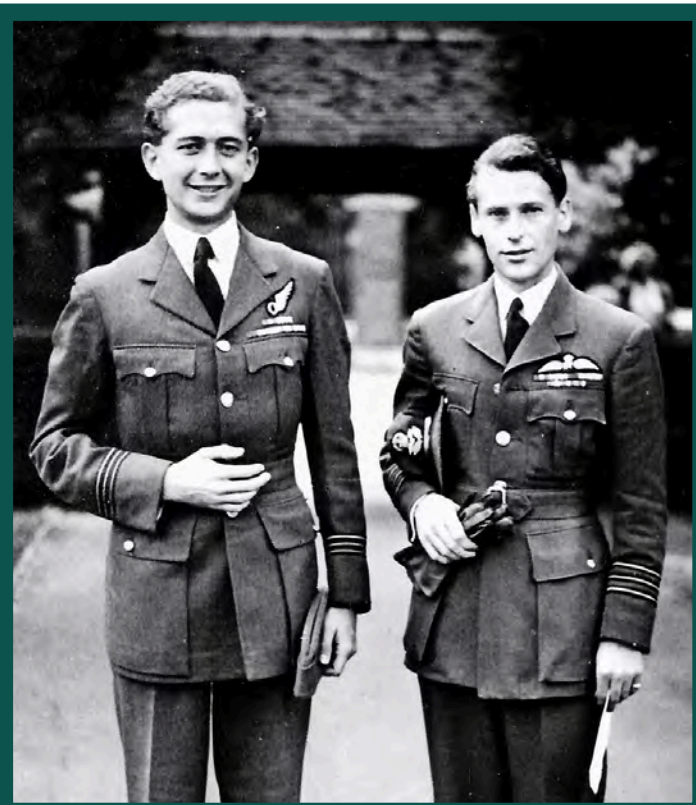
During the period of the build-up to the invasion of Normandy, and after, together with his navigator, Bill Skelton – also a committed Christian – he claimed 21 victories in a ten-month period. He downed four German aircraft in a single patrol. In June 1944 he also shot down three V-1 unmanned missiles, saving countless civilian lives in the London area. A *Wikipedia* article gives more detail.

At the camp he told us that, when 'scrambled' to intercept the formidable incoming *Luftwaffe*, he had no idea whether he would survive the night – but that it did not matter either way to him, as a follower of Jesus Christ. Whatever happened, he was in God's hands. He also mentioned that he aimed for the wings or engine of enemy aircraft, rather than the cockpit, as his goal was to destroy aircraft rather than pilots.

After the war, Branse became a staff member of Scripture Union. He developed holiday activities for young people and launched residential courses for sixth formers in a wide variety of academic disciplines, exploring the relevance of Christian faith to science and humanities. In later life, he suffered from dementia and in 2013 his numerous war medals, including an American DFC, were sold to provide him with specialist care.

We might view his life as a transition from physical to spiritual warfare. But really these aspects are not so polarised. Both call upon qualities of courage, fortitude, loyalty and sacrifice. It is often overlooked that, in his main career, David – onetime shepherd boy; later King of Israel – was a professional soldier or warrior. Quite literally, "God trained his hands for war": Psalm 144: 1: "Blessed be the LORD, my rock, who trains my hands for war, and my fingers for battle". This is a factor that we must incorporate into any formulation of the Christian ethics of war: admittedly a challenging task.

**BY DAVID WATTS**



**Branse Burbridge (right) and his radar navigator Bill Skelton (left) made 30 sorties over Germany to provide escort cover to RAF bombers**

*DSO, Distinguished Service Order; DFC, Distinguished Flying Cross.*

# Five things to pray for in times of war.

*Johnny McClean, our UFM mission partner in Thailand*



Growing up in Northern Ireland I have seen the effects of war first hand. I knew that my father was a Roman Catholic but it was as recently as last summer that I saw a picture of my dad for the first time! My mum found an old picture and told me that my great-uncle had told my dad to leave or he would have him shot. So he emigrated to New Zealand. Hatred, war, division, broken lives, devastation. How can we pray for war-torn situations?

