

Lent/Easter 2021

Church News

WESTBURYONTRYM METHODIST CHURCH

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Series 2 Number 61



The Bristol bus boycott

Joyce Mattock talks to Vivien Evans

Joyce Mattock worked in an office in the Bristol Omnibus Company as an accounts clerk from the age of 18. One of Joyce's duties entailed maintaining the expenses and hours worked by the bus conductors and drivers.

When Joyce first started work she would take the drivers' sheets home and work on them overnight in order to keep pace with the workload but gradually she gained confidence and became a proficient comptometer operator. When working out the drivers' financial sheets the totals had to be accurate within half a penny and everything had to be worked out in her head, as this obviously preceded the arrival of any mechanical aids.

Joyce remembers well the Bristol Bus Boycott of 1963 which arose from the refusal of the Bristol Omnibus Company to employ Black or Asian bus crews in the city of Bristol. In line with many other British cities at the time there was widespread racial discrimination in housing and employment against so-called 'Coloureds'.

In January 1955 the Passenger group, (that is the section representing those working in Passenger Transport, of the local branch of the TGWU) had passed a resolution that 'coloured workers should not be employed as bus crews' by the Bristol Omnibus Company.

The 1963 Bristol protest took place after 18-year-old Guy Bailey was turned away from a job interview at the state-owned Bristol Omnibus Company, when a manager told him: 'We don't employ black people'. The policy, an open secret in the city, was entirely legal.

The boycott of the company's buses by Bristolians lasted for four months until the company backed down. After four months, the bus company relented. The victory proved to be a watershed moment and a step towards the UK's first laws against racial discrimination and overturned their discriminative colour bar policy.



This plaque is prominently displayed in the Bristol Bus Station

Audley Evans was a coordinator of the Bristol Bus Boycott. His portrait on this mural on the side of a house in City Road, St Pauls is one of a series of murals depicting seven influential people in the community



This edition of Church News follows the theme of

Black Lives Matter

We are particularly pleased that some of our friends in the Zimbabwe congregation have written about their experiences, not all comfortable reading, in this country.

Roy's Jottings

Some of you will have heard of JPIT (Joint Public Issues team) which joins together people from the Methodist Church, Baptist Union, Church of Scotland and United Reformed Church in addressing issues of justice and peace.



When asked to write about Black Lives Matter I turned to JPIT for statements on the issue. Among them I found this contribution from Rt Rev Dr Martin Fair, the moderator of the Church of Scotland:

On August 28th 1963, Martin Luther King Jr. stood at the Lincoln Memorial in Washington D.C. and spoke of his dream. He began by making reference to the Emancipation Proclamation which in 1863 had declared freedom for millions of slaves – but went on to say that 100 years later the descendants of slaves are still not free. Urging the crowd to make that promise of freedom a reality he said:

'Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.'

Much has changed in the 57 years since that iconic moment and yet much of King's dream remains unrealised.

As a child in the 1960's I grew up aware of this heartfelt call for racial justice and subsequently Martin Luther King's assassination. His 'I have a dream' speech resonated for this child of God. I wanted his dream to come true.

'I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character. I have a dream today!'

But I have lived in a world which has seen Apartheid in South Africa, the Stolen Generations in Australia, the Windrush scandal in Great Britain, George Floyd killed in the USA.

Racial justice needs to be reality not just a dream. We all have our part to play. In the world I inhabited for much of my ministry, prison, I saw the progress that was made in the reporting and investigation of racial incidents in that setting and worked closely with our Race Relations Officer; no one was without the recourse to complaint. There are laws now in place to protect people from hate-crime, but racial justice has to go further, it challenges the way we structure society as well deal with institutional or individual racism. As Revd Dr Jonathan Hustler, Secretary of the Methodist Conference affirmed in the wake of the George Floyd killing:

'The Methodist Church in Britain believes that racism is a denial of the gospel'.

Where we, or others within the church have shamefully not lived according to that mantra, Lord, forgive us and make us those who truly live out the gospel.

Roy



The Rev. Nouvette Headley, who becomes our new superintendent minister in September. She is currently the superintendent minister of the Leicester West Circuit.

STRANGERS

Whilst on the JPIT site I found the logo about welcoming the stranger.



