

Parish Life Magazine

Parish of Cirencester with Watermoor and Chesterton



£1

June 2025

Parish of Cirencester with Watermoor and St Lawrence (Chesterton)

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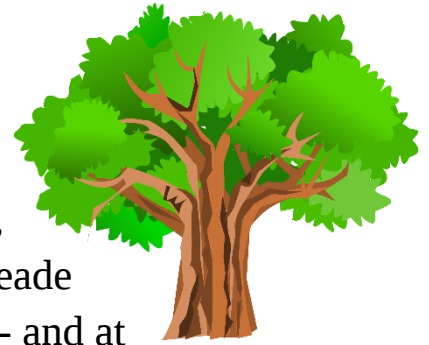
Website

www.cirenparish.co.uk

Parish Magazine articles (submitted by 16th day of previous month)

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Familiarity breeds... not contempt but contentment



In a previous existence I used to walk, almost daily, past a blue plaque memorialising the poet John Meade Falkner (1858-1932). It was only some years later - and at about this time of year - that I came across what is now probably his best known work. I still come back to it often, as the church's season between Whit Sunday and Advent begins;

*We have done with dogma and divinity,
Easter and Whitsun past.
The long Sundays after Trinity
Here with us at last.
The passionless Sundays after Trinity,
neither feast-day nor fast.*

*Christmas comes with plenty,
Lent spreads out its pall,
but these are five and twenty,
The longest Sundays of all,
The placid Sundays after Trinity,
Wheat harvest, fruit harvest, Fall.*

These Sundays are often referred to by the lectionary as 'Ordinary Time', but that should not be taken to mean that they are mundane, unimportant, inconsequential. The term comes from the Latin *Tempus per annum*, 'time through the year'. It may just seem to suggest a period of relaxation after exhausting months celebrating Christmas, Epiphany, Lent, Easter, Ascension and Pentecost. However, what it is actually

saying is that life centred on those great formative themes - dogma and divinity - even when not focusing on any one theme individually, collectively give shape and purpose to all our days, whatever each day may bring. As the psalmist says, "My times are in your hands O Lord" (Ps.32-15 - incidentally, the very psalm that was on Jesus' mind as he was crucified: see verse 5).

The Sundays after Trinity have numbers, not names. This in its way reminds us that while all days are the same - in the constancy of God's love - they are also individually unique, in the challenge and opportunity they present to appropriate that love in our lives.

The challenge and opportunity seem particularly acute at the moment. Many of us must wake up each morning wondering which war we should be worrying about this morning? Which act or human failure or folly, which political pronouncement or opinion makes us anxious today?

And even before the Today programme has cast its daily burden upon our spirits, we open our eyes to the unseen overcast shadow of uncertainty about the cost of living, the state of our society, future health and well-being, climate change, the state of the environment, and indeed where on earth everything is heading? And that's before wondering whether the washing will dry today or the Test match will start on time.

'Ordinary time' helps us to accept that this is the way things are. It builds the mental and spiritual framework to be able to say, irrespective of circumstances, that "This is the day that the Lord has made; let us rejoice and be glad in it" (Psalm 118 verse 24 - and just look at the context of that verse to see its significance to a man (probably) who is in the midst of distress, opposition and failure yet concludes (v 29) that the Lord is good "for this goodness endures forever").

Trinity season comes to slow us down. A time to build or better perhaps, grow that spiritual framework: the underpinning of familiar

hymns, liturgy, scripture and prayers that generate a sense of stillness in the changing world, even (dare one say it) holiness.

We make much of the church's use of green as the liturgical colour at this time of year. Above all else it is the colour of growth. It's changing tones provide the background - in our part of the world at least - of our landscape. Greenery is about life, promise, plenty.

Trinity is about the 'greening' of the church. It's for 'freshening up' the faith. It's a time when the deep roots of the Christian message can put forth new life, harvest, and seeds of hope for the future. The backdrop to this period of the church's year implicitly proclaims that life goes on. We are going somewhere.

