



The Magazine * August 2011

saint paul's
stalybridge

Mission Statement

at Saint Paul's we seek to

Develop our faith through worship, prayer and learning.

Grow together in love and service

Share God's love with the wider community

Welcome others into the church family

find us on the internet at: <http://www.stpaulstaley.co.uk/>

Sunday Services at Saint Paul's
Each Sunday at 8 am: Holy Communion (Common Worship Order 2)

Sunday	10:30 am	06:30 pm
August 7	Parade Service	Holy Communion and Healing Service
August 14	Holy Communion: HCI	no service
August 21	Morning Prayer: MP:CW	no service
August 28	Holy Communion: HCI	no service

HCI Holy Communion: *Common Worship* Order 1 (Contemporary)

HC2 Holy Communion: *Common Worship* Order 2 (Traditional)

MP:CW Morning Prayer: *Common Worship*

10:30 **Sunday School (begins in church)**

from the vicarage

A number of people have recently asked me about the charity we are hoping to set up with *St. James', Millbrook and All Saints, Micklehurst*. At this stage there are many aspects of what we hope to put in place which are still evolving, but I will try to explain in this article as much as I can regarding where we are in our discussions.

As you will appreciate, there are many families that are struggling due to the recent government cutbacks. We hope to establish a drop in centre where people can come to obtain emergency food parcels to help them in their need. *St. James', Millbrook*, which is the most central of the three churches, is likely to be the drop in centre (although, once the scheme is up and running, we may need to look at using *St. Paul's and All Saints*, especially if we find those using the centre are coming from an area which is too restricted). The centre will be open for one or two hours on Saturdays, but this, and the time of day, has still to be finalised.

Clearly we will ask people to help in one of two ways. Firstly, they can provide an item of food to go into the parcels on a regular basis. *Cicely Clements and Jacintha Manchester* will co-ordinate the collection; sign-up sheets will appear on one of our notice boards. Secondly,

we will need people to help at the drop in centre, or take parcels out to homes, for those who can't manage to visit the centre itself.

One of the most important aspects of the charity which we will need to get right is how we target those in need. We can do so via official means, such as housing associations, even schools, but individual referrals may be the best way forward. Great sensitivity will be required in identifying those who may be struggling, but reluctant to seek help. You will all have an important role to play here, to be aware of those who live around you who would benefit from a food parcel during a particularly difficult financial time in their lives. There are also the questions of "*how long should someone be supported by the scheme?*" and "*should the clients be referred to other agencies that may be able to give additional 'professional' help that we can't offer?*"

At this stage we are hoping to start the scheme in September. It is likely that *St. Paul's* will be used as a storage centre for the items that go into the food parcels, but that, on a regular basis, parcels will be made up and sent to *St. James'* for temporary storage before being distributed. The three churches have agreed to split the cost of the storage boxes for the goods.

Obviously, the scheme will evolve once it is up and running; there will unforeseen problems that we will need to deal with as they arise. However, let us take heart from the following words from the Bible – Proverbs 16:3 ‘Commit to the Lord whatever you do, and your plans will succeed.’



M a g a z i n e

From time to time you will see something like this at the end of an article:

MAGAZINE+ use the links on our website to read the full article.
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We are adding a section to the website where you will find links to websites which give more information on topics covered by articles in the **Magazine**. Just visit the website and look for the link to the **Magazine** page in the menu on the left.

As well as links to other resources we will be putting back copies of the **Magazine** on the site in .pdf format at the end of each month.



"Looks like no one was available to fill in for the vicar's annual holiday again "

T w o f o r T e a

*You are invited to the
V i c a r a g e
on Saturday 6 August
and Saturday 20 August
for afternoon tea
between 2pm and 5pm.*

*There is a notice in the
church porch - please
put your name down.*

Tim and Norma

PCC report - July 2011

The PCC meeting discussed several big issues, some of which were resolved, others still being on hold.

Perhaps the most significant decision taken was to appoint Steven Robinson as our **new Choirmaster and Organist**. Hopefully he will start in mid-August (date to be finalised). Disappointingly, the recent survey asking the congregation to consider giving into a special music fund (envelopes for such will be available soon) has yet to come up with sufficient funds to pay for Steven. Please give this prayerful consideration – I think you will all agree that having a repeat of the situation a few weeks ago, when we had no organist for the Sunday worship, is highly undesirable, especially considering how much money we have invested in maintenance of the organ.