A SOCIETY THAT
WELCOMES
THE STRANGER

Though we are not allowed to shake hands at present and both hands are white, it symbolised for me one way in Westbury we are seeking to take positive steps to be responsive to the refugee crisis and effectively say the lives of the displaced matter. In February Westbury Welcome look forward to being host to a further family from Syria. I commend the work of Westbury Welcome and ask you to pray for a positive resettlement of these strangers, that they may soon become our friends.

One of the six hopes that the Joint Public Issues Team call on churches and communities to engage with is building a society that welcomes the stranger. What do you think the other five hopes are? Discover for yourself by looking at their website:

Were you a stranger once?

I wonder if you ever found yourself as a stranger to faith or the church. How did God or a church community befriend you? What made the difference? The editorial team would be pleased to receive your account of a move towards faith however tentative or decisive that may have been.

Roy



In the United States and many other countries around the world, people are protesting against the mistreatment of Black people, especially by (mostly white) police officers, whose job it is to serve and protect them.

Hundreds of thousands of people in the US and around the world are carrying signs and marching into the street to raise awareness of the problems faced by people in the Black community

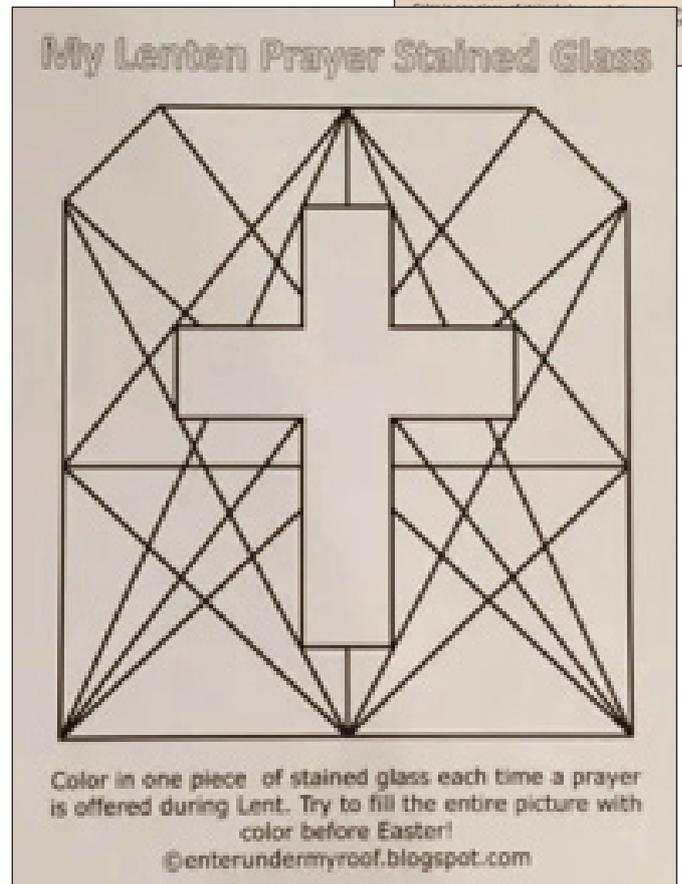
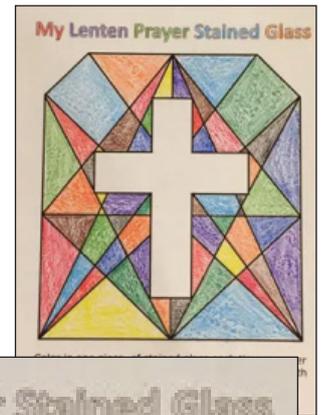
Black Lives Matter movement advocates for non-violent civil disobedience in protest against incidents of police brutality and all racially motivated violence against black people.

What the 'Black Lives Matter' movement is saying is that all lives matter equally.

Black Lives Matter

1. ♥ _____
2. ♥ _____
3. ♥ _____
4. ♥ _____
5. ♥ _____

Write this out five times and then say it out loud.



Olivia's story



We invited members from our Zimbabwe congregation to write about their experiences. Here are their stories

I came to England in August 2003. I am an economic refugee from Zimbabwe.

