

The Vicar's Letter

Dear Friends,

Several people have said that they would like to see the text of my sermon from Sunday August 5, so here it is:

If I were to ask you what is special about tomorrow, August 6, you might know that it is the feast day of the Transfiguration of Our Lord. The story is told that Jesus took Peter, James and John with him up a mountain, and there his appearance was transformed so that he shone 'as bright as a flash of lightning.' A cloud covered them, and the voice of God spoke from the cloud, saying, 'This is my Son, whom I have chosen; listen to him.' But August 6 has another resonance which is less splendid. You may also remember that it is the anniversary of the atomic bombing of Hiroshima. The irony – though that seems too weak a word – has often been remarked upon. On the day when Christians, including those in Hiroshima, were celebrating a revelation of Divine light and power to an uncomprehending sample of humanity on a Galilean hilltop, a light and a power wholly un-divine fell upon the human race represented in the uncomprehending citizens of one Japanese city. There seems to be a kind of photographic negative of the Transfiguration to be seen in the August 6 atomic bombing. The one who is truly human, Jesus the Christ, reveals in cloud and in light to James, John and Peter, and thus to us all, the potency and the glory of the Godhead that is in him, and so in us all. An object derived from a material virtually non-existent in nature (plutonium-239) descends from a clouded sky and with a light brighter than a thousand suns reveals the destructive potential of human beings.

But it is not just that August 6 provides us with a hideous contrast between the Transfiguration of Jesus and the disfiguration wrought by the atom bomb. We are not confronted simply and unambiguously with an image of human beauty and Divine majesty on the one hand and of human ugliness and diabolical force on the other. The contrast is real, of course, and unmistakable, but to stop there in the horror of it is to make no real spiritual progress towards recognising the roots both of that ugliness and force and also of that beauty and majesty in ourselves, and so beginning to transfigure the one into the other. We could, in a parody of George Orwell's *Animal Farm*, simply bleat like sheep, 'Jesus good, atom bomb bad.' True enough, but that still leaves us outside the reality.

The finest scientific minds of the mid 20th century contributed to the development of the atomic bomb. Viewed in one light, it was an almost heroic achievement. It was created not by evil monsters but by dignified and decent men following the logic of their vocations and in response to the crisis of their times. Robert Oppenheimer, the leader of the Manhattan Project that produced the bomb, said that the mathematics involved were beautiful, but it was not that they did not know what they were doing or had their heads buried in pure physics. Oppenheimer was there from conviction and had earlier opposed fascism by participating in communist organisations. He was from a liberal Jewish

background and was a man widely read in literature and in eastern philosophy. He knew that the world would change because of what he and his colleagues were doing. He also said this: 'In some sort of crude sense, which no vulgarity, no humour, no overstatement can quite extinguish, the physicists have known sin, and this is a knowledge which they cannot lose.'

None of us can lose that knowledge. It is a matter of fact that if we pay taxes in this country, we are contributors to the continuation of the nuclear threat. We may protest, 'Not in my name', but we do not so easily escape from contamination. The atom bomb has transfigured our consciousness, so that we cannot be unaware of humanity's potential, our potential, to obliterate itself, ourselves. In the atomic bombings of Hiroshima and Nagasaki, we are shown an image not of what one group of people did sixty-odd years ago to another group, but of who we potentially are.