We are extremely grateful to Chris Anderson for all his work over the last two years, and we wish him well in the future. He was very popular with the choir – it is a pity he was not generally available for Sunday services. It was agreed that the PCC will make a gift to Chris on your behalf.

Unfortunately, one issue not resolved was the **PA (public address) System improvements and AV (audio visual) System**. We hoped to have this in place as part of our GAP (Growth Action Plan) that was submitted to the Bishop of

Stockport. The PCC agreed to go ahead with the Faculty, asking for permission from the Diocese to implement these facilities, but it looks like the AV part of the scheme will have to be put on hold. The PA improvements, which the PCC all agreed are urgently needed, will hopefully be initiated later in the year.

We are still awaiting our **Quinquennial Report** (5 year report on the physical state of the church); the inspection has been made, the report not yet received. This may determine how much money we will have for the PA and AV Systems.

It was also decided at the PCC meeting to ask **Baptism** families for a £40 donation towards the cost of their child's baptisms. This has been taken with some reservation. We are supposed by law to charge £12 (although this fee goes to the Diocese), but have until now waived this fee at our discretion. Unfortunately, because of our difficult financial situation we have had to make this decision.

Another concern discussed at the PCC was over the **Whit Walks**. There was some discussion at the recent ecumenical clergy meeting about how effective this witness has become. The PCC, however, was unanimous that we still value the walk in its present format,

although perhaps the traditional service in the town centre needs looking at.

Plans were discussed for the **Three Churches Charity** (see my *From The Vicarage* for this month), and I suggested that we should consider Advent and Lent charity appeals as part of our mission giving, with an international charity to benefit from our first Advent appeal later in the year.

Rowan Williams on the church in action in Africa

I came back yesterday morning from the *Congo*. What I've been looking at there and in Kenya is localism of a certain kind. The church is doing remarkable things with new farming techniques, in a cluster of villages. Things like a biogas project to prevent the cutting down of trees for fuel – very low investment, very low technology solutions.

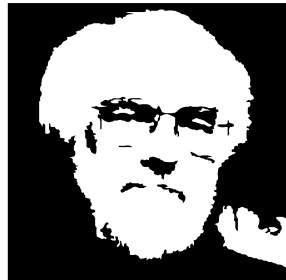
I think one of the most moving experiences – yes, moving – was at a village in *Kenya* that had, thanks to the work of the local church, rethought farming practices, restocked with indigenous plants, begun to explore very tentatively local fisheries and, out of the modest profits, was just about the start

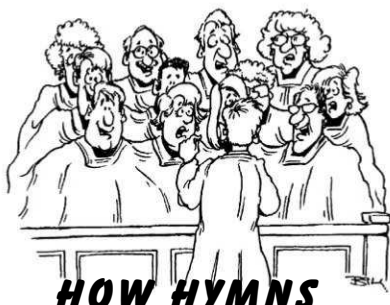
credit union arrangements for the whole community. Now that's localism, if you like..... In *Congo* he has been especially impressed by his meetings with youngsters who have been abducted and brutalised and women who have been raped. He had realised there was nobody but the church to hang on to these people.

“Especially the youngsters who'd been in the militias. They talked about how the church hadn't given up on them. Their own communities wouldn't receive them back because of where they'd been and what they'd done. But the church tried to keep the door open”.

Interview in Guardian Weekend 9 July 2011

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HOW HYMNS BECAME LEGAL!

For *Eric Routley*, there are three important dates in the history of the English hymn. The first was 1707 when **Isaac Watts** published his *Hymns and Spiritual Songs* (which includes, among others: *When I survey the wondrous Cross*). 1861 was the third date and this was the year of publication of the first edition of **Hymns Ancient and Modern**. In between comes 1821 the year in which the case brought by the congregation of St Paul's, Sheffield against their vicar, *Thomas Cotterill* came to a conclusion.