Unlike other refugees who come here to seek asylum and to be looked after by the British taxpayer, I came to England to seek employment. Lowering my family's standard was not an option and so here I was.

In Zimbabwe I worked as a Public Relations Officer for a reputable company but because the company had British origins, the owners were deported by the Zimbabwean authorities. The only jobs available were in care, in nursing homes.

There were six of us from Africa at the nursing home I worked. I was on a 5 year working permit. If there is a period of my life I could erase, it's the five years I worked at the nursing home.

Because we are from Africa, our colleagues at the nursing home would give us all the hard work. They also would ask outrageous questions about Africa. Things like, did we live in trees in the jungle. How did we get to speak the English language. At meal times they would explain to us what the food was and they would ask if we had seen or tasted food like that before. It was so degrading, to say the least.

Then came the time when it was mandatory for carers to go for NVQ training. We did our training in no time and had to help our 'superior' colleagues, most of who, to our surprise had no comprehension at all. They came to understand at last that our skin, although different from theirs did not define who they thought we were. Even the managers would sing us false praises so we could do tasks for them but behind us they saw us as nonentities. After we had finished the NVQ 3 qualifications we were urged to help our colleagues who, on completion were promoted to senior carers.

This pattern followed us when eventually, after completing five years we applied for, and were granted permanent stay in the UK. We were now free to work wherever we wanted. I tried to go into PR but some required experience. Some said I had been out of practice for too long and so I had to apply to work in hospital which is where I still work. Still there is segregation but at a lesser degree. Some patients will tell you that they don't want to be touched by black hands. I have learnt to live with it but it pains deep down. Even at church, sometimes we find ourselves sitting on our own as black people because our British colleagues will smilingly gesture that they do not want to be acquainted with us.

There's a lot I could say about my bad experience in the UK but I don't want it to be a reflection of my whole stay. I have met some very nice people in this country and they have made me feel at home. Recently I have been shielding from work due to Covid 19 and I have had a lot of love sent to me by colleagues who have genuinely taken me as one of their own. I have met both extremes but at the end of the day, God is for us all. If only we could see each other beyond the colour of our skin, this world would be a better place.

Faith Tariro Mango's story



We need to break the circle of racism

I came to England

to read for a Law degree

at Lancaster University in 1996. I had always wanted to be a lawyer but didn't make the grade to the only Law school in Zimbabwe. I wasn't destitute, the opposite is true. I had a privileged background by both British and Zimbabwean standards. I had gone to some of the best schools in Zimbabwe. I was even the 1st and only black person in my school when I was 6 years old. It was then in February 1980, as a 6-year-old I experienced my first memory of racism. We were in school assembly and were all sitting on a chair except a white girl who had been late coming into school. There was nowhere for her to sit. Her instant reaction was to walk across the hall to where I was set. Passing more than 10 other pupils she just came behind me and grabbed my chair and told me to get off! No one moved, not even the teachers or the headteacher. This seemed all normal to all around me in apartheid Rhodesia, except to me. I grabbed my chair and pushed her off. She fell on her bottom and three teachers ran to her aid and another grabbed me and took me out of assembly. My parents were called and told I had hurt another student and that I was of a violent disposition and therefore had to be removed from the school. I never set foot at that school again. My only memory of the school is of me playing in the school playground alone and that assembly that had sealed my fate.

Now fast forward 40 years in democratic England, the lowest and worst was a déjà vu moment only this time it is happening to my children. My 7 year daughter was called brown poo and told no one would play with her because she is brown. On another occasion when another child heard some racial comments, the teacher said it was not racism because my daughter hadn't heard it. My son was called Fxxx you African monkey and had an egg thrown at him and told to return to where he came from. Recently, we raised a complaint to the shopping centre management because the security stopped and searched my son. They said he 'fitted a profile and looked suspicious in his mask'.

It is difficult to have to explain to a 7-year-old how there are some bad people in the world. It is hard because I have to prepare her for such a world. I have had to prepare SR (11 years old) for high school where people could be cruel and that she needs to let some of these things blow over. I teach her to work three times harder than everyone else for her to be noticed or to be 'allowed to achieve'.