When this is recognised and accepted, we move towards some kind of truth, bitter and painful though it may be, and thus towards the one who is truth, who is found (as we should have guessed), not removed from this experience of death but in it. God was speaking from the mushroom cloud, as he spoke from the cloud and fire to Moses and as he spoke from the cloud when brightness enveloped Jesus on the mountain that day? I would not ever have dared to express such an idea if I had not heard the words of someone close to that cloud in August 1945. Joseph Iida is the former Bishop of Kyushu, the diocese in south-western Japan that includes the city of Nagasaki, and he was thus my bishop until he retired a few years ago. He is one of a small group of people who have some direct experience of both atom bombings. As a teenaged cadet, he was in a naval academy on an island ten miles south of Hiroshima on August 6, and he both saw and felt the blast. He watched the mushroom cloud for two days until it dispersed. He tells how, at the sight of it, the words 'the pillar of cloud and the pillar of fire' (Exodus 13:21) came unbidden into his mind. Some days later he and his classmates were evacuated in a train of coal trucks and they saw the effect of the bomb. 'Under the moonlight we saw the total devastation of the city. Nothing was left but piles of burnt bricks and junk on the flat delta of the Ota River. There stood several burnt trees like human hands crying for help against the black silhouette of the Chugoku mountain range...The air was filled with the sickening stink of burnt dead bodies.' He then went to his home town of Sasebo, thirty miles north of Nagasaki, and a month after the end of the war was sent by his father, a priest, to find out what had happened to the priest in Nagasaki. As he climbed up one of the steep hills which overlook the city, he was surrounded by the lush greenery of late summer. At the crest of the hill, he stepped over into a world of ash and destruction. Japanese hills and mountains, unlike our rounded English hills, have sharp crests and summits, and at Nagasaki the division between the areas completely shielded from the blast of the bomb on one side and the devastated zone on the other could be crossed in a couple of footsteps. Joseph Iida said, 'These words struck me: 'I have set before you life and death, blessings and curses. Choose life, so that you and your descendants may live.' (*Deuteronomy 30:19*)

The young Joseph Iida saw scenes that seem to defy hope; he saw how over large areas the atomic bombs had wiped out all people and all they had laboured to create. The readings we heard this morning from the Old Testament (Ecclesiastes 1:2, 12-14, 2:18-23) and the Gospel (Luke 12: 13-21) remind us that all human life and every human endeavour, viewed as an end in themselves apart from God, are doomed to vanish, not instantly but one by one, and so can not be a source of ultimate hope. We will all face death, although we pray not in so terrible a fashion as those who died in Hiroshima and Nagasaki. This is not cheerful stuff. 'Vanity of vanities, all is vanity,' says the writer of Ecclesiastes, and it is quite strange to hear, 'this is the word of the Lord' said after that. But it is a simple fact that our lives come to an end, and that nothing at all, no matter how strong or worthwhile, lasts absolutely for ever. If our hope is not in something beyond what is transient, we are in fact hopeless. Facing up to this reality is the beginning of a way towards genuine faith. The Gospel story tells of a rich man who piled up his wealth and decided to enjoy himself, only to find that his life ended before he had a chance to make use of his riches. He was not actively sinning against his neighbour, not being oppressive or violent. He had simply forgotten who he truly was, a creature dependent upon God for the meaning of his existence.

In the years after the war Joseph Iida found himself struggling for the meaning of his own existence and of what he had witnessed. I mentioned that when he saw the mushroom cloud hanging over Hiroshima, he was reminded of the pillar of cloud and of fire that guided the people of Israel through the wilderness. This association troubled him greatly. The cloud and the fire in the book of Exodus were signs of the glory and the protection of God during the journey of His people towards liberation. How could the atomic bomb possibly be a sign of anything except human evil and folly? After many years wrestling with this painful question and with his own faith, he came to a conclusion that leaves me quite literally speechless: He says: 'Although I am not suggesting by any means that those who were killed were particularly guilty...[and] I am not justifying the use of any indiscriminately destructive weapons...the atom bomb was God's judgement on the whole Japanese nation for its racial prejudice and arrogance... But on the other hand it was God's act of mercy on our nation, because we were delivered from racism, nationalism, totalitarianism and militarism...His grace came with his judgement at the same time. In order to repent, we had to sacrifice the precious lives of half a million innocent people.'

