

Parish Life Magazine

Parish of Cirencester with
Watermoor and St Lawrence



November 2019

£1

Parish of Cirencester with Watermoor and St Lawrence (Chesterton)

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Lead Article

Dear Friends,



We are constantly being asked to apologise for past historical events. Wherever you stand on that subject we are this month brought face to face with remembering. Firstly we have All Saints Day when we give thanks for all those known and unknown saints who have left their mark in one way or the other. Then there is All Souls Day which tends to be more personal remembrances. Remembrance Sunday in many ways overshadows them all, but perhaps it shouldn't as week by week we take part in the largest remembrance there can ever be. The Eucharist, when we obey our Lord's command to do this in "remembrance of me".

It is good to remember. To remember those who have gone before, those we have loved and those, especially those, whom have sacrificed their lives for all those who come after them. There is a tendency to focus on the two World Wars but we should not forget all those lives lost in any war. Remember those who have lost their lives in recent times in the Middle East. Many of these are not thought of as war by us but differences between different factions in a country.

As a Christian I feel that war is wrong, but having written that I am left wondering should we sit back and accept invasion, other people imposing their view and way of life on us. Sadly that is something that our country cannot be proud of if we view our past history. All these grey areas we need to come to terms with and we have to reach our own conclusions. Nigel Biggar in an essay questions what the ceremonies we hold are for. He underlines that in different places we do different things, sometimes contradictory things. But he also reminds us that these ceremonies bring a whole range of emotions which can confuse.

The remembrances that I have mentioned throw all kinds of emotions into the air, mainly because all of them remember the dead. This can be painful. This can bring memories we would rather not have. Families who have lost members in fighting wars in defence of other people's rights find it especially difficult. Our weekly remembrance of our Lord gives us the hope of the ultimate life, that after death.

So missing our loved ones is a natural, human feeling but let us not lose sight of the hope that Jesus gives us.

The sight of the poppies growing in the fields and gardens gives me hope in their brightness and flowering year after year. It is poignant as we know the reason it was chosen as the flower to remember. I hope that we all will remember but more importantly give thanks to God for those we are remembering, what they have meant to us, what their actions have meant to a wider group. For Remembrance Sunday we give thanks that we are able to freely come together to remember.

My own name means remembrance, so how could I not find this month moving, but it is the remembrance week by week around the altar that I derive my strength from, so let us all spend this month thanking God for our many blessings.

Blessings,

Rosemary Franklin



From the October edition of the Parish Magazine 1915

The Parish Magazine of St Andrew's Plymouth, contains an interesting letter from the Revd R H Fulford, who is acting as Chaplain to the Forces in the Dardanelles:

“Services in the trenches,” he says, “are difficult to arrange, as we are under constant fire. Yet I have administered the Sacrament in my dug-out to as many as the place would comfortably hold, and we have often spoken to men individually and in small groups in the firing line itself, and, of course, at the fixed ambulance station. Here there is a large natural cave, and on Sunday evening it was good to hear ‘Abide with me’ sung by a large number of men, with the shells rattling overhead. We had a wonderful service in the dark just before landing on the Peninsula, and it gave us the greater courage to meet the heavy shell fire which greeted us. Any day you may see men openly reading their New Testaments in the trenches and elsewhere, and many and earnest prayers are said from the heart. Last

week I was burying a fellow when the Corporal told me that the fatigue party, of which the dead man had been one, after a heavy shelling had gone down on their knees and thanked God for their escape. *We live here on the threshold of two worlds much more consciously than in everyday life, and England will be the better for the return of her Army in the present spirit.* Of course, there are dull and foolish ones even in the tightest corners; but, at any rate, the question of life and death has to be faced, and in most cases the religious answer carries conviction and comfort.”