My son has had to stay at home all the time. He does not go to the park with other children because of fear of what would happen to him or he will be singled out. As parents this is a tough decision but that is our reality in order to keep our children safe. We have to take them to London so they can be amongst children their own colour. Amongst our African family, they are sometimes considered too English and 'unAfrican' and told off for not speaking our language or be told off for calling themselves British instead of African.

I don't think everyone is horrible. No. I am simply drawing your attention that sadly it's a lived reality which we as a family fight with very often.

Forward and Loice's story

Our journey and story is characterised by mixed experiences. We came from Zimbabwe to the UK in 2002. Forward was sponsored by an International News Agency to come and complete a journalism course in the UK. On his arrival, he was linked and introduced to a few people within the UK

media who supported him to settle and explore opportunities for further university studies. Some of these people (White British) became our family friends even to this date with one couple being godparents to our daughters.

Within three months of arriving in the UK Forward was granted a settlement visa which gave him the right to work. Loice joined him five months later. We regard ourselves fortunate bearing in mind the intolerable stories of waiting we are hearing from other people. It did not take long for either of us to get jobs in our respective professions. We were living in North London. We had friendly neighbours. Since we were already Methodists back home, we looked for a Methodist church and we were warmly welcomed at Archway Methodist Church. Our first daughter was christened there.

We moved from London to Bristol in March 2004, as Forward had secured a job with a journalism charity following completion of his postgraduate Media studies. The significant memories we have and always talk about are when we registered with property letting agencies to help us identify properties to view prior to us moving as we did not have any connections in Bristol. Surprisingly, all the properties shortlisted for us to view were in the most deprived communities of Bristol. The state and condition of the properties was beyond our expectations, to the point we contemplated not moving. They made the first impressions of Bristol negative. Having settled in Bristol now, it is our belief that there was the assumption and stigmatisation associated with our ethnicity that led the letting agents taking us to those places and homes.

As soon as we moved to Bristol, we identified Kingswood Methodist Church (KMC) as our local church without realising there was another church basically a stone's throw from our house. We felt welcomed and valued at KMC hence we decided to remain there up to today. Our daughters enjoyed attending Sunday school and holiday clubs. The church gave us a sense of belonging.

We did not have significant challenging issues until we bought and moved in our own and current home around summer of 2006. We had eggs thrown on our front windows and doors on a number of occasions. Our front CCTV camera was damaged. At one time, we had our back garden set on fire one night but were lucky to have seen it as we were going to bed. We contacted police on all occasions that referred us to Support Against Racial Incidences with no further action taken by police as they said they did not have leads to investigate further. As a family we engaged deeply with local community to build relationships. Later in the years, we managed to come together with other Zimbabweans, in Bristol and surrounding areas, who had been members of the Methodist church back in Zimbabwe. We were privileged to be offered worship area to use for our services at Westbury- on-Trym Methodist Church through the support of retired Revd Peter Grimwood. We feel part of the church community here because of the warm welcome we continue to receive and being involved in different activities hosted by the church.

However, outside church we feel there continues to be subtle institutional racism in some organisations around us which we have been associated with either as consumers or employees. In as much as policies of equality and diversity are on paper, there still needs to be some transformation of the mind through behaviours and actions. The society thrives when everyone is treated fairly and allowed to contribute and share in the success of the city of Bristol.

Three global issues – the pandemic, racial inequality, and the climate emergency – show that what we have in common as human beings is far more important than our differences.

Forward & Loice Maisokwadzo



Mai Madziya's story

I consider myself to be one of the fortunate people to come to work in Britain. Having trained and qualified as a registered nurse and acquired many years of experience in Zimbabwe, it was not easy to make the decision to leave everything behind and start a new life. Circumstances forced me to make that hard decision.

A good English background made it easy for me to fit into the British society. I was employed as soon as I arrived in the UK and I managed to get comfortable accommodation with the help of the kind and helpful people. I was glad to have the privilege of easy access to facilities like the bank, library, a medical centre with my own allocated Doctor and most of all a church. I still go to the same church right now and I feel part of the fellowship

The first three months were the toughest. I was sad and lonely. I regretted the decision I had made to leave home.