**1.** The first thing I like to do is find out if there are Christians in that area (did you know that about 1000 Christians are living in the Gaza Strip?) Pray for our brothers and sisters to be salt and light and share their hope in Jesus even in dark situations.

**2.** It is also good to pray for civilians and vulnerable people. Pray for protection, pray that help would be given to them, that humanitarian aid would reach them. Pray for those who work for peace. Gordon Wilson lost his daughter in the Enniskillen bombing. His forgiveness towards the IRA terrorists had a profound effect and led to the end of the troubles in Northern Ireland. Pray for UN peacekeepers, diplomats and ordinary people like Gordon Wilson as they work for peace.



**3.** Pray for the refugees who are fleeing war, that they will find safety and a new start. We have been able to support those who have fled to Bangkok, from the war in Afghanistan. They are now free from their fear of death, and free to practice their faith, but still have a lot of pain.

**4.** Pray for those suffering the long-term hurt of war. In Vietnam, where I was recently, there are still people suffering due to the landmines and chemicals used in war many years ago.

**5.** It is fitting that we should pray against tyrants and totalitarian regimes around the world who often bring immense suffering to their own people. Many of the Psalms have prayers asking for justice against the aggressor. But in the midst of justice there can be mercy too! Mosab Yousef is the son of the founder of Hamas, and he is a Christian. Pray

that wicked people would come to know Jesus and have their lives transformed. Churches in Cambodia are growing much faster than in Thailand. Their war, and the Khmer Rouge murder of one million people, meant that many people were displaced, and it was Christian charities that were spearheading the relief effort, which led to many Cambodians hearing the gospel for the first time. Pray for the Lord to build his church - that as people see the 'inhumanity' exposed by war they would turn instead to the good news of the gospel.

We live in an increasingly fractured, international situation. Whilst we pray that mankind would see the

futility of war and turn away from it, we remember that Jesus said *'You will hear of wars and rumours of war . . . such things must happen'* (Matthew 24:6) until he returns, and so we pray *'Come, Lord Jesus!'* (Revelation 22:20).



# CHAT FROM THE CHAIRS

*Marc Hollinshead talks to: Charlie Jenkins*

## **Marc: How did you come to be in Wilmslow?**

Charlie: I'm originally from Warwickshire, but after meeting my wife, Lesley, at a wedding in Chester, I settled in the North West. We lived in Didsbury for a while but eventually moved to Wilmslow in 2000 for a bigger house.

## **Marc: What's family life like?**

Charlie: We have two children, Harry who's 19 and Millie who's in lower sixth form. Harry is about to do a gap year to work in Auckland in New Zealand before going to university to study Maths, while Millie is currently studying Maths, English Literature and Psychology at A-level.

## **Marc: Sounds like a busy home life! What was life like before Wilmslow?**

Charlie: Growing up, my dad was in the army so I naturally joined Scouts and did things like canoeing and hiking, which then led me to think a lot about the military in school. After university, I joined the army myself and spent the next 10 years of my life there.

## **Marc: Wow, that's a big commitment! Did you enjoy your time in the army?**

Charlie: My army days eventually came to an end when I had my family. I was of course keen at that point to get Harry into Scouts when he was old enough because of my own military background and involvement in the group when I was younger.

## **Marc: Did that lead you into becoming a group leader? I believe you're quite heavily involved with Scouts and Explorers.**

Charlie: I didn't actually intend to get involved at all! I started by helping at Beavers in 2011, but eventually transitioned into leading Explorers after that. It's been great, though. We went to Norway in 2017 with Scouts and in 2025 there's a planned trip to Switzerland, so it's very busy. We got a new leader



about 10 months ago, though, which has helped a lot.

## **Marc: It sounds like you've had some great experiences. Was it through Scouts and Explorers that you were connected to St John's??**

Charlie: It was, yes. I went to a Roman Catholic junior school when I was younger as my mother was Roman Catholic, so I didn't actually step into a Protestant church until I was 18. Lesley is Anglican so we actually got married at St John's. However, I grew up in a church in Solihull called Our Lady of the Wayside and my children actually got christened at St Barts in Wilmslow, so I was there for a while.