Sent in by Howard Gray



Luke 22, 7-30, I confer on you a kingdom

‘I was really looking forward to sharing this Passover with you’, said Jesus. Somehow, we know how he felt don’t we? Christmas is often like that isn’t it? The planning is meticulous, the family all gathered; the children’s toys carefully chosen. Then minute by minute the day seems to decompose before our eyes: the tension of that last frantic week has been too much for all of us: the expectations too high; disappointment breeds argument and argument ends in row; row ends in family disintegration. There must be few families that have not experienced that at some level or other.

The stakes were even higher for Jesus and his disciples that night. It was to be his last Passover: it had to be a good one; but at that table on that fateful night all the weaknesses of the people present were only too clearly revealed: the group of people Jesus had so carefully and lovingly drawn around him began to disintegrate before his eyes: It was a strange kind of farewell: accusations had been flung around the table, words of betrayal, all of them had felt guilt, for all knew that deep inside they were as guilty as the next: there was that argument as to who among them was greatest: then that prophetic onslaught on Peter, while the disciples were busy arming themselves with swords for what they no doubt thought was going to be an armed rebellion on the Mount of Olives. This was surely the night gone wrong to crown all bad dinner parties. Judas went off to betray him: the rest of the disciples failed to support their friend in prayer at the hour of his need; Peter denied

he had ever known Jesus; the rest scattered into the night like sheep without a shepherd.

Jesus took bread and broke it: look, he said, I am being torn apart for you! He took wine and poured it out: look I'm being separated flesh from life, body from spirit; and as he breathed these words which burned their marks into the memories of all who heard them for ever, they wrenched him limb from limb in their petty squabbles and complete incomprehension of his mission.

I find it interesting that both Luke and Paul set the words of institution — as we call them — in the context of faction and disunity. For even today it is scarcely possible for Christians of the different denominations and churches to gather together for this meal without disputes breaking out. The disputes are scarcely different from the old ones: who is fit to serve? Who should preside? Who is allowed to share in it? Paul goes as far as to say, 'I cannot congratulate you on the meetings you hold, they do more harm than good!'

Sometimes when we break bread and say, 'This is my body given for you', I think of the way in which the church, itself the body of Christ, is, itself, daily torn limb from limb in the very celebration which should bind it together as a unity. Yet it was no different on that Thursday night so long ago. As Luke describes the last Passover meal Jesus shared with his friends, it turned out not to be a fellowship meal. He was to die with no last happy memories of his loved ones: he was not given any reason to be left with any great hope for their future; and yet, there at that meal, confronted with the pathetic weakness of his friends, Jesus bequeaths to them his kingdom.

'My body is dismembered but it will be reformed, reunited in you'. Despite their obvious weaknesses of which he was only too aware, Jesus still maintained faith in his disciples. For then as now his faith in them was always greater than their faith in him. That is the miracle of the gospel. The story goes that when, after years of work, Edison developed the first light bulb, at the first public demonstration, he handed it to his assistant who promptly dropped it on to the floor and it shattered into a thousand fragments. Eventually, having made another, when he came to demonstrate the new one, he handed it to the same assistant; the press were

astonished, but Edison said, 'I have full confidence in him.' Despite their failure, to the end, Jesus reminded his disciples of his faith in them: of their vital contribution to bringing in his kingdom of which this meal is the greatest sign.

Later, of course, after the resurrection, they were to grasp, at long last, what it was about. For here they were reminded of what lies at the heart of it, service: and were reminded of the substance of service, the cross; here the Lord's death is proclaimed until he comes. At the foot of that cross, arcane debate about who is greatest, squabbles between us as to who should serve, become an obscene irrelevance. At this meal God comes to call us back to responsibilities of serving in his kingdom and at the same time he provides us with all the food we need to walk out bravely carrying our cross. And here at this table we do just that: for we remember another occasion 2000 years ago where a man embarked on a journey that would be too much for any man; the journey not only to Golgotha but to hell itself. And, before he made it, he broke bread and shared wine with his friends. They never forgot that.