Until the *Cotterill* case the singing of hymns in Church of England services was, strictly speaking, illegal. But, as this was the Church of England, this didn't mean it did not happen. Metrical psalms were popular, and hymn singing would be part of prayer meetings and other extra-liturgical services. And there were lots of hymns about – in fact there were thousands. Hymn writing was a particular activity of the Evangelical wing of Anglicanism and of the nonconformist churches and the vitality of hymn writing was a reflection of the popularity of hymns with many church congregations.

Hymns were certainly a factor in the success of nonconformist churches in attracting members, and at a time of fierce rivalry between the churches, this was something which many Anglicans noted.

Cotterill, who had been vicar of St Paul's since 1817, was strongly in favour of the use of hymns. He had published the first edition of his *Selection of Psalms and Hymns for Public and Private Use, Adapted to the Services of the Church of England* in 1810. In the production of the eighth edition of this collection in 1819 he was greatly assisted by the involvement of the poet and hymn writer, *James Montgomery* who *Routley* describes as “the greatest of lay Christian hymn writers”. *Cotterill* proposed to introduce the revised edition of his hymn book at his church, but this met with resistance from the congregation (possibly with encouragement from outside bodies). So fraught did the situation become that nothing was left but to appeal to the Diocesan Court at York for a legal ruling. At this point one of “the great heroes of English hymnody” (according to *Routley*) enters the picture in the figure of *Archbishop Vernon Harcourt*. He suggested to *Cotterill* that he withdraw the book and prepare another edition where each hymn should be submitted to the Archbishop for approval and that the book be dedicated to him. This was done, and the ninth edition of *Cotterill's* book, incorporating the Archbishop's changes and additions was published in 1820. This effectively settled the matter of the legality of the use of hymns in church and the revised book was in use for the next forty years

all over the north of England.

The period that followed was one of the most prolific in the compiling and publication of hymn collections and, strangely, it was the "suppressed" eighth edition of *Cotterill's* book which was to have widespread influence. "It did more," says Julian's Dictionary of Hymnology, "than any other collection in the Church of England to mould the hymn books of the next period; and nearly nine-tenths of the hymns therein, and usually in the altered form given them by *Cotterill* or

James Montgomery, who assisted him, are still in common use in Great Britain and America." *Cotterill* died December 29, 1823 aged 44.

Among the many collections which were published in the period following the *Cotterill* case was **Hymns used in St George's Chapel and St Paul's Church, Stalybridge**, published in 1840.....of which, more next month.

Some people's lives seem to epitomise the suffering of millions, but also to shine with a Christian response to it. One such person was Maximilian Kolbe, 1894 - 1941, a Franciscan priest of Poland, and publisher extraordinary.

Maximilian was born at Zdunska Wola, near Lodz, where his parents, devout Christians, worked in a cottage weaving

returned to Poland, where he was sent to teach church history in a seminary. But a new factor had entered his life: he diagnosed with tuberculosis.

Living in post-war Poland was difficult enough, but with tuberculosis as well - most people would have quietly withered away. Not Maximilian Kolbe. Instead, the tuberculosis gave Maximilian a sense of urgency - a sense of the brief transitoriness of this life. He knew his time was slipping away.

A Christian witness amidst 20th century suffering: the church remembers

Maximilian Kolbe

o n 14 A u g u s t

industry. Like thousands of others at the time, the family and their village was ground into poverty by Russian exploitation. In 1910 Maximilian entered the Franciscan Order, and studied at Rome. After his ordination in 1919, Maximilian

Instead of teaching history, he determined to do something to help the Christians living in Poland now, in the tatters of Europe after the First World War. And so he founded a magazine for Christian readers in Cracow, who badly needed effective apologetics to help them hold to their faith in a chaotic world.

Soon, the obsolete printing presses (which were operated by Maximilian's fellow priests and lay brothers) were working overtime - the magazine's circulation had leapt to 45,000. Then the printing presses were moved to a town near Warsaw, Niepokalanow, where Maximilian now founded a Franciscan community which combined prayer with cheerfulness and poverty with modern technology: daily as well as weekly news-



Maximilian Kolbe

papers were soon produced. The community grew and grew, until by the late 1930s it numbered 762 friars.

Then in 1939 the Germans invaded Poland. Maximilian sent most of his friars home, to protect them from what was to come.