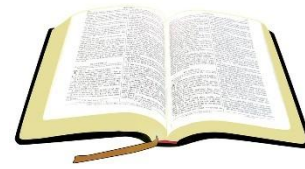
That is why I also like to think about our liturgical green as a sort of traffic light when we feel caught in the roadblocks of events and circumstances or trapped in inevitable detours, as the churches decoration turns green, it is as if God is saying, go, get moving, you're free. Smile.

Meade Falkner's verses carry on mirroring the activity of God the creator in the cycle of nature, but conclude by envisioning the end of the whole world's journey.

*An end to tombstone Latinity,
Stir up sober mirth,
Twenty-fifth after Trinity,
Kneel with the listening earth,
Behind the Advent trumpets
They are singing Emmanuel's birth.*

Canon Dr Philip Thomas

Musings in Mark



2025 June Mark 6:26

The king was greatly distressed, but because of his oaths and his dinner guests, he did not want to refuse her.

We used to talk about being hoist by one's own petard, a saying from Shakespeare's Hamlet which means getting caught out by our own actions.

King Herod's certainly experienced this in our verse today. He had arrested John the Baptist because he was challenging the king about his recent marriage to his sister in law, an illegal marriage in Jewish law. But that very same lady, Herodias, had a definite grudge against John. She would have loved to destroy him, but she couldn't, because King Herod *feared John and protected him, knowing him to be a righteous and holy man. (6:20)*. He was also fascinated by him and loved to listen to him, and yet was confused by what he said.

In the story in the three synoptic gospels the dynamic of power changes. A situation that can happen anywhere, and often does. Herod, as king, had the power of life and death, and chose to, protect John.

On Herod's birthday, the man of power liked to show himself and his resources off, so he organised a great birthday party for his family and invited guests - *his high officials and military commanders and the leading men of Galilee (6:21)*, where the food and the wine flowed freely.

As the entertainment began, Herodias' daughter danced for them, (from whence comes the traditions of the dance of the 7 veils, with its erotic overtones), and Herod in his drunken state became caught up in the excitement, promising the girl anything she wanted. Not knowing what she wanted, she asked her mother, and Herodias finally got what she wanted, John's death. She suddenly had the power!

This is where our text comes in, as when the girl asks, it horrifies Herod, but he's made the offer in front of his esteemed guests, and couldn't go back on his oath, and so John dies with a final rather grisly scene.

Beware things we promise in the heat of the moment, or when we're not in full command of our senses, or when we are being coerced by others.

At least Herod had the decency to be distressed ,and perhaps repentant, and perhaps more aware of the dangers of losing control!

Rev Paul



Just to say

There will be Vicars no Open Office with Graham on a Monday in The Forum 5.30-6.30pm until at least September

We can look again at how this is managed when Graham returns and we will let you all know the plan.

However,

Luke will be doing two sessions at Holy Trinity on Sat 5th July 12 noon - 4pm and Sat 2nd August 12noon - 4pm



[Grab your reader's attention with a great quote from the document or use this space to emphasize a key point. To place this text box anywhere on the page, just drag it.]

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 code for details or go to
 Church...  

**@ Cirencester Parish
 Church (in the main
 Centre) Saturday 18th
 October 2025 2pm - 3pm**



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 be inspired...

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Saturday 28 June 2025 at 7.00pm
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Tickets £20 (Under-18s & Students £5)
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Make a difference in your local community - become a volunteer with Citizens Advice

We are currently looking for **Admin & Triage Volunteers** to join our team.

You must be computer literate, but we provide full training for the role.

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Alongside this you will carry out a range of administrative tasks supporting our frontline advisers, like communicating with clients over telephone or email, and handling inward and outbound post.

You will also be trained once you are familiar with the tasks above to answer our freephone helpline to clients (this does not involve giving advice).

We ask that you can regularly volunteer **6-8 hours per week** with us and can commit to a period of at least **6 months**.