Jesus had meant this meal to be a place for taking responsibility. In the event only he, Jesus, shouldered any kind of responsibility: only he made the journey the meal had prepared him for. In some ways for the disciples the meal was such a disaster it should have been one to forget. Yet it lies at the heart of the Christian cultic memory. For here, at this table, it is not the meal itself that we celebrate but that journey Jesus made through the cross and death and hell to the Father himself in glory: and the journey he still makes as he comes to us in the gift of the spirit: the journey he has caught us up into, the journey of his coming again in triumph at the climax of his kingdom.

Let this table never be a place where we are torn asunder: let this table not testify to the brokenness of the body of Christ as we reveal him in the world: but here let us face the awesome wonder of the love of God; marvel at the colossal gamble he takes in placing faith in us; affirm the centrality of the cross in its stark challenge of suffering and service; and let us be prepared to take up that responsibility of service: to be those who, as Jesus put it, stand by him faithfully in his trials and so inherit his kingdom. Here as we witness, in sign, flesh and blood separated: a body broken and blood poured out, we are left in no doubt as to what discipleship means.

Here we are humbled: here our weaknesses are revealed; our worldly priorities look all too shabby at this table. But here too we witness the transforming power of God which turned the brutal and unjust killing of a righteous man into the atoning sacrifice that alone gives sinners hope. For here is the great irony of the gospel: as the Son of God is broken, divided flesh from blood, body from life on the cross, so, in that brokenness, God and creation are reunited. Flesh becomes body, reinvigorated with the life poured out in Jesus's blood. So the church, a scattering of dry wasted bones in a desolate valley, like the disciples on Good Friday, becomes knitted together into a potent body, ready to receive the breath of God with all that that implies. For that is what atonement means, a making one in Christ. So here at this table we see the power of God's love revealed and made perfect in weakness. Here we dare hope that God can take us poor as we are and make us the means of bringing in his kingdom just as he took those same disjointed and argumentative disciples and sent them out as the spirit filled apostles to whom we owe the gospel and the church.

Jesus says to us as he said to them 'Now I confer a kingdom on you, just as my Father conferred one on me.' Of course, we aren't up to it any more than those first disciples were but, in his spirit, by his grace, we simply have to receive it.

Bob Gardiner



Watermoor School seeks garden designers!

If you have an eye for creating beautiful outdoor spaces, Watermoor School needs you. We have a small area in the grounds that we're looking for advice on, to turn into a reflection area for the spiritual wellbeing of pupils, staff and parents. Could you give us a few hours of your time to share some ideas? There is a mosaic already there to work around, and a small budget available to make your vision a reality. Please contact the foundation governors Ally Castle or Jo Wood - jwood@watermoor.gloucs.sch.uk



MODERN TAKES ON THE REQUIEM MASS

In its autumn concert at Cirencester Parish Church (23 November, 7.30 pm), Cirencester Choral Society will perform two contrasting settings of the Requiem Mass from the late 19th and late 20th centuries.

Fauré's *Requiem*, composed from 1887 to 1890, is probably his best-known work. The work has a light texture and instils peace and serenity rather than focusing on the elements of fear and dread in the mass. It is set for soprano and baritone soloists (Katie Etherington and Christopher Monk) and chorus, and will be sung with organ accompaniment (Hugo Kennard).

John Rutter's *Requiem* (1985) for chorus and soprano soloist combines movements of the Latin liturgy with English texts from the Book of Common Prayer and two psalms, including his much loved setting of *The Lord is my Shepherd*. First performed in the USA, and optimistic in its message of hope and comfort, Rutter's *Requiem* was a popular choice for memorial services in the wake of the 9/11 tragedy. The chamber version will be performed with the instruments (including harp) of the Corelli Ensemble directed by Warwick Cole.

The concert will be conducted by the Society's Musical Director Carleton Etherington. Tickets £15 (Student £6, Child £3) will be available from late October from the Visitor Information Centre (Corinium Museum) (01285 654180) or Society members.