Only someone with Bishop Iida's particular set of experiences could write those words. None of us, I feel, has the right to come to the same conclusion. I find it very difficult even to read aloud what he wrote. It is quite beyond me to pass any comment on it. But however his words strike us, the important thing, I think, is that they show how it is possible to begin to see God in the midst of utter horror, and not in a futile attempt to escape from it. What those words reveal is a very costly transfiguration. A way has been found to see God's face, not in a sublime mountaintop experience, but on the plain where multitudes seem lost. For us, who have lost our innocence, our not knowing, in the light of our own participation in the forces of death, our own knowledge of the depths to which our

humanity can fall as well as the heights to which it can be raised, this may be the best and truest hope. God is here, in Hiroshima and Nagasaki and in all the agonies of our age, for you and for me and for all.

With love,
David

Gift Day

Our annual Gift Day is on Saturday 6 October. The church will be open from 10.00 am to 3.00 pm. There will be coffee and other refreshments available, and members of the Finance Committee and others, including myself, will be on hand to give advice on the various forms of giving. Please drop in to the church and even if you do not feel you want to review your giving, it is a good opportunity to enjoy being in the church with friends (and maybe to make new ones). I do not want to say any more about giving here, as I wrote on the subject in the Parish News a few months ago. Paul Sibley has written in this month's prayer leaflet about the 'The Widow's Millions' (you will have to read it to find out what that means), but here is a tale that perhaps gives food for thought.

In 1992, a few months after the end of the Soviet Union, I visited Russia to try to forge links between the church in Stourbridge where I was then curate and some Russian Christians. Towards the end of my trip, I went to the recently re-named St Petersburg, and visited a famous monastery in the city. When I got to the entrance, I found that the approach to the monastery was up a long drive, and that on both sides of the drive people were seated begging for alms in total silence. There must have been a few dozen people in all. At that time the rouble was losing value rapidly, and many people were in desperate circumstances, but anyone arriving from the west with hard currency and converting it into roubles found that their pockets were filled with money. I was nonplussed by the sight of this avenue of beggars, and nearly turned back. I felt I could not walk up to the monastery as a tourist and simply ignore them all. But if I gave to one, how could I then pass by the next? If I gave to them all, it would be only a token to each, and what use would that be? Feeling quite miserable, I began to move slowly up the drive, trying to drop a coin in each cap or bowl. It seemed as if I were patronising those who clearly had no other way to support themselves, and merely trying to ease my own conscience with a meaningless gesture. I was nearly at the end before a thought struck me. I might only be able to give a token to each, but I was not the only visitor to the monastery that day. If each gave only a token, at the end of the day those seeking alms might have a bit more than a token, enough for a meal or a bed for the night. I did not have to take the whole burden of their plight upon my conscience, but only do what I could do in the faith that others were also doing the same.

I commend our Gift Day to us all in this spirit

David Busk

This month's cover

A familiar Sunday morning sight for many of us, and a reminder from Lawrence that Sunday 9 September is the Feast of the Blessed Virgin Mary and our Patronal Festival.

Mothers' Union

The August meeting took the form of a garden party, held at the home of Trish Pope. A working party erected gazebos in the morning under the expert guidance of Roy Norris and Andrew Fawcett. It was a lovely afternoon so we were all able to enjoy Trish's beautiful garden and then have tea and cakes while listening to a delightful medley of songs performed by Lowri Ann Jacobsen, ably assisted by her two children, Daisy and Johnny. There were songs from well-known shows and lots of old favourites from the Victorian Music Hall era. Lowri Ann had her own sound system and wore some wonderful costumes during her performance. It was a truly memorable occasion.

At the September meeting Peggy Wright will talk about the Indoor Members' Prayer Circle (IMPC).

Jean Morgan

It is more important to know where you are going than to get there quickly. Do not mistake activity for achievement.

Mabel Newcomer

Wives' Group

Our next event is the Annual Dinner which will be held in *The Exhibition* at 7.30 pm on 11 September. Anyone wishing to attend please contact Olwyn Hurd (458700) or Barbara Thirlwall (457018).