I tried hard to adjust but being from a different ethnic group brought many challenges. There was some resistance with work colleagues, unfairness in allocation of duties and holidays. Furthermore, some patients were not comfortable to receive care or help from a person of colour. At times I felt like I was not God's creation. Some people would pretend to like me but say nasty things behind my back. It is disheartening to hear someone ask you why you came to England and when you intend to go back.

I have realised that I am stronger than I thought I was and I will take each day as it comes. Challenges are what make life interesting and overcoming them makes life meaningful. I am still determined to live here hoping one day, black lives will matter.

Thank you for giving me this opportunity to air my views

Mai Madziya

A string of pearls

When I was eleven years old, I was a bridesmaid at a wedding in Wesley Memorial Methodist Church, Oxford. It was an unusual wedding at which my father, on the high left of the photo, gave the address and the minister on the right, who was much later to become my step-father, conducted.

These two ministers had both done missionary service in Ghana, when they left college, a dangerous assignment in a country known as 'the white man's grave'. Both, at different times, had had to live in their households, a young Ashanti Prince, named Kofi Busia, whose father wanted him to learn from them.

This young man was bright and intelligent, learning avidly and was to gain a degree at Oxford University then a doctorate from The Hague becoming a professor and a politician. He was Leader of the Opposition under Nkruma's regime, imprisoned by him and eventually elected Prime Minister.

As I was growing up he was an infrequent visitor to our house and I loved his stories, his infectious laugh and his gentle attention to me as a child. His marriage to Naa in Oxford was a special day for me.

In 1963 when I married John in Louth, Lincolnshire, they attended the wedding and their daughter Abe and niece Afua were two of my bridesmaids. A few years and four boys later, when I asked Abe if she had any plans to get married, she replied 'No, you haven't produced any bridesmaids'. !!



in Wenchi. He married my mother in 1929 and they were there together for some years. My sister and I never lived there but in 1993 we went on a trip which became a pilgrimage, just before she died, visiting five of the places they had lived, seeing houses and meeting people who knew them, even hearing of boys named after our father.

One of the last pieces of the jigsaw are the pearls, given as a present for being a bridesmaid. My granddaughter Alice (13) has them and knows some of the story. She will keep them safe and wear them.

Rachel Newton



Slavery and Bristol

Gary Best (formerly Head of Kingswood School and now Historical Consultant at the New Room – the publishers of this book)

This book, costing £19.99, begins with the story of slavery from ancient times and ends with the toppling of the statue of Colston in the centre of Bristol. It has a wealth of illustrations and very apposite and thought provoking quotations; it is very readable, particularly as there is so much of local interest.

Slavery has been prevalent over the ages in most societies and this book shows Bristol's connection with the increasing trade in African people. It continues with a painful account of the experience of being a slave, based on the autobiography of one of them, Olaudah Equiano. He has shown though "how the human spirit can.... rise above prejudice and greed... he works hard to achieve his own freedom and becomes a leader of the 'sons of Africa' encouraging freed slaves to engage directly in the abolitionist movement".

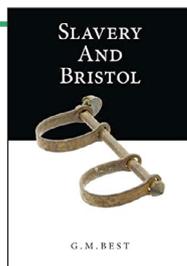
The third section looks at Bristol's role in the slave trade in the eighteenth century – the traders, the ships, their captains and sailors and the plantation owners. We learn how the local traders spent their money – some in the buildings whose architecture delights us today and some in still existing local charities.

The story of the movement to abolish slavery shows both humanity and persistence, especially by Quakers and Methodists, as well as the inhumanity of the merchants and plantation owners.

The book does not end in 1833 when the act to abolish slavery was passed but shows the survival of racist attitudes. It includes the Bristol Bus Boycott, riots in St Pauls and the Black Lives Matter movement.

The prevalence of the media gives us no excuse now not to know of the problems of the world and here we can walk the Slave Trail, see the murals in St Pauls and at the bus station and visit the New Room and the M Shed to learn more.

Marian Spivey



Nickel Boys

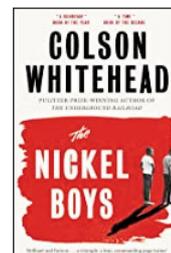
Colson Whitehead

During recent months I have tried books that I would usually pass over. Per chance I spotted a critique for the book Nickel Boys by Colson Whitehead. It was widely praised and I was not surprised to find that it won the 2020 Pulitzer Prize for Fiction.