He turned the monastery into a refugee camp for 3,000 Poles and 1,500 Jews. And the presses continued: taking a patriotic, independent line, critical of the Third Reich.

Kolbe was arrested by the Gestapo along with four friars. They were taken to Auschwitz in May 1941. Their names were exchanged for tattooed numbers; and they were sent to brutal forced labour.

But Maximilian Kolbe continued his priestly ministry. He heard confessions in unlikely places, and smuggled in bread and wine for the Eucharist. His sympathy and compassion for those even more unfortunate than himself was outstanding.

Then came the final scene in his hard life. At the end of July, 1941, several men escaped from his bunker at the camp. The Gestapo, in revenge, came to select several more men from the same bunker who were to be starved to death. A man, Francis Gajowniczek, was chosen. As he cried in despair, Kolbe stepped forward.

"I am a Catholic priest. I wish to die for that man. I am old; he has a wife and children."

The officer in charge shrugged his shoulders - and obliged.

So Maximilian went to the death chamber of Cell 18, and set about preparing the others to die with dignity by prayers, psalms, and the example of Christ's Passion. Two weeks later only four were left alive: Maximilian alone was fully conscious. He was injected with phenol and died on 14 August, aged 47.

He was beatified by Paul VI in 1971. In 1982 he was canonised by Pope John Paul II, formerly Archbishop of Cracow, the diocese which contains Auschwitz. Present at the ceremony that day was Francis Gajowniczek, the man whose life Maximilian Kolbe had saved.



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July's Magazine

Items for the next edition of **The Magazine** should be received by
21 August 2011.

Please post them in the box in the church
entrance or give them
to George Maddock.

You can also email items to:

stpaulsweb@gmaddock.plus.com

Contributions to **The Magazine** are always
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What's the Big idea?

*Each month the Rev Paul Hardingham considers a book from the Old Testament and a book from the New Testament. This month we look at the **Book of Proverbs** and **Paul's Second Letter to Timothy**.*

The Book of Proverbs is an anthology of sayings, mostly short and pithy, expressing truths about a wide range of human activity. They are described as 'mishle', which in Hebrew can be also translated as oracles or parables.

The opening verses of the book help us to understand its purpose. 'The proverbs of Solomon, son of David, king of Israel.' (1:1): Solomon was a man of outstanding wisdom, who uttered 3000 proverbs (1 Kings 4:32); many of these are recorded here, along with proverbs uttered by other wise men. Its purpose is 'for attaining wisdom and discipline...' (1:2). Solomon is concerned that people, especially the young, would understand 'the sayings

and riddles of the wise.' (1:3-6). His guiding principle is 'The fear of the Lord is the beginning of knowledge.' (1:7).

To give a taste of the recurring themes in the book, here are a few sample verses:

Knowing God: 'The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding' (9:10). **Guarding Our Speech:** 'A word aptly spoken is like apples of gold in settings of silver' (25:11). **Marital faithfulness:** 'May your fountain be blessed and may you rejoice in the wife of your youth' (5:15-20). **Our Work:** 'Go to the ant, you sluggard; consider its ways and be wise!' (Prov 6:6-11). **Dangers of Strong Drink:** 'Wine is a mocker and beer a brawler; whoever is led astray by them is not wise' (20:1). **Justice and Honesty:** 'The LORD abhors dishonest scales, but accurate weights are his delight' (11:1).

Underlying these sayings is a conviction about God's omniscience, 'For a man's ways are in full view of the LORD, and he examines all his paths' (5:21); providence, 'Many are the plans in a man's heart, but it is the LORD's purpose that prevails' (19:21) and goodness, 'The LORD is far from the wicked but he hears the prayer of the righteous' (15:29).

Many people think that what's written in the Bible has mostly to do with getting right with God and securing a place in heaven! However, Proverbs reminds us that it is equally concerned with living well now.

Jesus' prayer is 'on earth as it is in heaven'. Wisdom is the biblical term for this 'on-earth-as-it-is-in-heaven everyday living. Wisdom is the art of living skilfully in whatever actual conditions we find ourselves' (Eugene Peterson).