David and Jonathan with the Town Crier in the Market Place

Christmas Concert



Cirencester Parish Church • Friday 6th December 2019 at 7.30pm

Guest Readers:



Anne Robinson



Michael Edwards 'Eddie the Eagle'



Jackie Colburn

Featuring:



Tewkesbury Abbey
 Schola Cantorum



Trumpeter
 Dr Peter Medland



Soprano Nicki Kennedy and
 Contralto Kate Hicks Beach

To book please visit helpappeal.org.uk or call 0800 3898 999

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BEYOND THE ORDINARY

Christmas Concert Ticket Application Form

Please fill in your details below;

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Contact name

Address

Phone no.

Email address

Ticket Prices (please enter number required)

- ☐ White Tickets £100 each
to include supper with the Stars after the concert
- ☐ Green Tickets £45 each
- ☐ Yellow Tickets £30 each
- ☐ Red Tickets £20 each
- ☐ Blue Tickets £10 each
(please be aware that visibility will be very restricted in these seats)

Please note tickets are sold on a first come first served basis and should your first choice be sold out we will contact you and offer you the next best available seating.

Please note that Guest Readers may be subject to last minute availability.

- ☐ Donation: I am unable to attend but would like to make a donation.
*Please complete Gift Aid section below if applicable.

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I enclose payment of £ (Please make cheques payable to: HELP Appeal)

I would like to pay by: (tick as appropriate)

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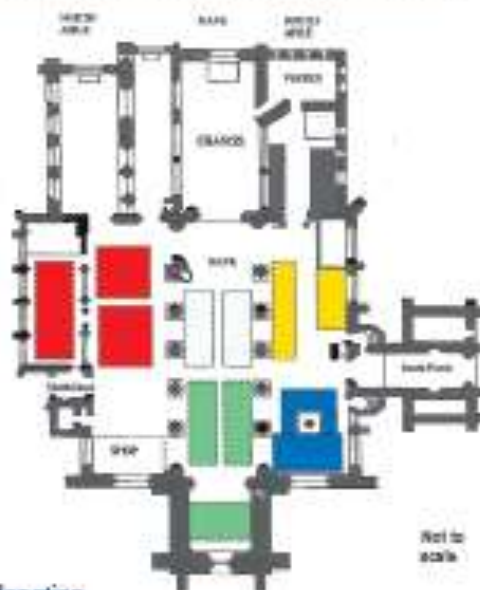
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FAITH – HOPE - LOVE

These three. *St Paul*

I have heard many sermons on Faith and many more on Love. I don't remember ever hearing a sermon on Hope. This is a good moment to start thinking about Hope when the future of Planet Earth looks pretty hopeless. Recently a 16-year old girl chided the United Nations Assembly because, as she furiously told them: “You have stolen my childhood and now you are stealing my future!” What hope do our grandchildren have of living a satisfying life – or even living beyond their three score year and ten – when the world may be uninhabitable in two or three centuries? There are remedial measures we *could* take, but there is no political will to impose policies which will be massively unpopular, and might lead to rioting. The attitude of Europe and the USA to migrants is not hopeful.

Christians have always paid lip-service to the hope that as individuals we may join Jesus in Heaven – “pie in the sky when we die.” Oddly enough a recent survey found that 20% of adult Christians in the UK don't believe in an afterlife! Maybe this is a good moment to think about Christian Hope not in individual but in global or even cosmic terms. Our predicament is not just a problem for humanity, it's a problem for planet earth and all its teeming creatures. It's a particular problem for Christians. What's the point of God creating a miraculously beautiful world and then dumping it on a bonfire? Is God going to rescue only a faithful elite – 144,000 according to *Revelation* – and discard the rest as collateral damage, rather like the chips of marble which littered the studio floor of Michaelangelo when he carved a masterpiece.