To find out more and apply, visit: **<https://www.citizensadvice-stroudandcotswold.org.uk/volunteering/>**

Or email us at: **info@ca-scd.org.uk**



Cirencester Through Time

Join us for a free drop-in activity to explore how Cirencester's landscape has changed over time. Some of the team from the Green Pledge Project will be in the church with old photos and maps from Gloucestershire Archives. Take a look at these and a trip up the tower and you'll have all the inspiration you need to make a mixed-media collage showing of Cirencester — past, present, or future.

Suitable for children 4+, accompanied by an adult. All materials supplied.

Glos Archives Green pledge exhibition
running from 9-18 June with an activity day
on 14th June from 10am - 4pm

St John Baptist Church, Cirencester

ORGAN RECITAL
PAOLO ORENI
INTERNATIONAL CONCERT ORGANIST
TUESDAY 10TH JUNE
13.10



Featuring music by Liszt, Widor
and Oreni

Admission free with a retiring collection

The Kingdom of God

FURTHER READING

Matthew chapters 13; 18; 20: 1-16



At the beginning of the Gospel according to Mark (1: 15), Jesus proclaims, ‘The time is fulfilled, and the Kingdom of God has come near; repent and believe in the good news.’ The good news of the Kingdom is central to who Jesus is and what he does.

Jesus and the Kingdom of God

Many of those who heard Jesus preach about the Kingdom understood it in political terms. For years the Jewish people had suffered under foreign occupation, and for many the coming of the Chosen One, the Messiah, meant the liberation of the people and the land from foreign oppressors. Quite rightly they thought the reign of God would include freedom and justice.

Jesus’ disciples understood him to be the Messiah, the Christ. Right up until his arrest they, too, thought that he would be the one who would set the Jewish people free, who would redeem Israel (Luke 24: 21). And it was the accusation that he wanted to challenge Roman rule which led to Jesus’ crucifixion.

Yet, when Jesus appeared before Pilate on a charge of claiming that he was the Son of God and a king of the Jews, he said, ‘My Kingdom is not from this world’ (John ‘It means that the worth of a human life is not 18: 26). So what did Jesus mean by the Kingdom of God, and how might we who believe that Jesus is our Saviour understand it two thousand years later? in what we have been, but in what we shall be...’

The Kingdom of heaven is like . . . When Jesus tried to tell people about the Kingdom, he never described it directly or concretely. Instead he used stories and images which gave a sense of what the Kingdom is

and how we enter into it. These parables all show that the values of the Kingdom are different from the ones which normally rule human lives. It is a place of reversals: where to enter we must become like little children; where the King rewards each person beyond their merit; and where to obtain the treasure we must be prepared to risk that which is most dear to us.

We are citizens of the Kingdom The Kingdom takes us beyond the limits of human vision and yet is the answer to our deepest human longing for relationships which are based not on competition or status or number of possessions, but on the wealth we possess inside. It is the place where the Spirit of God, rather than our self-centred egos, rules our hearts.

We are citizens of the Kingdom when we live according to Jesus' values, when we know his presence in our hearts and see him both in our neighbours and in those this world despises. Those who will fully enter the Kingdom are those who feed the hungry, give water to those who thirst, and visit those who are imprisoned, for in doing so we serve Christ himself, whether we recognize his presence or not (Matthew 25: 31). The Kingdom may not be of this world, but our citizenship of it profoundly affects the way we live in the here and now, and challenges us to change the world, like yeast in bread dough.

Christians believe that the Kingdom is the purpose of human life, and the goal of all creation. It means that the worth of any human life is not in what we have been but in what we shall be: people whose lives are marked by humility, self-sacrifice, forgiveness, vision, and, above all, by love. And although we have yet to enter the Kingdom fully, for those who believe, our life in it begins now.

Gospel Imprint Gospel Imprint is the fresh voice in Anglicanism sharing free resources with all Christians who are seeking to learn, worship and witness to the generosity of the Kingdom of God.



PENTECOST

Mr. *and* Mrs. Wintersham-Brown
Bought a large rambling house
At the far end of town.
It was close to the shops
And not far from the sea,
But one thing it lacked; electricity.