Men's Social Group

Once again we were fortunate with the weather for an outside event, it being this time our evening walk to Hartford at the beginning of August. It took some time to get going properly as we had to make sure that the recent repairs to the old masonry arch bridge over the Ouse were up to standard. However we soon picked up the pace as we made our way along the riverbank where the gentle exercise was accompanied by erudite conversation on a variety of topics. These ranged from climate change to the proposed changes to the Sunday services and somehow managed to include teaching, the US housing market, jazz and hip replacements. Arriving at Hartford we spent a little time quenching our thirsts before retracing our steps to Godmanchester, making sure that we were all home before the evening curfew.

In September we shall be meeting in the church hall at 7.30pm on Tuesday 4 for a talk by Peter Heseltine on 'Brass Rubbing' – it is understood that this has no connection with brass cleaning!

Peter Dawe

Charity of the month

Christian Solidarity Worldwide

At this very moment millions of Christians worldwide are suffering terrible persecution, as they stand firm in their faith. Christian Solidarity Worldwide (CSW) is a human rights organisation specialising in religious freedom. CSW works on behalf of those persecuted for their Christian beliefs and promotes religious liberty for all.

CSW's team of advocates produces regular expert briefings on current situations of persecution. These briefings are used to inform and lobby UK and international parliamentarians and policy makers. In this way CSW ensures that the voice of the persecuted reaches key decision makers in the international community.

CSW's supporters are central to CSW's advocacy initiatives, writing to MPs, MEPs, ambassadors and other key officials about specific cases of abuse or injustice. Where a situation demands immediate attention, Urgent Action campaigns are rapidly sent by email to over 2500 supporters who are committed to respond quickly. Where it is safe to do so, supporters write to those who have been unjustly imprisoned, standing in solidarity with them in their hour of need.

CSW provides resources for Churches to help them support its mission including a number of prayers of which this is one:

Lord Jesus,
You understand the sufferings of the

weak and the oppressed.

Although you are strong, you allowed yourself to be taken prisoner.

You were the victim of brutality and torture.

You suffered an agonising death for us and for our sins.

Be near those who suffer torture and ill-treatment in our day.

Give them your peace and grant that they may know that they are not alone.

Amen

Please help us support the work of CSW through your offerings in September.

Dilys Ward



As a new term begins

We send our best wishes to all those starting back to school this month, especially those who are moving on to a new school or university or are starting school for the first time.

St Anne's Church of England Primary School Admission to Reception Class in September 2008

The application process for admitting pupils to the Reception Class 2008 starts from September this year. If you have a child born between 1 September 2003 and 31 August 2004 you can apply for a place.

It has been apparent during the last couple of years that some families who might have applied for a place did not do so because they believed that they could only apply if the family was a regular member of the congregation of St Mary the Virgin, Godmanchester. This is not correct. **Anybody** can apply, and if there are sufficient vacancies the child will be given a place.

The school admits a maximum of 30 pupils. Briefly there are two main categories. The first is for children of families who are regular members of a church of their own choice and location, up to a maximum of 12 places. The other 18 places, plus any vacant places from the first category, are for children of families who do not have to be members of a church.

Within each category applicants are placed in an order of priority in accordance with criteria laid down in the school's admissions policy until all the places are filled. If you are interested in applying for a place please contact the school office on 01480 375300.

Dai Morgan

The WEA in Godmanchester

In the 1970s and early '80s the WEA used to meet twice a week in Godmanchester Vicarage. Courses have continued ever since in various venues in the town. The Autumn courses start in September and everyone is welcome. Why not give it a try – go to the first week and see if it is for you? Tuesday evenings, 7.30 pm – 9.00 pm, from 18 September at Godmanchester Community School, a 10 week course 'Water, water everywhere – Fenland landscapes from 1600 – 2000'. More details from Vera Williams, 01480 810353. Thursday mornings, 10.15 am – 11.45 am from 20 September at the Queen Elizabeth school, a 10 week course on 'The story of London'. More details from Jane Paynter, 01480 450023.

