

# Deane St Mary's

## July 2008

Each month we feature one of the missionary societies we support as a church. This month we look at **Crosslinks**, its origins and the work it does today. Another overseas focus is on **Book Aid**.

Our people focus this month is **David Heinke** who tells us what a fantastic year he has had in Bolton!

Charles Winder tells us about the origin of words in the wedding service and links it in with the **history** of Deane.

There's **news** from the **groups** and **book recommendations** for your holidays as well as more from Barbara Winder about re-searching your **family history**.

The **Rector** writes about generosity and there are some prayers for your use.

If you want to find out about the new pattern of **morning worship** you'll find that here too.

There's news from **Groups** at the end.



**Where is it?  
What is it?**

**'Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.'**

# St Mary's Info: July 2008

	9.00	10.30	6.00
Sunday 6	Holy Communion	Family Worship and Parade	Evening Service with Communion
Sunday 13	Holy Communion	Holy Communion	Evening Service
Sunday 20	Holy Communion	Family Worship and Baptism	Evening Service
Sunday 27	Holy Communion	Family Worship/ Holy Communion	Evening Service

## Mini Directory

Team Rector	Ian Mainey	01204 61819
Team Vicar	John Armstrong	01204 651851
Curate	Dan Howard	01204 855112
OLM	Elizabeth Plant	01204 63730
Retired Clergy	Joyce Mitson	01204 655081
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Cover picture — fisherman, to the left of the church porch.

August deadline 17th July, please. Editor — Anne Roberts  
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**DON'T LOOK BELOW YET!**

Answers to question in Little Extras —  
 one thousand; all invented by a woman.

# From the Rector

## Generosity Strengthens Faith

It was one of those group sessions I had to go on at work. Each member of the group had to state what positive characteristic the others had. We had been working with one another for a number of years and we knew each other fairly well. I was taken aback by the fact that the characteristic which a few in our group of six mentioned was my generosity. It was not a quality which I had given much thought to before.

I suppose we all like to be thought of as generous—I'm sure none of us would want others to think of us as mean. Yet generosity is not something that actually comes easily to us. We can all have a tendency to hold on to what we have and not share it with others. God, however, has been generous in sending Jesus into the world and generosity is a virtue often commended in the scriptures.

The Church in Corinth had many problems but they were certainly not mean. When it came to raising a collection for those in need in Jerusalem the Corinthian Christians were on the ball, helping out. Paul writes to them as a consequence of their generosity - 'Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else.' (2 Corinthians 9:13). There are more promises in the Bible about giving than any other kind of promises. In fact in the Bible we read more about giving than about heaven or hell. I believe that is because God is a generous and giving God and he wants us to become more like Him.

God is a generous God. If it weren't for the generosity of God we would not have anything. We couldn't even take our next breath. And God wants us to imitate Him—"As I have been generous with you so I want you to learn to be like me, to be generous with other people."

Remember: **Whoever sows sparingly will also reap sparingly, and**

**whoever sows generously will also reap generously.'** (2 Cor. 9.6)

We know that what is said here is true because this principle works itself out in every area of life. Whatever we sow, we reap:

If we are judgemental, then others will judge us.

If we are critical all the time, then others will criticize us.

If we gossip about others, then others will gossip about us.

If we are jealous, then others will be jealous of us.

As the old saying goes, "What goes around comes around."

On the other hand we can sow the positive. If we sow encouragement, affirmation, and kindness, others will give back encouragement, affirmation and kindness. If we sow love, people are going to sow love back to us. That is the way in God's economy.

If I plant one tomato seed in the ground I don't expect to get one tomato back. And whenever we give out, the return will be much greater. But I am not saying that if we give money for instance to God he will return it twice over. The reward may be greater faith or greater rewards in heaven. A godly generosity invests for eternity. I have simply to ask myself if I am going to trust these promises when God says, "I'll take care of all your needs if you'll just be generous."