An Introduction to the New Testament book of 2 Timothy

Paul's first letter to *Timothy* was sent during his missionary journey after his release from prison in Rome in AD 62. It was when he was imprisoned again under *Emperor Nero* c. 66-67 that he wrote **2 Timothy**. In contrast to his first imprisonment, when he lived in a 'rented house' (Ac 28:30), Paul now languished in jail chained like a common criminal (1:16; 2:9). He wrote knowing that his work was done and that his life was nearly at an end (4:6-8). *Paul* was inviting *Timothy* to join him, as he was alone, except for *Luke* (4:9-11).

Paul was concerned about the welfare of the churches during this time of persecution under *Nero*, and he urges *Timothy* to guard the gospel (1:14), to persevere in it (3:14), to keep on preaching it (4:2) and, if necessary, to suffer for it (1:8; 2:3).

The tone of the letter is more personal than 1 Timothy; it is a final testament from *Paul* to the

younger *Timothy* (4:1-8). *Paul* is not just a prisoner (1:8, 16; 2:9) in Rome (1:17), but he has been largely deserted by his friends (1:15-18). Despite his situation, *Paul* confidently looks to God, not to human beings, for deliverance (4:3-8, 18). For *Paul* the resurrection of *Jesus* lies at the heart of the gospel for which *Paul* has been ready to lay down his life (2:8-9). He recognises that his preaching of the gospel is the reason for his imprisonment and offers *Timothy*, as a motive for steadfastness, his own example of firmness in faith despite adverse circumstances (1:6-14). He also encourages *Timothy* to prepare others to replace himself as *Paul* has prepared *Timothy* to replace him (2:1-2).

This letter, like the preceding one, urges *Timothy* to protect the Ephesian church from the impact of false teaching (2:14-3:9), without fear of the personal attacks that might arise (3:10-13). *Paul* encourages *Timothy* to rely on the power of the scriptures, on proclaiming the word, and on holding to sound doctrine (3:14-4:2). For us, like *Timothy*, if we are stand firm need to have confidence in the Scriptures that God has given us. They are the primary means that God has given us to grow in spiritual life. '*All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.*' (3:16).

While judging the gardens (and pubs, but only from the outside!) of *Saddleworth* last Thursday (14th July), reminded me how effective and attractive are the *Inulas* and what splendid plants they are for including in the mixed or herbaceous border. They have daisy-like yellow flowerheads but the numerous petals are very narrow. The flowering period covers summer into early autumn.

The commonest one is *I. hookerii*, originating in the Himalayas, grows to around 60 to 75cm in height and produces pale yellow flowers. Although once established this can start to be a thug as it spreads its creeping roots outwards, it is a very worthwhile plant. Once it starts to 'spread its wings' control it by cutting around it with a spade each spring and pot up the young plants to sell at the Summer Fair.

Much bigger both in stature and size of flower is *I. magnifica* from the eastern Caucasus. It grows up to 1.8m tall and

in the **garden**

with *Frank Ashton*

with golden-yellow flowers up 15cm across but despite its large size, this behaves much better than *I. hookerii* and doesn't seem to want to choke everything else in sight.

Back on the small herbaceous border on the allotment, a *Ligularia* 'Britt-Marie Crawford' is just starting to produce its

yellow flowers. Like the *Inulas* these are daisy-like flowers, but not quite so neat and symmetrical. However they are set against large rich purple leaves which gives a lovely contrast.

Other good *Ligularias* include *L. dentata* 'Desdemona' which has deep orange flowerheads set against brownish-green leaves which are purple underneath while *L. dentata* 'Othello' is similar but with purple-green leaves which are purple-red underneath. All these *Ligularias* are around 1m high, but *L. przewalskii* sends its dense spikes of yellow flowers up to 2m high.

Next to our *Ligularia* is a single specimen of *Angelica gigas*. Again this is a plant with large leaves which the garden designers would describe as architectural. This is coming into flower for the first time, producing dark purple flowers on dark red stems and is capable of reaching 2m in height. A close relative of this is the angelica candied for decorating cakes, etc. This plant, *A. archangelica*, is an equally spectacular plant but with greenish-yellow flowers. It is also a biennial but it can flower in its third year of life if flowering is prevented or if the fading flowers are removed before they can set seed. Angelicas are members of the *umbelliferae*, a family which includes carrots, celery, parsnips and the familiar cow parsley of the hedgerows as well as many other species.