But electrics were coming,
Of that they were sure,
For a note from the Board
Had come through the door.
It said, "we're not sure of the day,
Or precisely what hour,
But quite soon your house
Will receive electric power."

The Wintersham-Browns in anticipation
Set about making grand preparations.
They scanned Yellow Pages,
An electrician was hired,
And within a few days
Their house was re-wired

Then off to the shops
Went this resolute pair
To see what appliances
They had in there.

They came back with a cooker,
An electric fire, A washing machine
And a smart tumble drier
A kettle, a fridge, A food mixer too,
Electric tooth brushes,
One pink and one blue!

They fitted some light bulbs
And having read all the labels,
They connected the plugs To the electric cables,
And they patiently waited
For that momentous hour
When their house would receive
Electric power.

A man from the board in smart uniform
Came by the next day, duty to perform,
With a courteous bow and a flick of his wrist
He swiftly pulled down on the mains master switch.
In a instant that house burst into life,
To the utter delight of husband and wife.
In celebration of the advent of power
Mr. W.B. had an electric shower!

The toaster popped up with two pieces of toast,
And the cooker warmed *up* to receive it's first roast.
Every room in the house was ablaze with light,
And Rover the dog took off in fright!
That house by the sea was never the same,
Since that glorious day electricity came.

A long time ago in Jerusalem
Jesus spoke to a group of His men.
He said, "do not leave the city
'til the Spirit arrives,
He will fill you with power
And transform your lives."
Then Jesus was taken up into Heaven,
Hid by a cloud from the watching eleven.

Those apostles and believers met together and prayed
Awaiting fulfilment of the promise Christ made.
Then one day as they were all gathered there,

A sound like a mighty wind filled the air,
Then tongues like as fire settled down on each one,
And in the power of the Spirit each spoke a strange tongue.

Pious Jews in the city, on hearing the sound
Made for the place and gathered around,
"What's going on, how can this be?
These men are but folk from Galilee.
Yet although we come from different lands,
As they speak each one of us understands.
What can this mean, what do you think?"
Then some of them said, "what? they've had too much to drink!"

Then Peter stood up, "we're not drunk with new wine,
Why it's morning and the hour is only just nine
But this is the gift prophet Joel foretold,
The Spirit poured out by our Father God."
Then in the power of the Spirit
The Good News was preached,
People were healed,
Lost souls were reached.
Those believers once weak, alone and afraid,
Were transformed by the Spirit on that Pentecost day.

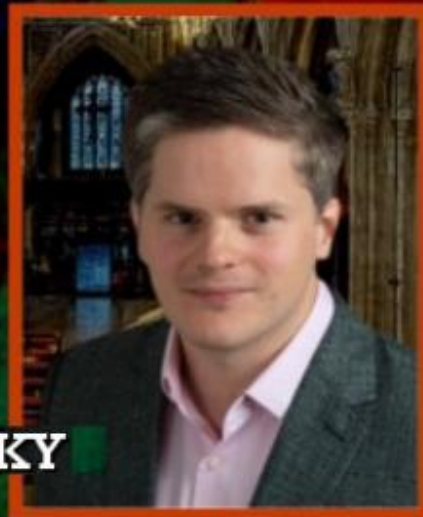
The Wintersham-Browns have since moved away,
And other folk now have come in to stay,
But happy to say the power was not gone,
They just moved in and simply switched on.
The Spirit of Pentecost is not dead,
"He will be with you forever," is what Jesus said,
But what of us, do we feel weak and dejected?
Then, perhaps we, need to be re-connected.