God knows that being generous is against our nature. It is in our nature to amass, to hoard, to stockpile, to accumulate, to get it all for ourselves. Being fearful and insecure, we think that we can't give anything away—you never know what tomorrow may bring."

Jesus teaches us that life doesn't consist of what we collect, but about what we give. By giving our faith is strengthened. So here are three lessons about generosity:

**God is the source of all we have.** If it weren't for God we would not have anything and all we have is gift.

**God doesn't need our money,** but he uses the giving of anything as a way to strengthen our faith.

**God wants us to be generous so we can fulfil our purpose.**

**"And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work."** (2 Corinthians 9:8).

# To Love and to Cherish

The season for weddings is with us. We cannot guess how many have been conducted in St Mary's and in its predecessor, the Chapel of St Mariden, but modern experience enables us to imagine what they were like. Although the language before the Reformation was Latin, the vows of the bride and groom were made in the English of the time. The Old Sarum rite of marriage was widely used, especially in the south, and Archbishop Cranmer included its version of the vows in the Book of Common Prayer; these vows are amongst the most ancient English texts still in common use. Cranmer did make some changes, removing, for example, the bride's promise to be 'bonny and buxom in bed and at board'. The words 'bonny and buxom' originally meant 'good and obedient' but were changing their meaning. They had to go, perhaps for the sake of propriety.

Having deleted 'buxom', Cranmer added 'and obey' to the bride's promise, shared with her husband, "to love and to cherish". Loving and cherishing, along with mutual society, help and comfort were new to the service. Cranmer was the first Archbishop of Canterbury to be a married man and he could look beyond the bleak severities of mediaeval theologians for whom the meaning of marriage was confined to the begetting of children and the avoidance of sin.

During this period William Rothwell, Vicar of Deane 1542-75, lived under five monarchs and witnessed, against a background of religious persecution and conflict, the publication, abolition and reinstatement of Cranmer's service. The return of the Prayer Book, parts of which have been adapted by different generations since, came with the Elizabethan settlement and the establishment of the Church of England, itself loved and cherished to the present day.

Charles Winder

Some facts in this article were derived from 'Thomas Cranmer' by Diarmaid MacCulloch (1996) and from Boardman's History of the Parish of Deane (c. 1910)



## **CROSSLINKS**

BCMS or "Bible Churchman's Missionary Society", as Crosslinks was called until 1992, was born in 1922. The founders had been supporters of the Church Missionary Society, but out of loyalty to the entire trustworthiness of the Bible felt that they must leave CMS and go their own way.

The very first BCMS missionary was 84 year old Archdeacon Mackay of Saskatchewan, Canada. He worked among the Inuit (Eskimo) people of Canada. Soon (1923) work began in India, and then China and Burma. In 1924 Tim and Coralie Houghton, with Tim's sister, opened a station in Mohnyin, Burma and were soon praying for three or four new workers. Later Adelaide Sharpe died there and was commemorated in the name of a hospital in Mohnyin.

It was not until 1929 that the first BCMS missionaries went to Africa. Archdeacon Hyde Hills with his wife and four other women went to Marrakesh, Morocco. Work expanded and spread all over the country, including a church in Casablanca.

Also in 1929 came a request from the Lake Rudolf region of Kenya. Alfred Buxton and Hamilton Paget Wilkes were in this arid area and saw that many people came to the lake for water. Children would come for instruction, people for medical care. New recruits started at Lotome, among the Karamojong people. Soon a ring of mission stations in an area the size of Britain had been set up.

By this time Crosslinks had 116 British missionaries, 38 more in training. It employed 87 indigenous workers and 11 staff in Britain. From the beginning was the belief that sound theology is the foundation of effective mission. In 1925 BCMS started the Bible Missionary Training College in Bristol with 14 students. It was recognised in 1927 as a Church of England Theological College. Dalton House was soon opened to train women.

In 1927 Buxton met the Ethiopian Governor of Danakil, who requested that missionaries be sent to Ethiopia. But the BCMS Committee decided that with a deficit budget they couldn't afford this expansion. Then, that same day an unexpected gift of £10,000

arrived - and the work in Ethiopia was born!