Another plant in this border which has been in flower for many weeks, is the hardy *Geranium* 'Russell Pritchard'. In the next week or so this will be cut hard back to encourage a second flush

of leaves and flowers well into the autumn. This technique can be applied to many perennials which are just finishing flowering. Indeed, it is sometimes done to delay flowering of certain perennials to ensure they flower later when a peak display is required for a garden Open Day for example. This is known as the 'Chelsea Cut' as it coincides with that rather well-known Show.

Talking of Shows, my first Show judging assignment of the season will be at *Nantwich* Show on the 26th of July. (This Show, famous for its International Cheese Show, is on Wednesday 27th July.) Before that is the annual judging of the allotments for *Trafford M.B.C.* on Tuesday the 19th of July.

One or two other Shows have to be judged in August amid preparations for the 31st Show I have run for **Mottram Road Allotments Association**. This, as usual, is on the *August Bank Holiday* weekend, opening on Sunday from 2.00pm until 5.00pm and on the Monday from 10.30am until 3.30pm with the auction in aid of *Willow Wood Hospice* at around 3.45pm on Monday.

The weekend after (3rd & 4th of September) is the **Tameside Show** at *Stalybridge Civic Hall*. Sadly from what I hear, it may be the 3rd and last Show run by the Council.

Enjoy your August garden.

Frank

Director of Music

As you can see from the report on July's PCC meeting in this edition of the *Magazine*, a new Choirmaster and Organist has now been appointed.

At a time of great pressure on church funds we need to know how much members of the church are prepared to pledge to ensure we can afford a *Director of Music*.

Please think and pray about this situation, if you feel you can help please fill in a pledge form (*available both in church and downloadable from the website*) and return it to *Tim* or one of the *Church Wardens* as soon as possible.

from the registers

Baptisms

Ellie Nicole Malaney	10 July
Finley Joe Harrison	10 July
Joel Michael Crookes	31 July
Harry James Hirst	31 July
Lily Dale	31 July
Jack Lee Whittaker	31 July

Weddings

Brian Martin Cunningham and Heather Jayne Wallis 28 July 2011

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me.
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

Amen

from St Patrick's Breastplate.

through the week at **St Paul's**

Weekdays	Funtasia Kids' Group	Both rooms in use throughout August	
Monday, Wednesday, Friday	Teddies' Playgroup	9:00-11:30	<u>TTO</u>
Monday	Choir	19:30	
Tuesday	No. 2 Brownies	18:30-20:00	<u>TTO</u>
Wednesday	Prayer Group	See Newsletter for details	
Thursday	Mums and Tots	13:00-15:00	<u>TTO</u>
	Rainbows	18:15-19:15	<u>TTO</u>
	Brownies	18:30-20:00	<u>TTO</u>
	Guides	19:30-21:00	<u>TTO</u>
	Bell Ringers	19:30-21:00	
Friday	Flower Team	11:30-14:30	
	Church cleaning	18:00-18:45	
	Youth Club - alternate weeks	19:00-21:00	<u>TTO</u>
Saturday	Prayer Group	09:30-10:00	

TTO = Term time only

flowers in **August**

<i>7 August</i>	<i>O and V Dodd; W Nelson</i>
<i>14 August</i>	<i>vacant</i>
<i>21 August</i>	<i>E Lawton</i>
<i>28 August</i>	<i>W Nelson</i>

diary for August

2	Weight Watchers	17:30-19:30
4	Holy Communion	10:00
	Lunch Club	12:30
6	Afternoon Tea at the Vicarage	14:00-17:00
7	Seventh Sunday after Trinity	
9	Weight Watchers	17:30-19:30
	Mothers' Union Trip	
10	Kairos: Bible Study and Fellowship	19:30-21:00
11	Holy Communion	10:00
14	Eighth Sunday after Trinity	
16	Weight Watchers	17:30-19:30
18	Holy Communion	10:00
	Lunch Club	12:30
20	Afternoon Tea at the Vicarage	14:00-17:00
21	Ninth Sunday after Trinity	
23	Weight Watchers	17:30-19:30
25	Holy Communion	10:00
28	Tenth Sunday after Trinity	
	Private Party	15:00-18:00
30	Weight Watchers	17:30-19:30