

The Messenger

News from your local church

The Benefice of Upper Derwent

St Stephen, Snainton
All Saints, Brompton
All Saints, Wykeham
St Matthew, Hutton Buscel
St Peter, Langdale End

Vicar

Revd Stuart G Hill *BTh (Oxon.)*
01723 859694

Reader

Mrs Pat Wood
01723 862227

Retired Clergy

The Very Revd John Allen
01723 859854

Organists

Mr Terry Cartlidge
01723 259993
Mrs Eleanor Allen
01723 859854



In the name of the Father, and the Son, and the Holy Spirit . . .

Trying to explain the doctrine of the Trinity has kept many a theologian busy down the centuries. One helpful picture is to imagine the sun shining in the sky. The sun itself – way out there in space – unapproachable in its fiery majesty – is the Father. The light that flows from it, and which illuminates all our lives, is the Son. The heat that flows from it, and which gives us all the energy to move and grow, is the Holy Spirit. You cannot have the sun without its light and its heat. The light and the heat are from the sun, are of the sun, and yet are also distinct in themselves, with their own roles to play.

The Bible makes clear that God is One God, who is disclosed in three persons: Father, Son (Jesus Christ) and Holy Spirit. For example:

Deuteronomy 6:4 'Hear O Israel, The Lord our God, the Lord is one..'

Isaiah 45:22 'Turn to me and be saved... for I am God, and there is no other'

Genesis 1:1-2 'In the beginning God created.... And the Spirit of God was hovering...'

Judges 14:6 etc 'The Spirit of the Lord came upon him in power...'

John 1:1-3 'In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made.'

Luke 24:49 actually manages to squeeze the whole Trinity into one sentence. Jesus tells his disciples: 'I am going to send you what my Father has promised; but stay in the city until you have been clothed with power (the Holy Spirit) from on high.' In other words, the sun eternally gives off light and heat, and whenever we stand in its brilliant light, we find that the warmth soon follows.

Stuart.



May
2015

Brompton Blog

May always starts in Brompton with our Gift Day on the early Bank Holiday Monday. This year our Churchwardens will be in the Village Hall from 10-12 midday. Members of the PCC will provide tea or coffee together with homemade biscuits for anyone who would like to stay and have a chat about All Saints Church.

June is Open Garden month. This year Brompton gardens will be open on Sunday 21st June. This is Father's day and hopefully the train will be running in the garden at Kings Head Cottage for those who are not horticulturally inclined. The format will be similar to last year, starting from midday at the Village Hall where maps will be on sale and light lunches available. The route takes in the West End of the village where teas will be on sale in aid of the Village Hall. All the other proceeds are in aid of the Church. There will be at least one "new" garden and a wide variety in size and style.

Mary Jones

The Benefice Choir

Rehearsals are due to commence on Tuesday 19th May at 6pm (St Matthew's Church, Hutton Buscel) and then on Thursday 28 May and every Thursday thereafter. These rehearsals are leading up to the Confirmation Service led by the Bishop of Whitby on Thursday 11th June, (at 7pm, St Helen and All Saints Church, Wykeham) and another visit by the Bishop of Whitby on Sunday 19 July at St Matthew Church, Hutton Buscel.

The choir is increasingly gaining strength and numbers are about 20 "choristers". Most choirs, and the Benefice Choir is no exception, could always do with more male voices. If you enjoy, or think you might enjoy singing please contact me (01723 862434 or rosemary.sword60@gmail.com). No audition is required or even an ability to read music, just sing!

Rosemary Sword,

01723 862434

Snainton Snippets

Coffee Morning – Saturday, 16 May 2015

Come on down to West Bank, West Lane, Snainton on Saturday 16 May from 10am for a coffee morning to raise funds for the repairs needed to keep St Stephen's Church damp free. Angela and Peter Howgate will be delighted to welcome you. There'll be a cake stall, bring and buy, handicrafts, raffle etc. All welcome.