## **Marc: How are you finding St John's after experiencing different churches throughout your life?**

Charlie: The evangelical nature of St John's is very refreshing for me, and I feel like I can gain a better understanding of the Bible during the services. It's really helped to change my perspective of church as well, given my Catholic background.

## **Marc: That's very encouraging! Thank-you Charlie, for sharing with us.**



# DOESN'T THE BIBLE ENCOURAGE 'HOLY WAR'?

By Simon Gales

**Surely God's command to 'utterly destroy' the Canaanite tribes who were living in the land before Israel is a clear example of encouraging 'holy war'.**

Some would say it is the root of the conflict taking place today. Richard Dawkins describes it as '*ethnic cleansing*' in which '*bloodthirsty massacres*' were carried out with '*xenophobic relish*'. How might we respond?

## War is sadly inevitable in a fallen world

Whether we like it or not war is a common feature of a fallen world. Once mankind had rebelled against God it was not long before they were murdering one another. In the ancient world, fighting in order to survive wasn't just an adventure, it was a way of life. Such circumstances weren't ideal but that was the reality.

And since God had chosen one nation (for the eventual blessing of all nations) that required them to have somewhere to live, which inevitably meant war. Israel could not have existed without a certain amount of warfare (after the initial conquest all Israel's wars were defensive). Israel had no right to conquer beyond what God had sanctioned.

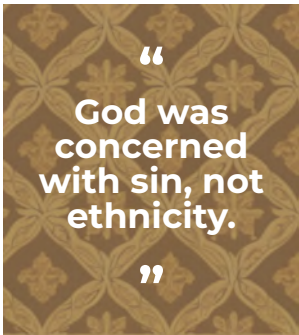
## This was God's judgment upon the Canaanites

God told Abraham he couldn't occupy the land because '*the sin of the Amorites (a Canaanite tribe) had not yet reached its full measure*' (Genesis 15:6). It wasn't yet the right time; they weren't yet deserving of God's judgment but after 400 years of Israel's enslavement in Egypt, the wickedness of the Canaanites included incest, bestiality and child sacrifice (see Deut 9:4,5; Lev 18:24,25). By then they had tragically gone beyond the point of no return and God's judgment could be delayed no longer.

So this was God's command, not ethnic hatred. Only God is able to pass judgment upon people - and can only be enacted by his specific instruction. That's

what happens in the Bible. God told his prophets Moses and Samuel when the time was right (but kings and priests weren't authorized to call for war). Without such divine guidance, Israel wouldn't have been justified in attacking the Canaanites. God's command was unique to this situation, so can't be taken as a universal standard for all time.

It's also worth noting that Israel was not immune from such judgment - later they also experienced removal from the land because of their wickedness. God was concerned with sin, not ethnicity.



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”

So the wars that God gave approval for were limited to a short period in Israel's history, a specific geographical location, and a specific group of people (in marked contrast to other nations which had no such limitations). This was corporate capital punishment that could only be carried out by special instruction from God. The Canaanites received the justice their sins deserved.

Such acts of judgment in the Old Testament are a foreshadowing of God's final judgment. Once Jesus arrives, the emphasis shifts to that final judgment which, since Jesus' resurrection, is seen more clearly. As we move from the old covenant to the new, there is shift from God's blessings and judgments in the 'here and now' to those things happening in eternity. If you dislike any notion of a God who judges then you need to take that up with Jesus! (Matthew 5:29,30; 7:13,14; 11:20-24; 13:40-42; Luke 12:4,5; John 3:36).

## Mercy was available

Mercy was always available to any Canaanite who responded positively. The command to destroy allowed for, and hoped for, exceptions - people like Rahab and her relatives (Joshua 2:8-14), and the Jebusites (1 Chron 21:15,18,28). A straightforward peace pact was available to any Canaanite city (Joshua 11:19). Tragically, it seems that most were too far gone, too hardened morally and spiritually, to take advantage.





was a small fort of probably a hundred or fewer soldiers (that's why all Israel could circle round it seven times and do battle against it, all in the same day!!).