We need to keep in mind that the *final* destiny of planet earth is inevitable extinction. This planet will be gobbled up by the sun when it expands into a red giant. That event may be hundreds of millions of years ahead. In the meantime there may be several cycles of mass extinctions and newly evolved forms of life. What will the Creator get up to next? Cockroaches may be the inheritors of be planet. The Bible has stories of mass extinctions like the Flood and national disasters like the Exile, or the destruction of Jerusalem and the Temple in AD 70. Always out of the ashes of the past the seeds of the future have germinated.

When thinking about our precious blue planet we have to keep in mind the prodigious immensity of God's creation. Out in the depths of space there are billions of stars with exoplanets many of which may have life forms and rational moral inhabitants. Looking even further ahead, long after the Milky Way is blown apart, the whole cosmos is going to settle down to zero – no light, no movement, no warmth. What's the point of it all? We may have short-term hopes, and short-term despairs, but in the long term there is no hope.

This is the backcloth against which the Christian drama is being enacted. It tells us that our hope is not in this terrestrial future whatever it may bring. Our hope is in God whose human face is Jesus. The simplest Christian Creed is this: **God is. God is as he is in Jesus. Therefore we have hope.** It has been the living faith of millions of faithful men and women down tumultuous and cruel centuries that they are held in an enfolding love *whatever happens!* As poor old Job said, “I will trust Him even though he slays me!” In the last century we have witnessed mass slaughters on an unprecedented scale. We saw the monstrous evil of the Holocaust. Stalin and Chairman Mao oversaw the deaths of many millions. There were the outbreaks of flu which killed more people than the war. Nevertheless in the face of their horrors there were millions of people whose personal encounter with Jesus was so life affirming that they were willing to trust his promise that God has an answer to even the most disastrous events – even the extinction of life on earth, even the heat death of the cosmos.

There is an incident in the Gospel when the disciples have been out fishing all night and caught nothing. Standing on the shore Jesus calls to them to try once more. Peter replies, “Lord, we've been out here all night and caught nothing.” You can hear the exasperation in his voice. What does Jesus know about fishing? No point in fishing after sunrise. “Nevertheless, at your word I'll have another go.” I love that “nevertheless”. They haul in 153 large fish.

We may have no persuasive argument for hoping for a better future. The Jews who walked into the gas chambers had nothing in their hearts but despair *and* a blind belief that God still exists. All we can hope for in the short-term is that our political leaders will get their act together and do something to slow global warming. But it doesn't look very likely, does it? *Nevertheless* our long term hope is that for the

whole of Creation “all shall be well and all manner of thing shall be well.” That is what Jesus promised Julian of Norwich as he hung on the Cross. To which she replied, “Lord, You are my hope.” If we have a living personal relationship with the Mystery we call “God” we can keep despair at bay even in the midst of immediate horrors. Julian was prepared to walk into all our human despairs with her hand held by Jesus, her only hope. He has been there himself. His hope was in his Abba Father. He was proved right.

H.G.D



Next Men's Group Meeting:

Tuesday 5 November 2019....

Thank you to everyone who came to our October meeting - and particular thanks go to our speaker, Steve Morton from Cirencester Signpost, for an extremely engaging and informative evening. Between us, we raised a total of **£97** by way of a donation to Cirencester Signpost, which was very gratefully received.

Our next MG meeting will be held on **Tuesday 5 November 2019**; arrival from 7.45pm, for 8.15pm start, as usual. The venue will be the upstairs function room at [Somewhere Else](#), 65 Castle Street, Cirencester, GL7 1QD.

Our speaker will be **Matthew Smith**, whose talk ("*Confessions of a Jungle Banker*") will reflect on a career of over 30 years in the banking industry.

We very much look forward to seeing you there!



MOTHERS' UNION LETTER



Dear Members and Friends

Autumn to many is a “season of mists and mellow fruitfulness” (John Keats) and others agree with the poet Thomas Hood:

No shade, no shine, no butterflies, no bees,

No fruits, no flowers, no leaves, no birds - November

When we lived in New England it was easy to see why Autumn is called the Fall in the USA. In leafy lanes the trees shed their leaves in a shower of gold against a sky of brilliant blue.