Angela Howgate

BUDS

Continues to Blossom



Monday 11th May 2015

at 6.30 for 6.45

For a one course

evening meal

At the Downe Arms

Meeting starts at 7.30pm

Come and discuss / reflect upon What it means to be Risen with Christ

All welcome

HAVE YOU MORE FOOD THAN YOU NEED?

John the Baptist tells us to share what we don't need with others (Luke 3: 11)

FOOD BOX APPEAL

Please put your gifts of food in the gift collection boxes to be found at

**St. Matthew's Church Hutton Buscel,
St. Helen's and All Saints Church Wykeham,
St. Peter's Church Langdale End**

**All Saints Church Brompton,
St Stephen's Church Snainton,
Snainton Methodist Church,
Ayton Methodist Church,
BUDS, and MU Meetings.**

Please support this appeal for food

Northern Ryedale
Deanery

All Saints Church,
Helmsley

CHORAL
EVENSONG

Sunday 3rd May

6pm

PREACHER:
Steph Cooper
Area Co-ordinator
for Christian Aid

MUSIC:
Helmsley Chamber
Choir



**St Helen and All Saints Church,
Wykeham - Music**

I am very pleased to be able to announce that the “**Voices from English National Opera**” will be singing opera and songs from the shows on Saturday 5 September at St Helen and All Saints Church, Wykeham. If you have attended before you will know what a treat this is – a superb introduction to the lighter side of Opera, plus other songs from the musicals and light opera by five musicians from English National Opera. If you have not been before now is your chance! The evening is always very popular and therefore if you would like tickets please contact Katrina Shamel at the Estate Office (k.shamel@dawnay.co.uk or 01723 866600) who will reserve you a seat(s).



Deborah Davison - mezzo soprano

A **North York Moors Chamber Music Festival** concert will be taking place at Wykeham Church on Monday 24th August. It is very likely that the Patron of the Festival, Sir Peter Maxwell Davis, will be introducing the concert.

The Wykeham PCC is looking forward to hosting the **Rogation Procession and Service** commencing at 10.30am on Sunday 10th May. This is a Benefice Service and all will be very welcome to join the procession and service which is to commence in Wykeham Church.

Robert Sword

Churchwarden

Hutton Buscel and West Ayton

The Easter Coffee Morning in aid of St Matthew's, Hutton Buscel raised £115 for church funds. Many thanks to all those who kindly contributed to the excellent raffle and to the cake stall, and to those who supported the event.

David Jeffels

Bible Study with Provost John Allen

Luke's version of the Lord's Prayer

7. **And do not bring us to the time of trial.** (Luke 11. V. 4)

(And lead us not into temptation; or Do not put us to the test.)

So we come to the last petition in Saint Luke's version of the Lord's Prayer. Readers with long memories will remember that at various times in the last quarter of the last century, different liturgical experts in the churches tried, unsuccessfully, to get us to say the Lord's Prayer with different translations of this petition. I have printed them above. They had some justification, for the Greek word, peirasmos, can carry any of the three meanings – testing, temptation, trial. Indeed, most of the time, it carries all three at once.

So first - the good news. For me, one of the most lovely verses in the whole bible is Luke 22.28, where Jesus, speaking at the Last Supper, says to his disciples " You are those who have stood by me in my trials." And that despite the many times one or other of them had let Him down, or was going to let Him down, in the following twenty-four hours. I should be so proud if any of my heroes affirmed me in that way.

Then the dark side. Putting this petition here, seems almost a joke. We saw last month that most of us betray ourselves when we say "As we forgive any who trespass against us." But we know we don't forgive everyone who has anything against us, so following up with "Do not put us to the test!" is like saying "Please don't check up on us!"

But, of course, there is much more than that. Early in the Gospel, (Luke 4; vv.1-13) we read of Jesus' Temptations in the Wilderness. Luke lists them in a slightly different order from Saint Matthew. First, He is challenged to prove who He is by providing a sign – turning stones into bread. This is repeated later, Luke 11,16, when He is accused of casting out demons by the power of the Devil, and people ask of Him a sign.