The Old Testament actually refers more to 'driving out' or 'dispossessing' the Canaanites (e.g. Exodus 23:27-30; Numbers 21:32; Deut 9:1; 11:23; 18:14; 19:1) rather than destroying them. It seems fleeing Canaanites escaped, it was only the resistant who were at risk (Deut 28:63).

### Don't forget the bigger picture

God started his rescue operation with a promise to Abraham (Genesis 12:1-13) which reveals that his ultimate goal is to bring blessing and salvation to all nations. This promise was unique in its outsider-orientated universal nature. For a specific, relatively short period of time God established Israel in the land with a view to fulfilling his global, long term plan of redemption. That 'most favoured nation' status was given to Israel with the goal of inviting other nations to experience God's gracious favour.

Had the Canaanite religion been allowed to remain unchecked there was a real danger that Israel would have been totally lost to idolatry (Deut 20:18). Remember how fickle the people had been all through their wilderness journeys, how quick to moan and grumble against God? If they hadn't done serious damage to the Canaanite religious infrastructure the results could have been incalculable damage to Israel's integrity and thus to God's entire plan to redeem mankind. Much was at stake in creating the necessary context, including a 'set apart' people, in a 'set apart' land, in order to bring about redemption. If God had not preserved a faithful remnant, his salvation plan would have gone down the plug hole! Out of this one nation God would bring the Saviour of the world. He was preserving one nation for the ultimate benefit of all nations.

It is tragically true that Christians have in the past used such Old Testament texts to justify violence (most notably the Crusades). But misusing a religion's text to justify warfare is very different to saying that holy war is at the heart of that religion. The answer to the misuse of the Bible is the right use of the Bible, not abandoning it all together.

Jesus quite clearly said '*My kingdom is not of this world*' (John 18:36). Now the kingdom of God is no longer one nation, in one particular place. So these ancient commands to Israel are not commands for the Christian. The New Testament does talk about 'warfare' but the weapons that the Christian fights with are the weapons of the Sword of the Spirit, which is the Word of God, and prayer (2 Corinthians 10:4; Ephesians 6:17,18). The church today is concerned with the business of winning souls not territory.

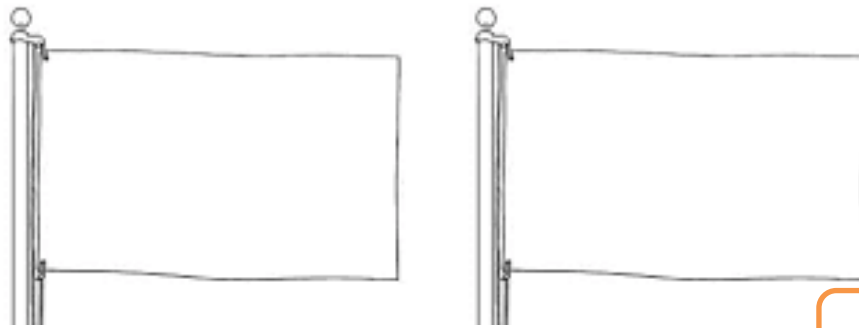
### The destruction wasn't total

When recording the conquest the Bible writers use conventional warfare rhetoric which sounds as if all the Canaanites were destroyed (e.g. Joshua 10:40-42; 11:16-23) yet elsewhere Joshua himself acknowledges that wasn't literally so (Joshua 23:12-13; Judges 1:21, 27-28; 2:3). He wasn't trying to deceive, he was just saying that they had trounced the enemy in language that everyone would have understood, a bit like we might say that Liverpool 'slaughtered' or 'annihilated' Everton!!