John Mockett

MUSIC

PARISH CHURCH of St JOHN BAPTIST
CIRENCESTER

THOMAS GRAFF PIANO RECITAL



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Romeo and Juliet op 75

PYOTR ILYICH TCHAIKOVSKY

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PARISH OF CIRENCESTER
St John Baptist | Holy Trinity | St Lawrence

Cirencester Parish Church

18th July, 2025

18.00

Doors Open 17.45

Nave Tickets
£15

Side Aisles
£10

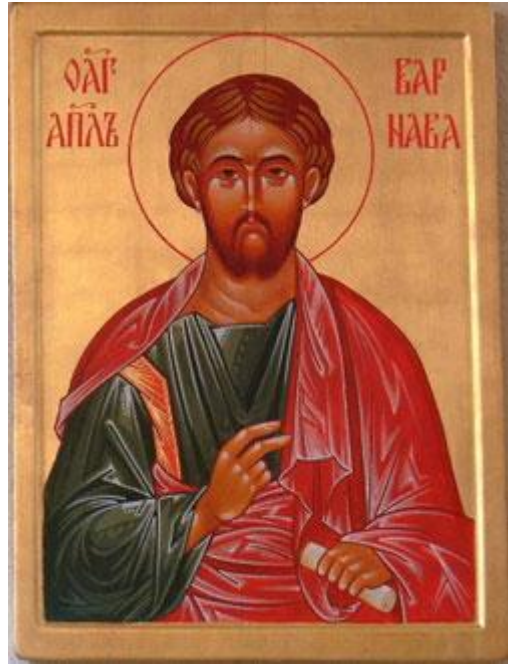
The King's Men



Tickets available on Mondays and Tuesdays 10 - 12 in the
Parish Forum, and on the door!

St Barnabas: Feast Day: June 11th

All we know of Barnabas is to be found in the New Testament. A Jew, born in Cyprus and named Joseph, he sold his property, gave the proceeds to the Apostles, who gave him the name Barnabas, and lived in common with the earliest converts to Christianity in Jerusalem.



He persuaded the community there to accept Paul as a disciple, was sent to Antioch, Syria, to look into the community there, and brought Paul there from Tarsus. With Paul he brought Antioch's donation to the Jerusalem community during a famine, and returned to Antioch with John Mark, his cousin. The three went on a missionary journey to Cyprus, Perga (when John Mark went to Jerusalem), and Antioch in Pisidia, where they were so violently opposed by the Jews that they decided to preach to the pagans.

Then they went on to Iconium and Lystra in Lycaonia, where they were first acclaimed gods and then stoned out of the city, and then returned to Antioch in Syria. When a dispute arose regarding the observance of the Jewish rites, Paul and Barnabas went to Jerusalem, where, at a council, it was decided that pagans did not have to be circumcised to be baptized. On their return to Antioch, Barnabas wanted to take John Mark on another visitation to the cities where they had preached, but Paul objected because of John Mark's desertion of them in Perga.

Paul and Barnabas parted, and Barnabas returned to Cyprus with Mark; nothing further is heard of him, though it is believed his rift with Paul was ultimately healed. Tradition has Barnabas preaching

in Alexandria and Rome, the founder of the Cypriote Church, the Bishop of Milan (which he was not), and has him stoned to death at Salamis about the year 61. The apochryphal Epistle of Barnabas was long attributed to him, but modern scholarship now attributes it to a Christian in Alexandria between the years 70 and 100; the Gospel of Barnabas is probably by an Italian Christian who became a Mohammedan; and the Acts of Barnabas once attributed to John Mark are now known to have been written in the fifth century. His feast day is June 11.

Barnabas' story appears in the Acts of the Apostles, and Paul mentions him in some of his epistles. Tertullian named him as the author of the Epistle to the Hebrews, but this and other attributions are conjecture.

The Epistle of Barnabas was ascribed to him by Clement of Alexandria and others in the early church and the epistle is included under his name in Codex Sinaiticus, the earliest extant manuscript of the complete New Testament. A few modern scholars concur with this traditional attribution but it is presently a minority view.

Although the date, place, and circumstances of his death are historically unverifiable, Christian tradition holds that Barnabas was martyred at Salamis, Cyprus. He is traditionally identified as the founder of the Cypriot Orthodox Church. The feast day of Barnabas is celebrated on 11 June.

Barnabas is usually identified as the cousin of Mark the Evangelist on the basis of the term "*anepsios*" used in Colossians 4, which carries the connotation of "cousin". Orthodox tradition holds that Aristobulus of Britannia, one of the Seventy Disciples, was the brother of Barnabas.