Then the second of the desert temptations has Jesus declining to exercise political power over all the Kingdoms of the Earth. This too is repeated in Luke 10; 21-28, when one of the lawyers seeking to test Him asks what he needs to do to inherit eternal life.

The final Temptation in the Desert, is the religious one, when He is challenged to throw himself off the pinnacle of the Temple, just as He will be challenged, first by the leaders of the people (23;35), then by the soldiers (23;37) to save Himself from the pain of the Cross – the ultimate test. Do not put us to the test!

But what about us? Is it not ironic that we constantly allow other people to set tests, or trials for us – most of which set us up for failure? I think of matters like OFSTED inspections; or A & E waiting time targets, or sales targets, or cut-off times by which we have to complete income tax returns. Life is one long struggle to meet a succession of arbitrary, and often unnecessary targets, whereas the only targets that matter are the targets that were given to the lawyer, to love our neighbour as ourselves, and to love and serve God as best we may.



Do not put us to the test.

The Very Revd John Allen



Christian Meditation Group

There are three Christian Meditation Group meetings in May:

Saturday, 2 May at 9.30am

Friday, 15 May at 6pm (to avoid clash with Angela's Coffee Morning)

Saturday, 30 May at 9.30am

The meal at the heart of Christian worship

'For I received from the Lord what I also passed on to you: the Lord Jesus, on the night He was betrayed, took bread, and when He had given thanks, He broke it and said, 'This is my body, which is for you; do this in remembrance of me.' In the same way, after supper He took the cup, saying, 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.' (1 Corinthians 11:23-25)



These words have been the focus for the Church's celebrations of Communion, the Lord's Supper, and the Eucharist ever since Jesus spoke them at the Last Supper two thousand years ago. Writing to the Corinthians, Paul describes the meal that is at the heart of Christian worship. The reminder of Jesus' sacrifice for our salvation has fed and inspired Christians ever since.

In his letter to the Philippians (2:5-11), Paul widens his scope to embrace the whole of God's redemptive plan. From Jesus' divinity, incarnation, life, death, resurrection and ascension to His ultimate triumph, Paul's picture of the cosmic Christ is based on historical fact. But his immediate purpose, as he launches into this soaring poem of praise, is to urge believers to humility and unity: 'in your relationships with one another, have the same mindset as Christ Jesus' (2:5).

How often do we bring to mind the facts of our redemption? How far do we allow them to shape our lives? Do we, when we pray, acknowledge the high priestly role of Jesus, through whom alone we can 'approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need' (Hebrews 4:16)?

All the New Testament writers looked to the Old Testament to understand the significance and implications of the Gospel. Not only in the letter to the Hebrews, where the writer demonstrates Jesus' fulfilment of the sacrificial system, but from Matthew to Revelation, the events and prophecies of the Hebrew Scriptures are brought into a new light, as God's cosmic purposes – from Creation to New Creation – are revealed. It's impossible to overstate the enrichment that comes from understanding our faith in the context of those purposes.

But it is not only enrichment that comes from a grasp of God's 'big story', but truth. In the 'pick and mix' culture in which we live, it's all too easy to select those parts of the Bible – those attributes of God, those promises and prophecies, those aspects of Jesus' character – that seem to satisfy our personal yearnings. In a society in which the purpose of life is being redefined in terms of personal fulfilment, and often reduced to image and self-esteem, we must beware of reinventing the Church to satisfy these aspirations.

A robust re-immersion in biblical history would be a good place to start.

Help for the roofs of nearly 400 churches

Nearly 400 Church of England parishes are to receive grants for urgent repairs to their church roofs in the first round of awards from the Listed Places of Worship Roof Repair Fund.

ChurchCare, the Cathedral and Church Buildings division of the Church of England, welcomed the grants announced for 372 parish churches and said that this would make an "immeasurable" difference to local communities. All of the churches benefiting in the announcement will receive grants of between £10,000 and £100,000 towards the urgent repair of roofs, gutters and drains.