Similarly in Deuteronomy 7:2-5 God tells Israel they should destroy the Canaanites totally but then immediately goes on to tell them not to intermarry with them (which suggests they weren't completely obliterated). In fact v5 shows the emphasis: Israel was to destroy altars, images and sacred pillars. In other words, destroying Canaanite religion was more important than destroying Canaanites. God's instructions were designed to see Israel established in a land purged of Canaanite idolatry as painlessly as possible. There is evidence that the Canaanites targeted for destruction were the leaders and their armies rather than civilians. (Deut 20:10-18 talks about the destruction of all warriors in the battle, rather than non-combatants).

Likewise some of the places destroyed like Jericho and Ai were not cities as we might think, they were military strongholds, with the rest of the population living elsewhere. Archaeology suggests that Jericho

# What causes fights and quarrels?



Can you colour in these flags to show 2 countries that are at war in the world right now?  
Why not pray for the people in those countries: ask God to protect them and show His peace.

How would you answer the question at the top of the page?

Be honest: did you blame someone else?!  
Brother, sister, friend, enemy, dog?



Cross out all the xs and vs to find out how James (Jesus' brother) answers this question in chapter 4V1 of his letter.

Dxovvyoxuxvkxxnovwvwhexxvreyourvxfigvvhtsxxanxdv  
vxquarxxrexlsvxcomvexfrovm?xThvexyvcovmexfxomv  
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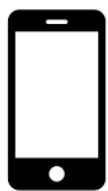
Write the last two words of the verse below!



who me?



James says the problem is war inside us! We want stuff but when we don't get it, we are jealous of other people and even feel like hurting them! What are the things that you want so badly that when you don't get them you get cross at other people?



James says in verse 2 that our real problem is that we -  
xvdxovVnovxtxvAsxxk  
xGvodx



Does he mean that God will give us all the stuff we want if we just ask him?



James wants us to pray because that will help us focus on God instead of us! Who do we mention first in the prayer Jesus taught his followers? Matthew 6v9

O \_ \_ F \_ \_ \_ \_ \_ i \_ h \_ \_ \_ \_ \_

And then he will do 3 things beginning with P for us

I do eprv

A dropn

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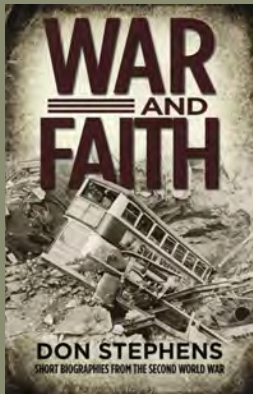
Pray now and ask God to forgive you for the times you have got cross with others and to help you trust him for all that you need.



# BOOK REVIEW

War and Faith - Don Stephens

Reviewed by Andrea McConchie



‘War and Faith’ by Don Stephens is a compelling collection of short biographies recounting the experiences of seven men and one woman who remained faithful to Christ during World War II. The book is a sequel to his previous work, ‘War and Grace’.

The book focuses on the courage, bravery, and faith of ordinary people from different countries who became heroes in the midst of the war. The stories cover a diverse range of characters, including a South African Air Force war hero turned missionary pilot (Steve Stevens), a Scottish woman who became a martyr at Auschwitz (Jane Haining), and a German Prisoner of War who found spiritual solace (Horst Alexander).

Don Stephens has a gift for telling stories that grip readers without sensationalising events. Each chapter provides a lot of detail and historical insight, but it is also moving. It strikes the right balance between highlighting the heroism of these individuals and acknowledging the terrible nature of war. The overarching theme emphasises the sovereignty of God in the face of dire circumstances, showing how faith played a pivotal role in their lives. The book serves as a reminder of the capacity for faith to shine even in the bleakest of circumstances.