If you would like to know about other courses in the area – Buckden, Hemingford, St. Ives, St. Neots, Upton, Alconbury etc. – please give me a ring. The WEA also organises many discrete courses for students with disabilities, recovering from mental illness, learning difficulties etc., so if you are in contact with a group that would enjoy and benefit from a course please get in touch.

Sue Young (01480 455080)
Cambridgeshire Programme Manager



Are you a Poppy Person?

The Royal British Legion is seeking a new generation of volunteers for its 2007 Poppy People campaign. The generous donation of your time is the most crucial factor in the success of the Legion's annual Poppy Appeal. Each year the number of Poppy People falls as many older collectors decide they can no longer assist in the campaign. They feel, quite rightly, that they've done their bit, so new people are needed to replace them.

The first donations for artificial poppies were given in Britain on 11 November 1921, inspired by John McCrae's poem 'In Flanders Fields'. Every year the Legion mobilises a countrywide network of Poppy Appeal collectors to meet the enormous public demand for poppies – the nation's symbol of Remembrance. The act of observing a Two Minutes Silence began in 1919 following the Armistice at 11.00 am on 11 November 1918 at the end of the First World War, and as you know this tradition has been revived most successfully in recent years.

In Godmanchester, where we regularly hold an Act of Remembrance at the war memorial and Remembrance Day services in our churches, there is a particular demand for Poppy People to assist in house-to-house collections in the days leading up to Remembrance Sunday, which appropriately falls on 11 November this year. At present the number of collectors does not cover anything like the total number of streets in the town, with particular gaps on the Crowhill and Tudor Road estates. If you live in a small close, or feel able to knock

on a few doors in at least part of your street, then why not become a poppy collector yourself? (At least poppies, unlike charity envelopes, require that you only have to go out once!)

In 2006 the Poppy Appeal raised a record £26m; and this year more than 36 million poppies, 107,000 wreaths and sprays and 800,000 other Remembrance items will be distributed before Remembrance Sunday. As well as supporting The Royal British Legion Home, the funds raised from poppies allow the Legion to assist ex-servicemen and women – from current and recent battlefields in the Middle East and Afghanistan as well as from the two world wars – and their dependents to overcome all sorts of severe problems and difficulties. Last year the Legion received 10.5million enquiries for assistance.

More information about becoming a Poppy Person in Godmanchester is available from local Poppy Appeal Organiser, Verna Hayes (01480 374022; v.hayes@ntlworld.com); or from Peter Irving (01480 382144; pjibooks@aol.com)

Not for those of a nervous disposition!

Ever wonder what is on your hotel magnetic key card? You might be surprised to learn that it contains your name and a part of your home address, your hotel room number, your check-in and check-out dates and your credit card number and expiry date!

When you turn your key into the front desk your personal information is there for any employee to access by simply scanning the card in the hotel scanner. An employee can take a handful of cards home and, using a scanning device, copy the information on to a laptop computer and go shopping at your expense. Simply put, hotels do not erase the information on these cards until an employee re-issues the card to the next hotel guest. At that time, the new guest's information is electronically 'overwritten' on the card and the previous guest's information is erased in the overwriting process. However, until the card is rewritten for the next guest, it is usually kept in a drawer at the front desk with YOUR INFORMATION on it.

So what can we do: keep the cards, take them home with you or destroy them. NEVER leave them behind in the waste paper basket, and NEVER turn them in to the front desk when you check out of a room. You will not be charged for the card (it's illegal in the UK) and you'll be sure you are not leaving a lot of valuable personal information on it that could be easily lifted off with any simple scanning device.