In a separate announcement, £6.9 million of grants for urgent repairs were announced for 24 Church of England and seven Catholic cathedrals in the final phase of the First World War Centenary Cathedral Repairs Fund. The cathedrals are being provided with grants of between £12,000 and £800,000 for essential and urgent repairs ranging from repairs to roofs and stonework through to complete re-wiring.





Pentecost then – and now?

It was Edward Lorenz in the 1960s who first described the butterfly effect, which explains how a small event can have a profound effect elsewhere. In climate terms, the tiny atmospheric disturbance of flapping butterfly wings in Africa can eventually give rise to a hurricane in the Atlantic. We can also apply this effect to a unique event like Pentecost (Acts 2:1-13), which is still having a profound effect on us today. How can we experience the full effect of Pentecost in our own lives and churches?

Pentecost is God's promise to us: 'When the day of Pentecost came, they were all together in one place.' (Acts 2:1). If we are to experience the power of the Spirit in our lives, it means being in the right place to receive. The disciples followed Jesus' instructions as they gathered in the Upper Room, 'Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about.' (1:4). If God is going to use us and do new things in our lives, we cannot rely on our own plans and ideas, but trust Him to direct and equip us. Like the surfer waiting to catch the wave, timing is everything!

God wants to empower us: 'All of them were filled with the Holy Spirit' (4). Just as we are dependent on electric power in our homes, so we need the power of the Spirit to empower our lives. He alone has the power to transform our lives into Christlikeness and empower our witness. The disciples' experience of this power was overwhelming, with wind and fire. However, it was essentially an encounter with God's love, which for us can be equally emotional or very quiet. However, all of us are included and nobody is excluded from this experience.

We are empowered for a purpose: The disciples 'began to speak in other tongues as the Spirit enabled them.' (4). The Spirit empowered them to witness, with the result that everyone heard them speaking in their 'native language' (lit: dialect, v8). We all have a story to tell of what God means to us and it's the Spirit who translates what we share and do, so those around us can understand! At Pentecost, 3000 people were added to the church in one day! What are our expectations of what the Spirit can do today?

'Let the church return to Pentecost, and Pentecost will return to her. The Spirit of God cannot take possession of believers beyond their capacity of receiving Him' (Andrew Murray).

Rogation Sunday

Rogation means an asking of God - for blessing on the seed and land for the year ahead. The practice began with the Romans, who invoked the help of the gods Terminus and Ambarvalia. In those days a crowd moved in procession around the cornfields, singing and dancing, sacrificing animals, and driving away Winter with sticks. They wanted to rid the cornfields of evil.

About 465 the Western world was suffering from earthquake, storm and epidemic. So Mamertius, Bishop of Vienne, aware of the popular pagan custom, ordered that prayers should be said in the ruined or neglected fields on the days leading up to Ascension.

Rogation-tide arrived in England early in the eighth century, and became a fixed and perennial asking for help of the Christian God. On Rogation-tide, a little party would set out to trace the boundaries of the parish. At the head marched the bishop or the priest, with a minor official bearing a Cross.

At certain points along the route - at well-known landmarks like a bridge or stile or ancient tree, the Cross halted, the party gathered about the priest, and a litany or rogation is said, imploring God to send seasonable wealth, keep the corn and roots and boughs in good health, and bring them to an ample harvest.

Today we celebrate Rogation-tide, with our annual Benefice Service and village procession. Each year we come together at one of our villages, and this year it will take place in Wykeham. We begin with a short act of worship in church then we will process around the village stopping at various land mark to ask God's blessing on, and celebrate, different aspects of our community life.

Sunday 10th May

10.30 am

Wykeham Church.

All in the month of May

300 years ago:- on 4th May 1715 that French merchant Jean Montagu introduced the first practical folding umbrella (it could fit in a pocket).

250 years ago:- on 7th May, 1765 that Admiral Nelson's flagship HMS Victory was launched. Best known for the Battle of Trafalgar, it is now a museum ship in Portsmouth.

175 years ago:- on 1st May 1840 that the world's first adhesive postage stamp, the Penny Black, was issued in Britain.

100 years ago:- on 3rd May 1915 that Canadian physician Lieutenant Colonel John McCrae wrote his famous war poem In Flanders Fields.