Expulsion from Ethiopia came on the Italian invasion of 1937, and from Burma when the Japanese invaded in 1942. The last missionaries left China in 1951, only after BCMS had played its part in the formation of the Chinese church, which today numbers millions. Foreign missionaries gradually left India, but only as the Indian mission movement grew to a point where there are now some 10,000 Indian missionaries.

New calls came from Africa. In 1954 a new church was being planted every week in Tanganyika. Help was needed to equip local people. More recently, beginning in Portugal, the A Rocha Trust became the first evangelical agency in the world to employ people specifically for nature conservation, and provides new ways to relate the good news of Jesus. In the 1990s Crosslinks began its involvement with "Cross-cultural urban mission initiative" (CCUMI). With an ever increasing number of the world's population living in cities, the idea was to facilitate sharing of expertise between Christians working in different cities across the world. In Zimbabwe Crosslinks got involved with training and helping the Church in its care of millions affected by the AIDS epidemic.

With millions of followers of other faiths settling in Britain, Crosslinks is involved in training and encouraging British churches to reach out.

The name change from BCMS to Crosslinks in 1992 emphasises the fact that for Crosslinks mission is no longer "the west to the rest" but "everywhere to everywhere". Crosslinks works in partnership with indigenous missions and Christians worldwide. The cross of Christ is the only link between God and human beings, and that cross also links race to race, nation to nation and culture to culture. The name also helps to make possible work in some of the sixty or so countries where "Bible", "Church" and "Missionary" are not acceptable.

But most of all the Cross restates God's way of mission - Jesus became obedient unto death, even death on a cross. He said: "As the Father sent me, so I send you."

# Sunday School from September

## Changes to the Service Pattern

The children at St Mary's church are an important part of our Sunday gathering. We are therefore making two key changes to the format of Sunday School from September.

- All the children will join the start of the 10.30 a.m. Service.
- The service pattern will change to facilitate more Sunday Schools during the year. A complete list of dates will be given to every family, but the general principle will be that the first Sunday of the month is the same family parade service, and the remaining weeks are Sunday School .

**Welcome Desk for the Children**—at the back of church where children register for that Sunday. This will also be the main point of contact with new families. Every child will be given a form in September with dates for that academic year. This will be the basis for the register, and where applicable will be used as part of the secondary schools admission process. Parents, please note that you also need to demonstrate church attendance for children applying to Canon Slade and St James' school, and there will be a column on that sheet for this purpose.

## How the Service and Sunday School fits together

The start of the service will have some child friendly elements - perhaps a song, a very short talk or memory verse, a confession (not necessarily all of those in one week!) as well as hymns and simple liturgy that the children can understand, as we hope they will become more familiar with traditional hymns etc.. After about 10 or 15 minutes, the children will be escorted to their Sunday Schools at the Memorial Hall. This includes all children from the age of 3 to the school year 9. The Sunday School leaders will then return the children to church at about 11.45 and they must be signed out at the 'Welcome Desk'. Parents will be bale to have coffee and biscuits with the rest of the congregation as they wait for their children to be returned.

## **Sunday School Leaders**

The Sunday School leaders have all very graciously committed to this new pattern. However, as the workload will be increasing for them with the extra sessions, it would be wonderful if more people could help out. Pathfinders (years 7 - 9) are particularly short of leaders and from September the group will be around 18-20 (an increase of about 8 from this year). Pathfinders need 3 more leaders (both men and women), whom Elizabeth and Angela can train up. Explorers would like to have a male leader. Please prayerfully consider whether you are able to help with one of these groups, and chat to Ian or Dan if you would be willing to take on this challenge. All leaders will be checked through the Criminal Records Bureau.

If you have any questions about the changes then do talk to one of the clergy or Sunday School leaders. We pray that these changes will help to grow and develop the families work in the church and also benefit the wider congregation as we gather for worship.