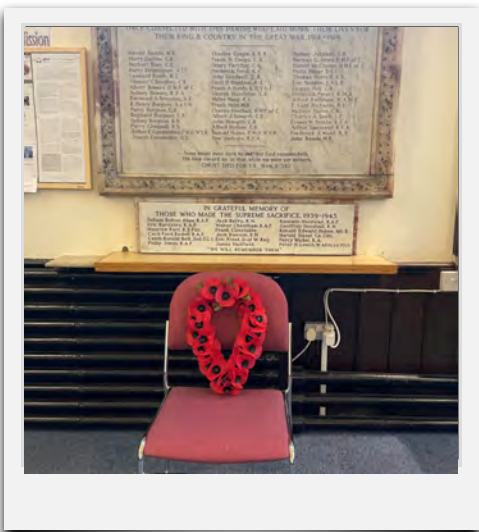
‘War and Faith’ is available to buy on the bookstall for £7.50

## PHOTOS

70<sup>th</sup> birthday bash!



Remembrance Sunday



Kid's club



# NEW FACES



Hello, this is Evon, Curie, Charlotte and Charisse. We started coming to St John's after the girls attended the holiday club in summer this year. The friendly and warm welcoming brothers and sisters here has made us feel less daunted and a lot more comfortable coming to a new place. Thank you to you all!

Hi everyone! I am David. I live in one of the old workers cottages in Styal village, and work as a Chemical Engineer for a company in South Manchester. I have been coming to St. John's for a few months - I have enjoyed the warm welcome and getting to talk with some of you!



Hi, we are Patrick, Cherry, King and Kaka. We moved to the UK in the summer, and were pleased to find St John's when King came to the holiday club. We have been doing the Christianity Explored course with Will and Simon.

I am John McLeish and after living in Edinburgh for over 70 years, I moved down to Handforth to be closer to my brother and nieces who live in Wilmslow. I feel very settled in Handforth and enjoy coming to St John's on a Sunday with my niece, Andrea, and going to Evergreens.





# Can There Ever Be a Just War?

## Theology Corner

Will Hepworth



“  
**They are a walking paradox. In that sense, they personify the Christian view of war: a paradox.**  
”

They are soldiers, but they carry no guns. They are a walking paradox. In that sense, they personify the Christian view of war: a paradox.

Christians are to be peacemakers (Matthew 5:9) yet we are called to fight the good fight (1 Timothy 6:12). God's people have been called to war in the past (Joshua 8:1) but we look forward to a future of endless peace (Isaiah 2:4). What are we to make of all this?

It's 1st July 1916, the first day of the Battle of the Somme. A detachment of British soldiers walk precariously across 'No-mans' land. In a few moments they will be decimated by enemy fire. For now, however, they walk anxiously forward.

Every soldier in that detachment clings to his rifle, apart from one, who is unarmed. Every soldier in that detachment was ordered to advance, apart from one, who volunteered. Every soldier in that detachment goes to kill the enemy, apart from one, who goes to pray for the dying.

There is an odd one out in this detachment. He seems almost out of place. He is the battalion chaplain, and, in keeping with the finest traditions

of the Army Chaplains' Department, he goes into battle unarmed.

Almost every army in the world allows their chaplains to carry a weapon for self-defence. The British Army is different. British Army Chaplains cannot carry a gun, though they are expected to go into battle.

The Bible gives us some guidelines:

- God created a world that was good, without war (Genesis 1:31). War came into the world because of sin.
- Sometimes war is necessary to defend against evil (Judges 4), but peace is always to be strived for (Romans 12:18).
- There should always be limits to war (Deuteronomy 20:10-15). All governments receive their authority ultimately from God (Romans 13:1) and so are accountable to him.
- The New Testament has no concept of Holy War (Matthew 26:50-52, Romans 12:17-21, 2 Corinthians 10:4). Christians can go to war for their country, but not for their faith.

These biblical guidelines became the foundations for the 'Just War Theory'.

'Just War Theory' is an inescapably Christian theory, though there have been many attempts to create a secular version of it. The theory states that for a Christian to go to war, the war must be just; it must satisfy three criteria of justice.



**1** It must have a just cause. It must be trying to redress a genuine grievance, a grievance that seriously impedes the basic right of a sovereign people to be free. Every war of aggression fails this criterion.

**2** The end can never justify the means. The way a war is carried out must be just and fair.

**3** If a war is not leading to a just, fair and lasting peace, then that war was not just in the first place.

Thinking about these three criteria, it is stark how few wars of history have passed the test. Yes, there is such a thing as 'just war' from a Christian perspective, but they may be rarer than you think.