80 years ago:- on 19th May 1935 that T E Lawrence (Lawrence of Arabia) was fatally injured in a motorcycle accident.

Also 80 years ago:- on 25th May 1935 that Sir Frank Dyson, British Astronomer Royal, died. He introduced the Greenwich time signal ('pips').

75 years ago:- on 10th May 1940 that Prime Minister Neville Chamberlain resigned; he was succeeded by Winston Churchill. On 13th May Winston Churchill gave his first speech to the House of Commons, saying 'I have nothing to offer but blood, toil, tears and sweat.'

70 years ago:- on 1st May 1945 that German radio announced the death of Adolf Hitler. He committed suicide.

60 years ago:- on 14 May 1955 that the Warsaw Pact was established – a Soviet-led mutual defence treaty between eight communist European states during the Cold War.

25 years ago:- on 16th May 1990 that in an attempt to calm fears over BSE ('mad cow' disease) that Agriculture Minister John Selwyn Gummer ate a beef-burger in front of the media.

VE Day 1945:

May 8th 1945 was VE Day - 'Victory in Europe'. The war was not entirely over, because the third member of the Axis, Japan, was as yet undefeated and still occupied large areas of Asia. But for the people of Britain this felt like the end of five years of war - bombing, conscription, rationing, military and civilian casualties and constant anxiety.

To most people's surprise, the Second World War had lasted longer than the first one, and though the casualties were not as horrendous, they would be multiplied before a year was out by the victims of the atomic bomb attacks on Nagasaki and Hiroshima.

But on 8th May, 70 years ago this month, everyone was singing. Hitler had committed suicide in his bunker in Berlin on 30th April. The formal acts of surrender by Germany were signed in Rheims on 7th May, and in Berlin on 8th May, and the latter date was declared a day of national rejoicing. Huge crowds gathered in city centres, street parties were arranged, church bells rang and there were many services of thanksgiving.

As a schoolboy - 14 at the time - I shared in the general feeling of relief, though we all knew that recovery, socially and economically, would be slow. Rationing of many foods (including sweets and chocolates) continued into the 1950s, and the damage caused by bombing would leave scars in many towns and cities that took more than a decade to heal.

Yet nothing, on that May morning, was going to stop the celebrations. If relief was the primary emotion, there was also more than a hint of satisfaction. We had won the war. The Nazi menace had been faced and seen off. Hitler and his accomplices - men who had organised the slaughter of millions of Jews and other 'deviants' in concentration camps - were dead or under arrest. The deadly menace of the V2 rockets, silent carriers of instant destruction, was a thing of the (recent) past.

Mr Churchill had set out a pathway to a better future. 'Magnanimity in victory' would mean that Germany would not be humiliated. She would be helped to rebuild as a free and democratic society, but only after an absolute and unconditional surrender. There would be no negotiating, no possible argument about the outcome of those terrible years of war. Europe was now at peace, and would remain so for a long while.

Siegfried Sassoon captured the same moment 27 years earlier, at the end of the Great War, in a poem of ecstatic relief:

Everyone suddenly burst out singing...

The song was wordless; the singing will never be done.

Neither the ecstasy nor the song can actually last for ever, but the memory of the moment remains with us older folk who were there on that remarkable May day, 70 years ago.

St James the least of all

On why people should ALWAYS sit in the same pew

The Rectory,
St. James the Least

My dear Nephew Darren

I have to say that the couple who complained that you never noticed they had been missing from church for a month had a point. There is a simple way of noticing when someone is absent: everyone sits in the same pew. Every Sunday. Always.

Little Miss Margison sits in the pew after the third pillar on the right here at St. James the Least. As she walks up the aisle, you can sense her counting the pillars until she reaches the right one, which then allows her to sit in front of it. I have speculated that if I ever had that pillar removed, then the following Sunday, she would have a complete mental collapse.

One Sunday a visiting family arrived early and sat down; three people in an empty church seating 200. Colonel Wainwright and his wife were the first of our regulars to arrive and froze in horror. The Colonel said in a deafening whisper to his wife: "There's someone sitting in our pew."