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## **The PCC (continued from June)**

### **What happens at PCC meetings?**

What we discuss at PCC meetings varies quite a lot. We always have a report from the treasurer and a report from Standing Committee. The rest of the agenda depends on what is happening in the life of the church, and if we need to make any particular decisions. At the moment we often talk about the redevelopment of the hall and re-ordering of the Church.

Being on the PCC is an exciting opportunity to get involved in discussions and decisions about the life of the Church, how we can grow as a church family and how we can serve the community around us. The PCC has just been elected for this year, but it's not too early to think and pray about whether it's something you could be involved in next year! Why not have a chat to somebody who's on PCC and find out more?!

The powers and duties of a Parochial Church Council are set out in the Parochial Church Councils (Powers) Measures 1956 (if you want to know more!!)

# David's PAIS year in DEANE

The time is nearly over and I don't know where the time is gone. This year here in Deane was challenging, brilliant, improving myself, great, fun, growing, yeah phenomenal. I am so thankful to God for this year here in Deane. It is until now the BEST year in my life.

I will take you on a quick journey through my year here in Bolton. I arrived in Bolton on the 15<sup>th</sup> of September 2007. On my first Sunday I visited all three Services and was impressed. We went to the first schools and also to Ladybridge. There we started a German club in the autumn term. This was the first challenge for me, because my language was not so good and now I should present and speak about my home country. But my language is improving from week to week and the club was a really great success in the school and we can say at the end of the whole year that Ladybridge Primary was our best school. The teachers and the children love us and the school was looking forward to us when we come. The language was the first thing which I improved and with the language came also my confident. I was really nervous before my first assembly, because I had to explain a Bible verse in front of 200 children. But God gave me strength and power.



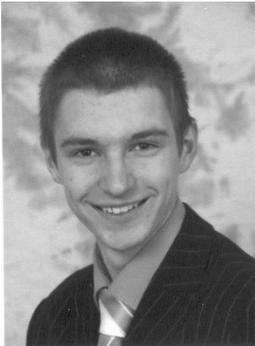
Also my spiritual life and my relationship with God were improving and went on over the whole year. That was great and encouraging. I learnt to trust God more and more, because to live 765 miles far away from home, then is sometimes your only anchor, God. Sometimes you don't know what's going on but in these times is God so close and has time for everyone of us.

The Team which I was working with was also a great. I don't miss the experience to work with different cultures. We had a great year all together and spend good times together. We had average 12

events in schools a week and saw nearly 1000 children a week. This was so encouraging to sow a seed of good behaviour and role model.

After a few weeks we could see the first fruits and the relationships to the children are amazing. Over the year we got the opportunities to share the gospel and could explain what we believe. God blessed our team over the whole year. The most time we traveled to the schools with the bus. Since the beginning of the year we prayed for a team car. Sometimes we thought God forgot us and our car. But God was still waiting for the right moment and we got a car at the end of April. This was a great blessing to us and we were really encouraged to do the last few weeks with 110%.

I didn't build only in schools great friendships and relationships. I built also in Voltage every Friday friendships. Every Friday was



special at Voltage and I will miss it in Germany. These guys are absolute unique and we had great times together. We were playing football, pool, PS2 and more sport games. Also I had there really good conversations and learnt to go the small way between friend and leader.

This year was brilliant, amazing and sensational. Thank you for this special year, I want to say a special thank you to Karen, Beccy, Sean, Dan &

Family, Ian and Jean and YOU as a part of the church family. You did a big part of this phenomenal year for me.

THANK YOU VERY MUCH. God bless you.

Your PAIS worker 2007/08 **David Heinke**

### LITTLE EXTRAS

- Did you know that each king in a deck of cards represents a great ruler in history? — Spades, King David; Hearts — Charlemagne; Clubs — Alexander the Great; Diamonds — Julius Caesar?
- Spelling out numbers, one, two... how far would you have to go
- before using an 'a'? (Answer on inside front cover.)
- What do bullet-proof vests, fire escapes, windscreen wipers and laser printers have in common? (Answer on inside front cover.)