It is a timely book in that it embraces much that the BLM movement seeks to address. The story is based mostly in Florida in the 60s and I find it hard to accept that the attitudes portrayed happened in my life time. It is a powerful book, deservedly winning appreciation and accolades – well worth a read.

Early in the book part of a quotation by Martin Luther King is included: *'We must believe in our souls that we are somebody, that we are significant, that we are worthy, and we must walk the streets of life every day with this sense of dignity and this sense of somebody-ness'*. This cause is as strong today as it ever was it seems.

John Taylor



Statues



Charles Wesley



John Wesley

In view of the toppling of the Edward Colston statue, the authorities at the New Room were quick to spot the vulnerability of the two Wesley statues in the New Room. They have pointed out that the statues of John and Charles Wesley highlight the work of the two brothers in opposing the slave trade which was the relevant political issue in their day. The institution of slavery in the British Empire was not abolished until well after they had died. Both had been in one of the southern colonies in America and had witnessed the appalling treatment of the slaves there.

John Wesley condemned those Bristolians who were engaged in the slave trade. He wrote a pamphlet in 1774, 'Thoughts on Slavery', clearly condemning slavery. He wrote: *'One principal sin of our nation is the blood that we have shed in Asia, Africa and America. The African trade is iniquitous from first to last. It is the price of blood! It is a trade of blood, and has stained our land with blood!'* He preached against slavery from the pulpit at the New Room and in the Lord Mayor's Chapel.

Charles Wesley gave refuge to two escaped slaves at the New Room and helped restore them to freedom and he supported John's anti-slavery campaign. Both men in their old age gave their support in 1787 to the creation of an organisation designed to lobby parliament to abolish the slave trade and encouraged its chief spokesman, William Wilberforce.

Christopher Spivey

BLACK
LIVES
MATTER

Black Lives matter – some interesting facts

Despite continued racial discrimination through history it was only in 2013 that the Black Lives Matter movement was formed. This was as a result of the acquittal of Trayvon Martin's murderer in America. According to the official BLM American website – www.blacklivesmatter.com – Black Lives Matter Global Network Foundation, Inc, to give it its full name, is 'a global organization in the US, UK, and Canada, whose mission is to eradicate white supremacy and build local power to intervene in violence inflicted on Black communities by the state and vigilantes'.

On our side of the Atlantic the British BLM states in their website www.blacklivesmatter.uk 'We stand together across the globe to change the world, we kneel together in peace and solidarity asserting black people are treated as equal to white people. It is a human right to receive racial equality, social and criminal justice in the societies we live and to receive parity as full citizens of the country and as a united nation. We are non-political, non-partisan, non-violence platform'.

The rhetoric between the two may be different but the aim is much the same. To understand the depth of feeling and the groundswell for the need for change it is important to appreciate the severity of the problem – i.e. racial discrimination. In 2019, in England and Wales there were a total of 73,267 cases of racial discrimination recorded – 200 a day. There were 17,596 cases in London and 4,861 in the South West. Clearly there is much to be done.

'Taking the Knee' has become a powerful symbolic gesture in the last few years particularly in the sports world. The gesture is done to show and promote anti racism and show solidarity of this aim. 'Taking the Knee' was first done by Martin Luther King Jr in 1965 during a march in Selma, Alabama. It was then repeated by Colin Kaepernick, an American football player, who refused to stand during the national anthem before a game but knelt instead (much to the indignation of Donald Trump). This was in 2016 and has been widely adopted by sportsmen worldwide particularly this year.

John Taylor

Croquet

From time to time we hope to include articles from members where they describe one of their favourite pastimes.

Rock carvings show sticks and stones, or made up balls, being played in Ancient Civilizations.



For more recent developments, the following is a quote from 'The History of Croquet': "Croquet is a very old game, widely known and practised in France since the XI century under the name of 'jeu de mail'. Borrowed by the British around 1300, it was modified over the centuries: the Scots made golf out of it, the Irish turned it into croquet. Louis XIV, suffering from being unable to play mail during the winter, miniaturised it on an indoor table and laid the basis of billiards . . ."