At least they had the grace – no matter how reluctant – for one week, to sit somewhere else. Unlike the Prentice family of husband, wife and three children, who arrived to discover that a visiting family of husband, wife and four children were sitting in their pew; six people in a pew that held eight. Or, it normally holds eight. That Sunday, it held thirteen.

We at least have one iconoclast in Miss Pemberton, who makes a point of sitting in a different place every week. This thoroughly unsettles the rest of the congregation, who fear she may sit in their seats during her nomadic wanderings. I sometimes wonder if she has a chart at home with all the pew spaces marked on it and she strikes one off each week as she returns home after Mattins.

Occasionally the unexpected can happen. Mrs Cholmondeley arrived one week in good time, settled herself in her accustomed place, but half-way through the Service suddenly ran out of the building. Ten minutes later, she was back and in her usual place once again. It was only when the church filled with the smell of burned bacon that we understood.

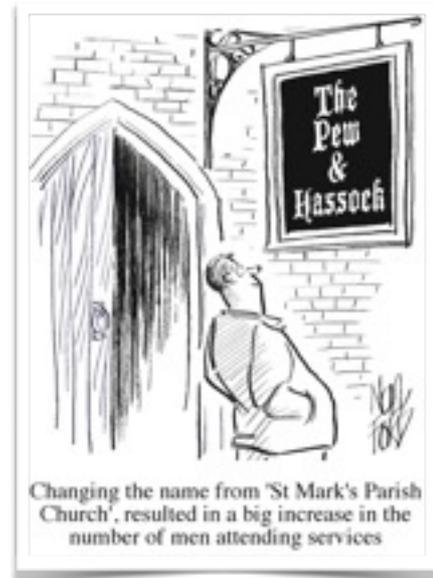
That is why replacing pews with chairs in your church was a mistake. Pews can never be moved. You know where everybody is – or should be!

Your loving uncle,

Eustace



Just for fun!



Political systems

What is the difference between Capitalism and Socialism?

Capitalism is the exploitation of man by man. Socialism is the exact opposite.

Fire

There was a fire at the main Inland Revenue office in London, but it was put out before any serious good was done.

Ronnie Corbett

P - QUIZ

All the answers in this Bible quiz begin with the letter P - can you find them all?

1. Paul wrote to the people of this town.
2. The Roman Governor who washed his hands.
3. Where the last book in the Bible was written.
4. Short stories Jesus told.
5. Goliath was one.
6. What Amos and Hosea were.
7. To begin with he was called Saul.
8. The Egyptian ruler who argued with Moses.

Where would you look for a lost vicar?

The Bureau of Missing Parsons.

What is wet, round, and taste of peppermint?

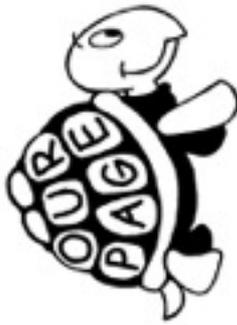
Water Polo.

What did the policeman say to the naughty frog?

Hop it.



ANSWERS: 1.Philippi 2.Pontius Pilate 3.Patmos 4.parables 5.Philistine 6.prophets 7.Paul 8. Pharaoh



PENTECOST

24th May

Do you know what happened on the first Pentecost? On that day what really amazed all the people was that everyone there heard the message of the Good News in their own language. You can read about this in Acts, chapter 2.

How many languages can you speak? We all speak English but most of us know at least a few words in more than one language. I bet you know some French, even if it is only 'bonjour' or 'merci', perhaps you know some Urdu, Spanish or Polish too.

There are so many languages in the world we couldn't hope to learn more than a few of them - but Jesus knows our language... He can speak everyone else's language too. His gospel can be translated into every possible dialect and tongue because, whatever words are used, that gospel is the same. It is for all people, everywhere. Jesus speaks to everyone in His own language.

Mouse Makes

There was a sound like a blowing of a violent wind... and what seemed to be tongues of fire that separated and came to rest on each one of them. All of them were filled with the Holy Spirit.