# BOOKS4U

## Holiday Reading!

Are you looking for a good book to read on holiday, but want something more than what is available at the airport? If you are, here are some suggestions which are not only very entertaining reading in themselves, but also will give you a flavour of life in the Roman Empire around the time of Christ.

**Caroline Lawrence** writes for children, aged 10 plus, but adults love her too. Her Roman Mysteries Series follows the adventures of Flavia and her friends, one of whom is a Christian Jew whose family fled from Jerusalem, when the city was sacked in 70AD. In *The Secrets of Vesuvius* the friends witness the eruption of Vesuvius.

Another book set in 79AD is **Robert Harris' *Pompeii***. His main character Attilius, a water engineer, is one of the first to realise that something is very wrong when the local aqueduct starts to dry up.

**Lindsay Davis** also sets her hero, Marcus Didius Falco, a private investigator, in the 70s AD. She has a light-hearted, humorous approach which endears her to many, but some find her irritating! Perhaps the best novel of hers to read first is *A Body in the Bath House*, about a building contractor's scam during the construction of the Roman Palace at Fishbourne, near Chichester.

But for me the best by far of these writers is **Steven Saylor**. His research and attention to detail is excellent. He sets his novels in the first century BC. His hero, Gordianus the Finder, another private eye, meets many historical characters in his investigations, from Cicero to Julius Caesar, from Sulla to Cleopatra. Get a taste of his style by reading his short stories, *A Gladiator Dies Only Once*.

**Happy reading!**

# BOOK AID

Book Aid came into being as a response to an urgent appeal from overseas Christian Booksellers who were suffering such an acute shortage of books that many were in danger of closing.

**BOOK AID** is committed to providing Christian literature to overseas areas which are suffering from **BOOK FAMINE**.

Shipments are normally made to established Christian Bookshops who have agreed a partnership arrangement with Book Aid and who promise to distribute the books they receive at affordable prices to their own customers and to other bookshops, churches and Bible colleges.

A small charge is made for the books sent to partnership shops.

However, Book Aid pays the shipping charges to the nearest port.

Help is also given in a variety of other situations such as to individual Bible colleges and seminaries and Christian schools. These books are provided free of charge but the recipient pays for the shipping costs.

In addition to providing relevant books to needy areas Book Aid supports national literature programmes and initiatives such as local publishing, marketing, training and development through funds generated from book sales.

An important source of the books sent is donations of second-hand books from Christians, facilitated through 200 nationwide 'collectors', and also donations of new books from publishers and wholesale distributors.

Such a collecting point exists in Haslingden. Anne Roberts makes regular trips there and would be happy to take any donated by members of St Mary's. If you have any Christian books in good condition which you would be happy to part with, please leave them at the back of church in the box provided. The organisation sifts through the books and, with the knowledge they have, are able to send those books which they know would be useful in the contexts to which they are being sent.

# Benedict (c.480-c.550)

The church has a list of people who have played an important part in the history of the church and a day is allocated on which to remember each of them. Benedict is remembered in July. His way of life and that of the monks who chose to follow his Rule may seem remote today, but there are many who still seek to apply its principles to modern life. Not all of them live in monasteries. Kathleen Norris writes about this in 'A Cloister Walk' *It makes the timeless words of scripture, particularly the psalms resonate with the trials of everyday life. I couldn't put it down on first reading and have returned to it for frequent refreshment... rooted in the world despite being monastery based.* (Review on Amazon website of Kathleen Norris's book).

Benedict was an abbot and author of the Benedictine Rule. Born at Nursia, he studied at Rome and later became a hermit at Subiaco. After a time disciples joined him. After an attempt on his life, Benedict moved on to Monte Cassino, near Naples, where he wrote the final version of his Rule. Benedict's Rule is justly famous and respected: not only did it incorporate much traditional monastic teaching from revered monks like Basil, but Benedict went on to modify this in a way characterised by prudence and moderation within a framework of authority, obedience, stability and community life.