From Catholic online

And finally....

Some Senior Thoughts



1. Talk to yourself. There are times when you need expert advice.
2. You don't need anger management; you just need people to stop making you mad.
3. Your people skills are just fine. It's your tolerance for an idiot that needs work.
4. The biggest lie you tell yourself is, 'I don't need to write that down, I'll remember it.'
5. Being 'on time' is when you get there.
6. When you say 'the other day', you could be referring to any day between yesterday and fifteen years ago.
7. It would be wonderful if we could put ourselves in the dryer for ten minutes and come out wrinkle free and three times smaller.
8. You have noticed that people your age are so much older than you.
9. It's just a spark - but it's enough to keep me going....
10. Youth is a gift of nature but age is a work of art.

Collected by HG

Dates for June

Daily

9:15 – 9:45am	Morning Prayer	St John Baptist
12 – 1pm	Eucharist - Catherine Chapel	St John Baptist

Monday, Tuesday, Wednesday & Friday

5 – 6pm	Evening Prayer	St John Baptist
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Weekdays

9am – 10am	Wednesdays Drop In at St Lawrence
10am – 12pm	The Parish Forum Open (except Wednesday)
10am – 12pm	Thursdays Drop In at The Parish Forum

**

1 Jun, Sun

8 – 9am	Eucharist	Holy Trinity
8 – 9am	Holy Communion BCP - Lady Chapel	St John Baptist
10 – 11:30am	Eucharist	Holy Trinity
10 – 11:30am	All Age Eucharist	St John Baptist
10:30 – 11:30am	Eucharist	St Lawrence
4 – 5pm	Choral Evensong	St John Baptist
4 – 5pm	Restore@4 St Lawrence Church	

2 Jun, Mon

9:45 – 11am	Little Angels	St John Baptist
2:30 – 3:30pm	Guided Tour	St John Baptist
5 – 5:30pm	Organ Vespers	St John Baptist

3 Jun, Tue

2:30 – 3:30pm	Guided Tour	St John Baptist
6:30 – 9pm	Bell Ringing	St John Baptist

4 Jun, Wed

9 – 10am	Drop In	St Lawrence
10:30 – 11:30am	Eucharist	St Lawrence
1:10 – 1:50pm	Organ Recital – Simon Pearce, St David's Cathedral	St John Baptist
7 – 8pm	Eucharist	Holy Trinity

5 Jun, Thu		
10:30 – 11:30am	Guided Tour	St John Baptist
6 Jun, Fri		
3 – 5pm	Cirencester Food Pantry	Parish Hall
6:30 – 9pm	Live In Flow Meditation	St John Baptist
7 Jun, Sat		
10:30 – 11:30am	Guided Tour	St John Baptist
8 Jun, Sun		
8 – 9am	Eucharist	Holy Trinity
8 – 9am	Holy Communion BCP - Lady Chapel	St John Baptist
12:30 – 1:30pm	Baptism	Holy Trinity
4 – 5pm	Evening Prayer	St John Baptist
9 Jun, Mon		
9:45 – 11am	Little Angels	St John Baptist
10 Jun, Tue		
2:30 – 3:30pm	Guided Tour	St John Baptist
6:30 – 9pm	Bell Ringing	Holy Trinity
11 Jun, Wed		
9 – 10am	Drop In	St Lawrence
10:30 – 11:30am	Guided Tour	St John Baptist
2:30 – 3:30pm	Guided Tour	St John Baptist
7 – 8pm	Eucharist	Holy Trinity
12 Jun, Thu		
9:15 – 10:45am	Seedlings	St Lawrence
10:30 – 11:30am	Guided Tour	St John Baptist
2:30 – 3:30pm	Guided Tour	St John Baptist
13 Jun, Fri		
10:30 – 11:30am	Guided Tour	St John Baptist
3 – 5pm	Cirencester Food Pantry	Parish Hall
14 Jun, Sat		
10am – 4pm	Tower Opening	St John Baptist