HOLY SPIRIT teaches us about God -John 14:26

HOLY SPIRIT helps us to pray -Romans 8:26-27

HOLY SPIRIT helps us to speak about God -Acts 1:8

HOLY SPIRIT is with us and in us -John 14:16-17

What happened when the Holy Spirit came at PENTECOST?
READ Acts 2:1-41

How many believers were baptised that day?
EPHESIANS 5:18

Colour the flames, cut out and tie together to make a Pentecost mobile.

May15 @eborah noble • parishpump.co.uk

Benefice Diary - May 2015

Sunday 3rd May - Easter 5

| | | |
|----------|----------------|---------------|
| 8.00 am | BCP Communion | Snainton |
| 9.30 am | Sung Eucharist | Hutton Buscel |
| 11.00 am | Holy Eucharist | Brompton |
| 2.30 pm | Evening Prayer | Langdale End |
| 4.30 pm | BCP Evensong | Wykeham |

Saturday 9th May

| | | |
|---------|---------|---------|
| 1.00 pm | Wedding | Wykeham |
|---------|---------|---------|

Sunday 10th May - Rogation Sunday

| | | |
|----------|---------------------------------------------|---------|
| 10.30 am | Benefice Rogation Service and procession | Wykeham |
|----------|---------------------------------------------|---------|

Thursday 14th May - Ascension Day

| | | |
|----------|--------------------|---------------|
| 10.30 am | Benefice Eucharist | Hutton Buscel |
|----------|--------------------|---------------|

Friday 15th May

| | | |
|---------|----------------------------|----------|
| 6.00 pm | Christian Meditation Group | Snainton |
|---------|----------------------------|----------|

Saturday 16th May

| | | |
|----------|--------------------------------------------------|--------------|
| 10.30 am | Coffee Morning at West Bank, West Lane, Snainton | |
| 12 noon | Wedding | Langdale End |

Sunday 17th May - Easter 7

| | | |
|----------|----------------|---------------|
| 8.00 am | BCP Communion | Wykeham |
| 9.30 am | Holy Eucharist | Brompton |
| 11.00 am | Sung Eucharist | Hutton Buscel |
| 6.30 pm | BCP Evensong | Snainton |

Monday 18th May

| | | |
|---------|--------------|---------------------|
| 7.00 pm | Snainton PCC | West Bank, Snainton |
|---------|--------------|---------------------|

Saturday 23rd May

| | | |
|----------|---------|---------|
| 12.30 pm | Wedding | Wykeham |
|----------|---------|---------|

Sunday 24th May - Pentecost

| | | |
|----------|----------------|---------------|
| 8.00 am | BCP Communion | Brompton |
| 9.30 am | Holy Eucharist | Snainton |
| 11.00 am | Holy Eucharist | Wykeham |
| 6.30 pm | Evening Prayer | Hutton Buscel |

Tuesday 26th May

| | | |
|---------|-------------|----------|
| 7.00 pm | Wykeham PCC | Vicarage |
|---------|-------------|----------|

Wednesday 27th May

| | | |
|---------|--------------|----------|
| 7.00 pm | Brompton PCC | Vicarage |
|---------|--------------|----------|

Saturday 30th May

| | | |
|---------|----------------------------|----------|
| 9.30 am | Christian Meditation Group | Snainton |
|---------|----------------------------|----------|

Sunday 31st May - Trinity Sunday

| | | |
|----------|--------------------|----------|
| 10.30 am | Benefice Eucharist | Snainton |
|----------|--------------------|----------|

Church Wardens

St Stephen, Snainton

Bob Williams

01723 859130

Myrtle Braithwaite

01723 859690

All Saints, Brompton

Don Jones

01723 859437

Mark Evans

01723 859233

All Saints, Wykeham

Robert Sword

01723 862434

Anthony Tubbs

01723 850620

St Matthew, Hutton Buscel

David Knowelden

01723 864670

Beverley Waldie

01723 863812

St Peter, Langdale End

Diane Collins

01723 882204