For the same reason, if you arrive at the airport and discover you still have the card key in your pocket, do not toss it in the airport trash basket. Take it home and destroy it by cutting it up, especially through the electronic information strip.

Information courtesy of: Kent County Police submitted by Ken Negus

July PCC Meeting

As there was no PCC Meeting in August the Minutes of the July meeting will appear in October's magazine.

And finally

A rather longer than usual tailpiece this month to signify the end of the silly season. Many thanks to Ken Negus for sending it in.

A 45 year old woman was taken to hospital after having a heart attack. While there she had a near death experience. Seeing God she said, 'Is my time up? Am I going to die?' God said, 'No, you have another 42 years, 2 months and 8 days to live.' On recovery the woman decided to stay in the hospital and have a face lift, liposuction, breast implants and a tummy tuck. She even had someone come in and whiten her teeth and change her hair colour. Since she had so much more time to live she thought she might as well make the most of it.

After her last operation she was released from hospital. While crossing the road on her way home she was hit by a car and killed. Arriving in front of God she demanded, 'I thought you said I had over 42 more years to live.' God replied 'I didn't recognise you!'



**Churches Together of Huntingdon & Godmanchester
Diary of Civic and inter Church activities – September 2007**

- 1 Sept. CT Men's Breakfast. 8.00 am Barley Mow. Speaker Abraham Kalyapu.
- 3 Sept. CT Member's meeting 7.15 for 7.30 pm at HCC
- 6 Sept. All Saints Church, Market Square, Huntingdon. 7.00 pm. Farewell to The Revd Nick Devenish
- 7 Sept. 'Don't just stand there' 8.00 pm Huntingdon Methodist Church (See Note 6)
- 17 Sept. ALPHA course starts at HCC Church Centre. Details from Graham Haldane (01480 411665)
- 22 Sept. 'Today's Church in Today's Culture' – 7.30 pm at Godmanchester Baptist Church. Open invitation to attend this session with Stuart Murray-Williams of 'Urban Expression'. (Further details from Ruth Blakey 01480 458565)
- 28 Sept. CT Information and Prayer Gathering. 7.30 pm at Quaker Centre. Subject – War and Peace

Notes

1. Details about GAP events. Contemporary Worship in a relaxed atmosphere for secondary school students. Contact Steve Spaul. (01480 394327) or steve@threesixteenmusic.co.uk
2. Details of Christian Aid Meetings, World Development Movement, One World Fair and Oxfam from Brian Smith, 53 Elm Close, Huntingdon PE29 7AR.
3. Share Out. Showing Christian love and care in a practical way. Household goods, furniture, toys, clothes and bric-a-brac. Anything in good condition but electrical equipment cannot be given. Full details from Dick and Jean Jennings (01480 350664).
4. 'Don't Just Stand There' is a monthly event when we'll get together simply to worship and to pray. Threesixteen will be on hand to facilitate the music bit, and we would love you to be on hand to provide the worship bit. It's informal yet intimate. Times of praise and times of reflection. No agenda. No plan. No stress.

