

Month	March			
<b>This week</b>	<b>7-13 Mar</b>	<b>14-20 Mar</b>	<b>21-27 Mar</b>	<b>28 Mar – 3 Apr</b>
<b>Lectionary week</b> RCL Year B	<b>Lent 3</b>	<b>Lent 4</b>	<b>Lent 5</b>	<b>Palm Sunday</b>
<b>Festival, special Sunday, event</b>		Mothering Sunday; St Patrick's Day, 17 March; Red Nose Day, 19 March		Holy Week begins
<b>ROOTS resources</b> <b>Issue 112</b>	<b>Under construction</b>	<b>Looking up</b>	<b>All people</b>	<b>Caught up in celebration</b>

Focus reading	John 2.13-22	John 3.14-21	John 12.20-33	Mark 11.1-11
<b>Introduction to the reading and the theme of this week's resources.</b>	Jesus overturning the tables in the Temple is a shocking act but seems nothing compared to what he says next. The Temple was believed to be a space where heaven touched earth, but Jesus speaks of destroying it and rebuilding it in three days. However, Jesus isn't speaking about the physical Temple, but his body. Jesus signals that his death and resurrection makes the whole world into the Temple of God. What then, in our context, of the Church? What does it mean to be church, rather than just doing it? If we are the Temple (of the Spirit), what might we need to throw out?	Nicodemus was a Jewish leader who was a Pharisee. Jesus speaks to him of being sent because of God's love, to offer eternal life to the world. He uses the image of light and darkness to explain the concept of judgement. Those who do wrong things avoid the light, because it reveals what they are doing, but those who do what is good and true are attracted to the light. How do we understand 'eternal life'? And what difference does that make to our everyday lives?	Some Greeks who had travelled to Jerusalem speak to Philip, who speaks to Andrew and they both go and tell Jesus. Philip and Andrew have learned that no-one is too much trouble for Jesus and are confident in bringing people to him, even people who might normally be seen as outsiders. Jesus speaks about his death and resurrection and finishes with an assurance that he will draw everyone to himself. What do we need to give up that others may feel welcome? Is welcome a matter of drawing them to us, or of us going to them?	There was a party atmosphere as Jesus entered Jerusalem and many acts of generosity from the crowd. The cloaks that were laid on the road, where they would be trampled and ruined, had a greater value than the coats we wear today. The branches had value too, having been cut to celebrate the Festival of the Booths. Like the cloaks, they were given up in the excitement of celebrating Jesus.  These were most extravagant gestures. What is the impact of extravagant giving? And the risks? Why do it?
<b>This week we explore</b>	<b>This week we explore what we need and don't need to be church.</b>	<b>This week we explore trusting in something eternal.</b>	<b>This week we explore what we need to let go, in order to welcome others.</b>	<b>This week we explore what it means to give extravagantly.</b>

<b>Other lectionary readings this week</b>	<b>Exodus 20.1-17</b> <b>Psalm 19</b> <b>1 Corinthians 1.18-25</b>	<b>Numbers 21.4-9</b> <b>Psalm 107.1-3,17-22</b> <b>Ephesians 2.1-10</b>	<b>Jeremiah 31.31-34</b> <b>Psalm 119.9-16</b> <b>Hebrews 5.5-10</b>	<b>Psalm 118.1-2,19-29.</b> <b>Passion readings: Isa 50.4-9a;</b> <b>Ps 31.9-16; Phil 2.5-11; Mk 14.1-15.47</b>
<b>Common Worship variations</b>				

Month	April			
<b>This week</b>	<b>4-10 Apr</b>	<b>11-17 Apr</b>	<b>18-24 Apr</b>	<b>25 Apr - 1 May</b>
<b>Lectionary week</b> RCL Year B	<b>Easter Day</b>	<b>Easter 2</b>	<b>Easter 3</b>	<b>Easter 4</b>
<b>Festival, special Sunday, event</b>	World Health Day, 7 April Grand National, 10 April		St George's Day, 23 April	London Marathon, 25 April
<b>ROOTS resources</b> <b>Issue 112</b>	<b>Touching points</b>	<b>Testing truth</b>	<b>Open minds</b>	<b>The cost of care</b>

Focus reading	John 20.1-18	John 20.19-31	Luke 24.36b-48	John 10.11-18
<b>Introduction to the reading and the theme of this week's resources.</b>	This familiar passage recounts the joy and mystery of the first Easter morning. It happens at a time of great uncertainty for the followers of Jesus, with their teacher dead the disciples must have felt adrift. In their grief, three visit Jesus' tomb and find him gone. Two leave, believing the body has been taken, but Mary remains, perhaps looking for something to hold onto in this time of upheaval, and Jesus is revealed to her. She runs to tell the other disciples that Jesus is alive. Easter is one of the times during the year when, through our church communities, we have an opportunity to reach out to many people. It is a touching point between the secular (social, commercial) and sacred worlds. It offers a chance to step into the Easter story, and to explore the truth of this wonderful mystery that is at the very heart of the Christian story.	The story of 'doubting Thomas' is often seen as a negative one – the disciple who refused to believe without seeing the risen Jesus – and yet he is someone who just wanted to see the evidence for himself. It would have been easy for Thomas to go along with his friends who had already seen Jesus, but Thomas wanted to experience it for himself in order to believe. The meeting with Jesus then provides him with that chance to test the truth for himself. In the age of social media and fake news, what helps us to believe in something? Is it knowing where it comes from, personal experience, physical evidence?	The two disciples have returned to Jerusalem after their walk to Emmaus and back. Their conversation with Jesus on the Emmaus Road has brought some comfort but may have raised yet more questions. Their maelstrom of emotions includes shock and grief at Jesus' death; confusion and disbelief at the disappearance of his body. However, as Jesus eats with them, these feelings give way to an expression of pure joy and, when Jesus explains the Scriptures to them, understanding of the truth about who he is. Knowing that the disciples experienced times of anxiety in their journey of faith can be encouraging to us, and offers an opportunity to explore how we respond, emotionally, in different situations. What would help our minds to be open – when we are distressed – to know the peace of Christ, and to trust in his word?	The image of Jesus as good shepherd draws on the imagery of Psalm 23 and elsewhere, and is a familiar symbol for God/Jesus used in both the Old and New Testaments. Here, Jesus makes a contrast between the shepherd and a hired hand, and the ways in which they care for the sheep. He clearly designates himself as the good shepherd, making it no longer a symbol but an opportunity for a relationship as he knows his sheep by name. Living in community always comes with difficulties but being known and cared for also offers security. We measure so much in society by output and targets; how does our value system change if we measure instead by relationships?
<b>This week we explore</b>	<b>This week we enter the mystery of Easter.</b>	<b>This week we explore how we come to believe.</b>	<b>This week we explore feelings in faith.</b>	<b>This week we explore 'good shepherd' as a model for community.</b>
<b>Other lectionary readings this week</b>	<b>Acts 10.34-43</b> <b>Psalm 118.1-2,14-24</b> <b>1 Corinthians 15.1-11</b>	<b>Acts 4.32-35</b> <b>Psalm 133</b> <b>1 John 1.1-2.2</b>	<b>Acts 3.12-19</b> <b>Psalm 4</b> <b>1 John 3.1-7</b>	<b>Acts 4.5-12</b> <b>Psalm 23</b> <b>1 John 3.16-24</b>
<b>Common Worship variations</b>				