# WINTER/SPRING PROGRAMME

Mornings 10am      SUNDAYS Evenings 6.30pm			HOMEGROUPS
31 Dec	<b>Motto Verse</b>		Meeting in various homes around the parish during the week (evenings and afternoons) to study God's Word and encourage and support one another.
7 Jan	<b>Exodus: The Lord and his People</b> <b>God remembers his people</b> <b>Exodus 1 &amp; 2</b>	<b>Ephesians: Walk This Way</b>  <b>You've got it all!</b> <b>Ephesians 1:1-14</b>	
14 Jan	<b>Meeting God</b> <b>Exodus 3</b>	<b>An apostle at prayer</b> <b>Ephesians 1:15-14</b>	<p>This term we are using a course called 'Fruitfulness on the Frontline' - we all have an everyday context that's significant to God, full of people who matter to God. How might God work in and through us on these frontlines? This course, with real-life stories, biblical insight and practical steps, will enrich our sense of wonder in joining God in his glorious work.</p> <p>Meeting weekly, the groups begin on 11<sup>th</sup> Jan and finish on 21 Mar. A half term break/social is on 22 Feb.</p> <p>Dates given are Thursdays but some group meet at other times. (full details on weekly notice sheet).</p> <p>One week each half term will be a Prayer Evening.</p> <p>In addition, a men's fellowship meets at 6.30am Fridays.</p>
21 Jan	<b>Running Away</b> <b>Exodus 4</b>	<b>From rags to riches</b> <b>Ephesians 2:1-10</b>	
28 Jan	<b>God's plan for his people</b> <b>Exodus 5 &amp; 6</b>	<b>One new people</b> <b>Ephesians 2:11-22</b>	
4 Feb	<b>The judgement of God</b> <b>Exodus 7-11</b>	<b>The profile of an apostle</b> <b>Ephesians 3:1-13</b>	
11 Feb	<b>The Lamb of God</b> <b>Exodus 12</b> <b>All Age Parade service</b>	<b>Praying for power</b> <b>Ephesians 3:14-21</b>	
18 Feb	<b>The salvation of God</b> <b>Exodus 13-15</b>	<b>God's new people</b> <b>Ephesians 4:1-16</b>	
25 Feb	<b>God sustains his people</b> <b>Exodus 16-18</b>	<b>New minds</b> <b>Ephesians 4:17-5:2</b>	
3 Mar	<b>God speaks to his people</b> <b>Exodus 19</b>	<b>Walk this way</b> <b>Ephesians 5:3-21</b>	
10 Mar	<b>God's way for his people</b> <b>Exodus 20</b> <b>All Age Parade service</b>	<b>New relationships</b> <b>Ephesians 5:22-6:9</b>	
17 Mar	<b>Church Weekend 'at home'</b>		
24 Mar	<b>Here comes the King!</b> <b>Matt 21: 1-17</b> <b>Palm Sunday</b>	<b>Living in a war zone</b> <b>Ephesians 6:10-24</b>	<b>MONTHLY PRAYER EVENTS</b> <b>(in church building)</b>  <b>Thurs 1 Feb</b> Prayer Evening 8-9.30pm  <b>Thur 21 Mar</b> Prayer Evening 8-9.30pm
29 Mar	<b>Good Friday All Age service</b>	<b>2pm An Hour at the Cross</b>	
31 Mar	<b>Easter All Age service</b>	<b>Easter Praise</b>	

## SPECIAL EVENTS

**Jan 6                      8.30-9.30am**  
Prayer Breakfast, Church rooms

**Jan 20                      10-4.30pm**  
Northwest Gospel Partnership annual conference, Wigan.

**Jan 28                      12.15pm**  
Evergreens Lunch

**Mar 2                      8.30-9.30am**  
Prayer Breakfast, Church rooms

**Mar 9**  
Youth & Children Leaders training day

**Mar 16-17**  
Church Weekend 'at home'