As I write we are approaching St Luke's Day, although I feel that his little summer is not in evidence so far.

St Luke's Gospel has always been my favourite. He was a doctor, a Gentile convert, interested in Jesus' healing miracles and he tells of capable women (in Acts), often naming them. He is reputed to have spent time with Mary, hearing about her Son's early life, and Mary's Magnificat appears only in St Luke's Gospel.

We are always looking for ways to raise the profile of Mothers' Union, and one of our members is well placed to do this - John Lawrence, our Verger, and new Town Crier. What an amazing service that was!

The 20th Anniversary Service for Open the Book was another special occasion, masterminded by Jenny Parker. Many MU members can be found in OTB teams, and some of us have been Opening the Book in Cirencester schools since its beginning in 2001. We will continue to reach out into the community to support family life, in the footsteps of our founder Mary Sumner.

With love

Rosemary

DIARY DATES

November

Tuesday 5th - Thursday 7th Crophorne Retreat

Wednesday 6th 2.30pm Church Hall, Watermoor. Speaker Elizabeth Gledhill "My time as a Journalist"

Friday 15th 10 - 12noon Mothers' Union coffee in the Parish Church

Wednesday 31st 12noon Parish Church MU Corporate Communion

December

Wednesday 4th 2.30pm Church Hall, Watermoor. Christmas theme

Friday 16th 10 - 12noon Mothers' Union Coffee, Cake and Craft stall in the Parish Church



Open the Book's 20th Birthday Celebration on October 12th
Following a procession from the Brewery Arts, those present in the Parish Church were treated to a delightful Open The Book presentation, produced by Jenny Parker. The introduction, by three wise monks, raised the dangerous idea of translating bible stories into English and reading them to children. (*Above: Canon Graham, Paul Springate and Howard Gray*)

Beauty

Eggshell blue, the sky in early spring,
The rising sun paints the clouds with rose,
A field of oil-seed rape bright before a purple cloud,
And iridescent ice-bergs, glittering in the Arctic sun,
Afloat a tranquil turquoise sea,
And pure and driven snow.

The shapes and shadows of the peaks and vales,
The glories of the greens in spring,
The sheen of new-burst leaves,
And over all the heav'ns alight with stars,
A spangled drape above the world.

The smooth and smiling faces of the very young,
The deep-etched smile-lines of an older face.
The creative genius of those who work
With wood in all its smooth and satin grain,
The softly sensuous touch of silk and velvet,
The elegance of porcelain, gold and silver
Works of art, a myriad unique creations.

The sound of music's inspiration,
Of instruments well played and blending,
The soaring purity of one human voice,
And the effortless cascading song
Of the lark above the fields.

So much, so much of beauty,
For us to see, to touch, to hear, to taste,
Our brains instruct us to look around,
To be aware, not to miss the moment.
So much, so much of beauty to enjoy,
And for all the blessings of this beauty
We give the Lord our true and thankful praise.

T.M.D



Another Successful Year for Ride+Stride

The brilliant weather for the annual Ride+Stride event on Saturday the 14th of September has led to another successful year of fundraising for Gloucestershire's churches!

Ride+Stride is organised each year by Gloucestershire Historic Churches Trust and early indications suggest some 600 enthusiastic people from over 100 churches took advantage of the

glorious sunshine to travel between churches in the county by bike, foot and car. One pair of participants, Chris Witham and Andy Cole cycled over 42 miles and visited 15 churches on their route. Meanwhile, Charlotte and Kate of Charlotte's Tandems, a charity that lends out tandems to those less able to cycle, saw an amazing 25 churches and chapels during their cycle ride.

Jonathan MacKechnie-Jarvis, chair of Gloucestershire Historic Churches Trust grant committee, said "It was a wonderful day and the weather of course was fantastic. It was lovely to see people coming together to have fun and raise money to help look after the county's outstanding historic churches. The Trust are incredibly grateful for everyone's efforts this year and we hope even more people will get involved in 2020!"