G O D M A N C H E S T E R P A R I S H N E W S

The Registers

Baptism

12 August Caitlin Jayde Howard
Freya Neve Howard

Funerals

23 July Jean Mary James
10 August Clare Wells
15 August Gisela Gould
21 August Gordon Richard Young

The Lectionary

2 Sept **Trinity 13**
Proverbs 25:6-7; Hebrews 13:1-8, 15-16; Luke 14:1, 7-14

9 Sept **Trinity 14 Patronal Festival**
Isaiah 61:10-end; Luke 1:46-55

16 Sept **Trinity 15**
Exodus 32: 7-14; Luke 15:1-10

23 Sept **Trinity 16**
Amos 8:4-7; Luke 16:1-13

30 Sept **Trinity 17**
Amos 6:1a, 4-7; 1 Timothy 6:6-19; Luke 16:19-end

Dates for your diary

Sun	2	8.00 am	Holy Communion	
	<i>Trinity 13</i>	9.45 am	Sung Eucharist	
		6.30 pm	Sung Evensong	
Mon	3	1.30 pm	NO Stepping Stones	
		4.00 pm	Staff Eucharist at St Anne's	
		7.15 pm	Churches Together Members' Meeting	Huntingdon Community Church
Tue	4	2.00 pm	Mothers' Union	Queen Elizabeth School
		7.30 pm	Men's Social Group	Brass rubbing: a talk by Peter Heseltine
Thu	6	9.30 am	St Mary's 0s-5s	Comrades Club
		9.45 am	Holy Communion	
Fri	7	7.30 pm	Choir Practice	
Sat	8	All day	Historic Churches Cycle Ride	
Sun	9	8.00 am	Holy Communion	
	<i>Patronal Festival</i>	9.45 am	Sung Eucharist	
		11.30 am	Grassroots	
			Baptisms: Evie Lauren Drain and Jake Samuel Usher	

G O D M A N C H E S T E R P A R I S H N E W S

		12.00 noon	Parish BBQ	
		6.30 pm	Sung Evensong	
		8.00 pm	Children's Church Leaders' Meeting	Vicarage
Mon	10	1.30 pm	Stepping Stones	Baptist Church Centre
		8.00 pm	Sign Language session	Vicarage
Tue	11	7.30 pm	Training Eucharist for servers, chalice bearers, lesson readers etc.	
		7.30 pm	Wives' Group Annual Dinner	The Exhibition
Wed	12	10.30 am	Holy Communion	Oak Tree Court
		8.00 pm	Worship Group	10 Chadley Lane
Thu	13	1.30 pm	St Mary's 0s-5s	Comrades' Club
		9.45 am	Holy Communion	
Fri	14	7.30 pm	Choir Practice	
Sun	16	8.00 am	Holy Communion	
<i>Trinity 15</i>		9.45 am	Sung Eucharist	
		11.15 am	Civic Service	
		6.30 pm	Sung Evensong	
		6.30 pm	ALM Authorisation Service	Ely Cathedral
Mon	17	1.30 pm	Stepping Stones	Baptist Church Centre
		8.00 pm	Sign Language Session	Vicarage
Tue	18	7.30 pm	PCC Meeting	Church Hall
Wed	19	11.00 am	Holy Communion	Woodley Court
Thu	20	9.30 am	St Mary's 0s-5s	Comrades Club
		9.45 am	Holy Communion	
Fri	21	7.30 pm	Choir Practice	
Sat	22	3.00 pm	Wedding: Darren Smart and Laura Gailer	
Sun	23	8.00 am	Holy Communion	
<i>Trinity 16</i>		9.45 am	All-Age Eucharist	
		11.30 pm	Baptisms: Taylor and Harrison Readshaw	
		6.30 pm	Sung Evensong	
Mon	24	1.30 pm	Stepping Stones	Baptist Church Centre
Wed	26	9.45 am	Holy Communion	McCartney House
Thu	27	9.30 am	St Mary's 0s-5s	Comrades Club
		9.45 am	Holy Communion	
Fri	28	7.30 pm	Choir Practice	
Sun	30	8.00 am	Holy Communion	
<i>Trinity 17</i>		9.45 am	Sung Eucharist	
		4.00 pm	Worship at Rectory Gardens	
		6.30 pm	Sung Evensong	

The Editorial Committee meeting for the October magazine will be held on **Sunday, 16 September**. Would you please ensure that material is with one of the following by that date and if possible not later than **Friday, 14 September**.

Peter Irving (Editor), 26 Post Street (pjibooks@aol.com)

Lawrence Back (lawrence@lionscorner.co.uk)

Joan Jackson (joan.jackson@ntlworld.com)

Victoria Richardson (DIRandVMR@aol.com)

Any enquiries concerning advertisements should be addressed to Victoria Richardson.