Benedict's great achievement was to produce a monastic way of life which was complete, orderly, and *workable*. The monks' primary occupation was liturgical prayer, which was complemented by sacred reading and manual work of various kinds. Benedict's own personality shines through this Rule: wise, discreet, flexible, learned in the law of God, but also a spiritual father to his community.

Benedict's Rule came to be recognised as the fundamental monastic code of western Europe in the early Middle Ages. Because of his Rule, monasteries became centres of learning, agriculture, hospitality, and medicine. Thus Benedict came to influence the lives of millions of people.

## **A PRAYER OF BENEDICT**

Father, in your goodness  
grant the intellect to comprehend you,  
the perception to discern you,  
and the reason to appreciate you.

In your kindness endow me with the diligence to look for you,  
the wisdom to discover you and the spirit to apprehend you.

In your graciousness bestow on me a heart to contemplate you,  
ears to hear you, eyes to see you, and a tongue to speak of you.

In your mercy confer on me a conversation pleasing to you,  
the patience to wait for you, and the perseverance to long for you.

Grant me a perfect end - your holy presence.

Amen.

## **I AM THANKING YOU NOW**

I want to thank you for what you have already done in my life.

I am not going to wait until things in my life look better.

I am not going to wait until people say they are sorry.

I am not going to wait until the pain in my body disappears.

I am not going to wait until my financial situation improves.

I am not going to wait until I get a job.

I am not going to wait until the journey gets easier.

I am not going to wait until I understand every experience in my life  
that has caused me pain of grief;

I am going to thank you right now.

I am thanking you because I am alive.

I am thanking you because I made it through the day's difficulties.

I am thanking you because I have walked round obstacles.

I am thanking you because I have the ability and the opportunity to  
do more and to do better.

Most of all I am thanking you, Lord.

Because you have not given up on me.

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# GETTING STARTED IN FAMILY HISTORY: NATIONAL REGISTRATION-BIRTHS

Before 1837 there was no national system of registration of births, marriages and deaths. That does not mean there were no useful records, and in later articles I will look at records prior to this which are mainly church and chapel ones. However, these records recorded baptisms not births, and burials not deaths. Also not all of them have survived.

Between 1837 and the 1870s there was no real penalty for failing to register a birth, marriage or death, and so not all were registered, although some church records may well exist. This is particularly the case if the family were poor (because registration cost money) or the birth was illegitimate. From the late 1870s the records are very complete and usually accurately recorded- I say usually since I have found a male ancestor recorded in the 1920s as Joan not John!

All the registrations are indexed. You can get basic information at the National Archives at Kew, in local family history centres and the larger libraries. This involves reading microfiches. A quicker and easier method if you have a computer is to consult the many indexes available on line, some of which involve payment. Always make a note of the number of a registration of interest to you, to use when obtaining a full certificate. All the index entry will give you is the name of the ancestor, the registration district, the year and quarter of entry.

You can obtain a full record of one of these registrations fairly easily, by turning up at a local register office, by contacting one by mail, or by ordering them through the National Archives. Generally speaking the more local your search and the more you can tell them about the record including its number, the less it will cost you. However they are a significant cost, and it is wise to check you have the correct one before ordering. Generally local registrars are willing to check such things as mother's name for you before they print out the certificate, and may even give you a glimpse of the actual re-

cord. Nonetheless, internet sites exist for folk who have ordered incorrect certificates and wish to pass them on.

Until September 1911 the mother's maiden name was not placed on the record. Once this appears it is much easier to track relatives and attach the birth to a specific marriage, particularly with common surnames. The certificate gives you the child's name at birth, when and where born, gender, full name and occupation of their father if the birth was legitimate, or the father agreed to his name being given, name of mother, name, relationship and address of informant, date of registration and signature of the registrar.