In the early 1800's the game was played in Ireland under the name of 'crooky'. Some English men from Wimbledon on a visit to Ireland, played the game, introduced it to England and changed the name to 'croquet'. It was then developed mainly by the Jacques family (The firm still makes croquet equipment) The All England Croquet club was set up in Wimbledon in 1868. At the time Tennis was emerging as a game, and in 1877 the club changed it's name to the All England Lawn Tennis and Croquet Club.

The game is played with four differently coloured balls, 6 Hoops and a centre peg. There are two versions, Association which is played at all Croquet Clubs. If played by 2 players, each has two balls, if 4 persons, then it is a ball each and played as two teams of two. The objective is to get both your, or your teams balls through the 6 hoops twice, clockwise and then anticlockwise and finally, both hitting the centre pin before your opponents. Depending on ability, handicaps apply. You need time for a game which can take upwards of 3 hours. The very top players, particularly at County, National and International level, play advanced association croquet. It is more difficult and played without handicaps. It is often related to Snooker, for potting and angles, and chess for strategy.

A simpler version is increasingly being played particularly by older folk. Called Golf Croquet and often referred to as Garden Croquet. Again, two or four players, and taking shots in turn. As soon as one ball goes through a hoop you score a point for your side, and move on to the next hoop. With the peg, there are a possible 13 points, and the winner is the one with the most points. This version is played here at St Monica's Trust, Westbury Field where a game only takes about 45 minutes. It is very much enjoyed, for folks are in the fresh air, getting some exercise, in pleasant surroundings, and with friends. If they play a good game, then that is a bonus. Croquet started here in 2004 and when Princess Ann officially opened the site, it was not necessary to explain the game she was watching – she knew exactly what the players should be doing.

Whilst on a cruise in the Baltic on the Queen Elizabeth, we docked at Hamburg, where this picture was taken of the Croquet lawn on board the ship - it says much for the ships stability whilst at sea.

The nearest Club if anyone is interested in playing, is at Cedar Park next to the primary School. You will be very welcome and at the beginning of the season, tuition is given.

Ron Faulkner



As we are constantly being reminded, micro-plastic pollution is becoming an increasing problem. Approximately 35% of the micro fibres washed into our rivers and seas, comes from synthetic fibres released by clothing when washed, roughly equivalent to 60 billion plastic bottles! Many garments, although described as 'wool' or 'cotton', contain acrylic or polyester, sometimes as much as 40-50%. Natural fibres, such as wool, cotton, linen, and cashmere, are biodegradable, as are viscose and modal, which are made from beech tree pulp or bamboo. It is wise to check garment labels carefully when buying new.

There is also a Guppy Friend Washing bag, which is designed to capture micro fibres released into a wash. It is made of polyamide, and does not release fibres itself, and is recyclable. It catches the fibres under the seam, which can then be removed with a finger, and safely binned. Looking 'on line' these cost about £25, but as the clothes washed in these bags lose roughly 86% less fibres, they last longer. Guppy bags need to be used with liquid detergent, not eco-eggs, and may entail a few extra washes, as they should not be packed too tightly, although they can be washed with other things. A Guppy Friend Bag is a useful aid in minimising fibre loss. Just to confuse us, cotton is not all good news! It needs lots of fertiliser and water, and is often grown in dry areas. Research is underway to find a textile which does not lose fibres. Meanwhile, perhaps we should consider replacing our clothes less frequently?

Marion Povey



Circuit plan Q2

10.30AM ON ZOOM

January 2021

24th January Rev Roy Howard
31st January Rev David Bolton

February

7th February Rev Roy Howard
14th February LA
21st February S. James
28th February LA Victoria Sims

Minister:

Rev Roy Howard – Telephone: 0117 914 7943

If you would like to receive Holy Communion at home or in hospital please contact the minister.

Baptisms, weddings and funerals may also be arranged.

Next issue of Church News: **Pentecost/Spring No.62**

Material for the next issue should reach Christopher Spivey by 7th March at the latest.

This can be sent by email to cm.spivey@btinternet.com or posted to 5 Pitch & Pay Lane, Bristol BS9 1NH