15 Jun, Sun

8 – 9am	Eucharist	Holy Trinity
8 – 9am	Holy Communion BCP - Lady Chapel	St John Baptist
10 – 11:30am	Eucharist	Holy Trinity
10 – 11:30am	Eucharist	St John Baptist
10:30 – 11:30am	Eucharist	St Lawrence
4 – 5pm	Evening Prayer	St John Baptist
4 – 5pm	Restore @4	St Lawrence

16 Jun, Mon

9:45 – 11am	Little Angels	St John Baptist
7:30 – 9pm	Quarter Peal	St John Baptist

17 Jun, Tue

2:30 – 3:30pm	Guided Tour	St John Baptist
6:30 – 9pm	Bell Ringing	Holy Trinity

18 Jun, Wed

9 – 10am	Drop In	St Lawrence
10:30 – 11:30am	Guided Tour	St John Baptist
7 – 8:30pm	PCC Standing Committee	St Lawrence
7 – 8pm	Eucharist	Holy Trinity

20 Jun, Fri

11am – 12:30pm	Cotswold Choral Festival Concert	St John Baptist
2:30 – 3:30pm	Guided Tour	St John Baptist
3 – 5pm	Cirencester Food Pantry	Parish Hall

21 Jun, Sat

10:30 – 11:30am	Guided Tour	St John Baptist
2 – 3pm	Wedding	St John Baptist
7 – 9pm	Piano Recital - Thomas Graff	St John Baptist

22 Jun, Sun

8 – 9am	Eucharist	Holy Trinity
8 – 9am	Holy Communion BCP - Lady Chapel	St John Baptist
10 – 11:30am	Eucharist	Holy Trinity
10 – 11:30am	Eucharist	St John Baptist
10:30 – 11:30am	Eucharist	St Lawrence
6 – 7pm	Friends of SJB and Patronal Evensong	St John Baptist

23 Jun, Mon

9:45 – 11am

Little Angels

St John Baptist

2:30 – 3:30pm

Guided Tour

St John Baptist

24 Jun, Tue

11am – 2:30pm

Patronal

St John Baptist

6:30 – 9pm

Bell Ringing

Holy Trinity

25 Jun, Wed

9 – 10am

Drop In

St Lawrence

10:30 – 11:30am

Guided Tour

St John Baptist

1:30 – 2:20pm

Rencomb College Recital

St John Baptist

7 – 8pm

Eucharist

Holy Trinity

26 Jun, Thu

9:15 – 10:45am

Seedlings

St Lawrence

10:30 – 11:30am

Mothers' Union Corporate Communion

St John Baptist

27 Jun, Fri

10:30 – 11:30am

Guided Tour

St John Baptist

2:30 – 3:30pm

Guided Tour

St John Baptist

3 – 5pm

Cirencester Food Pantry

Parish Hall

28 Jun, Sat

3 – 4pm

Pet Service

Holy Trinity

7:30 – 9:45pm

Cantores Choral Concert

St John Baptist

29 Jun, Sun

8 – 9am

Eucharist

Holy Trinity

8 – 9am

Holy Communion BCP - Lady Chapel

St John Baptist

10 – 11:30am

Eucharist

Holy Trinity

10 – 11:30am

Eucharist

St John Baptist

10:30 – 11:30am

Eucharist

St Lawrence

4 – 5pm

Music through Stained Glass

St John Baptist

30 Jun, Mon

9:45 – 11am

Little Angels

St John Baptist

2:30 – 3:30pm

Guided Tour

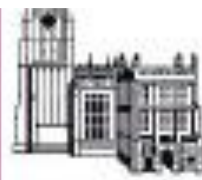
St John Baptist

Restore @ 4

*1st and 3rd
Sunday
of each month
4pm*

*A time of contemporary, refreshing worship, prayer,
bible study, a cup of tea and a chance to chat,
all relevant to today*

*St Lawrence Church Centre, Countess Lilias Road,
Chesterton*



CHURCH SHOP



Open Monday to Saturday 10am ~ 4pm

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