Sometimes babies were given no first name at birth, and this is often because they were not expected to survive. A baby with several names may hold interesting information—previous family names or even a hint as to the father in illegitimate births. One of my cousins knew her mother was illegitimate and the name of the father, but as the name was a common one, she had about 200 possible candidates. We identified him because of her mother's unusual second name, Vincentia, which was linked to his father; there was only one man in the 200 whose father was called Vincent.

Before 1874, a mother could have the father of her child's name recorded on the certificate without the father being present at registration. After that date a new Act said that if the child was illegitimate, the father must be present at the registration to agree to his name being added. However there was no requirement to produce a marriage certificate, so unmarried parents could easily claim to be married.

The informant of the registration is always of interest; often it is the father or mother, but occasionally another relative. In the case of workhouse births it is usually the superintendent of the workhouse. However, since early hospitals for the poor were often linked to workhouses, it does not necessarily mean your ancestor was staying there.

Since 1969, birth certificates in England and Wales have included the mother's occupation, but before that you may get a female occupation from a marriage certificate.

# News from the Groups

## LADIES' GUILD TRIP.

Saturday 7<sup>th</sup> June at the Memorial Hall at 9.30 am saw eager Guild members, church members and friends boarding the coach for a full day out. The weather promised to be sunny, the Vicar came to wave us off, and everyone was on time; a good start to our day. The planned trip was coffee at Freeport, lunch at Fleetwood and afternoon tea at Garstang.

However, the coffee stop turned into a shopping stop. When the ladies came back to the coach, they were laden down with bags; apparently the bargains were just too good and too numerous to miss! Our longer stop at Fleetwood was next, and gave ample time for leisurely lunch and a walk. The more energetic could stride out along the long promenade or even take a trip to Knot End.

The time passed all too quickly and we soon had to make our way back to the coach and on to our last stop at Garstang. The route took us through lovely little villages in the Wyre Valley to Garstang, which proved to be a larger pretty village with much old world charm. It had unusual shops and a beautiful river walk. Afternoon tea proved a little harder to come by as it was early closing, but soon ice cream became the order of the day.

Six o'clock saw us safely back at the Memorial Hall. The weather had been warm and sunny, and everyone had enjoyed the trip. Look out for details of another trip next year.

If anyone has **vacuum cleaner** in reasonable condition, a good home can be found for it in the Memorial Hall where one is needed. Please contact Bob Benyon if you can help—01204 417794

## Reading Club visit to John Rylands Library

The John Rylands Library on Deansgate in Manchester has recently had a £17m refurbishment and is well worth a visit—allow two hours at least (more if you want to use the excellent café!).

The building is beautiful—very pretty Gothic. It is very much like a beautiful church architecturally—with fabulous stained glass. The story of the lady who founded it is fascinating in itself and the books are amazing. There is even a tiny fragment of John's Gospel from 130 A.D.—the earliest known piece of the New Testament in any language.

Entrance is free. There is an audio guide (£2.50) but it is not necessary in the opinion of those members of the St Mary's Reading Club who visited it in April.

## Ladies' Guild Coffee Morning 17th May

This year our coffee morning raised £488 towards our charity giving for 2008.

Thank you to those who attended this social event.

It was lovely to see so many people sitting enjoying a chat over coffee and biscuits.

I thank all who helped with stalls, kitchen and clearing up after the event.

Brenda Dixon

## Ladies' Guild July

8 Mrs Cain—Tracey's journey 22 Evening Meal

The Element are going to **Soul Survivor** on the 25th July. Please pray that they will have a good time which will build them up in faith and reinforce and/or decide commitment to Christ. Pray for their leaders.



*Starship Discovery!*



*Holiday Club*



The Starship Discovery blasts off in  
Deane Memorial Hall  
Monday 21<sup>st</sup> - Friday 25<sup>th</sup> July.

All children who are now in Reception—Year 6  
are invited to join us at this year's

**Holiday Club.**

Pick up a registration form from the back of  
church or contact Karen: 01204 654737



Please pray for this important event in the life of our church,  
for the leaders and for the children and families involved.