The main Ride+Stride event was supported by many other fundraising activities. At St Stephen's church in Cinderford there was a book reading and brass band performance while at St Ethelbert's in Littledean supporters rode an exercise bike 40 miles. Rodborough Tabernacle near Stroud offered delicious refreshments at a coffee morning and for afternoon tea. With more sponsored events coming up over the next few months, the final amount of money raised for the Trust will be known in the new year when the Trust will also present prizes for the best individual fundraisers. In 2018 over £42,000 was raised and it is hoped that this will be exceeded in 2019.

Jonathan added, "The funds raised by Ride+Stride make a significant contribution to the grants we can give churches for repair, maintenance and improvements. Any place of Christian worship within Gloucestershire, South Gloucestershire and North Bristol can apply to us for help with projects that meet real local needs." To find out more visit www.ghct.org.uk or follow the trust on Facebook at www.facebook.com/GloucestershireHistoricChurchesTrust/.





Trinity Kids and The Family Haven in Gloucester

Having just finished our year raising money for Bala Children's Centre in Kenya, Trinity Kids Sunday School (Holy Trinity Watermoor), will now be supporting The Family Haven in Gloucester for the next year.

The Family Haven (charity number 1088622) was established in 1988 to help disadvantaged and vulnerable families in Gloucestershire to a brighter future.

It is a small local charity in Gloucester, which provides a day centre to offer practical help and support to families living in B&B or unsuitable accommodation, those with mental health issues, victims of domestic violence, and preschool children with special or additional needs.

For more information do visit their website

<https://thefamilyhaven.com>

There is also a short video to watch online.

Money raised will be sent direct to The Family Haven, but the children can also bring in toiletries needed for the centre which will be given to our local branch of the Mother's Union (MU) who already support The Family Haven in this way and will kindly deliver them for us.

I hope that one of the trustees/staff or volunteers may be able to come and speak to Trinity Kids and their parents about The Family Haven and the very worthwhile support they give to those families in need.

Fiona Hawes (Children's Worker Holy Trinity Watermoor)



2 Nov, Sat

6:30 – 8pm	Gloucester History Festival Kate Adie Reporting from the Front Line	Parish Church
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5 Nov, Tue

5:30 – 6:30pm	Spend time with Benedict	Parish Church
6:30 – 9pm	Bell Ringing	Parish Church
6:30 – 9pm	Bell Ringing	

6 Nov, Wed

9 – 10am	Drop In	St Lawrence
10:30 – 11:30am	Eucharist MB	
7 – 8pm	Eucharist	Holy Trinity

7 Nov, Thu

2 – 3pm	Little Angels	Parish Church
6 – 7pm	Sing It!	Parish Church
7:30 – 9pm	Parish Church Choir Practice	Parish Church

9 Nov, Sat

1:30 – 2:30pm	Wedding Shackleton and O'Meara	Parish Church
7:30 – 9:30pm	Cirencester Band Concert of Remembrance	Parish Church

10th Nov, Sun	Act of Remembrance	Parish Church
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12 Nov, Tue

6:30 – 9pm	Bell Ringing	Holy Trinity
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13 Nov, Wed

9 – 10am	Drop In	St Lawrence
7 – 8pm	Eucharist	Holy Trinity

14 Nov, Thu

2 – 3pm	Little Angels	Parish Church
6 – 7pm	Sing It!	Parish Church
7:30 – 9pm	Parish Church Choir Practice	Parish Church

15 Nov, Fri

10am – 12pm	MU Coffee	Parish Church
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16 Nov, Sat		
11am – 4pm	Macmillan Fayre	Parish Church
17 Nov, Sun		
4 – 5pm	Restore @ 4	Holy Trinity Church
18 Nov, Mon		
7:30 – 9pm	Quarter Peal	Parish Church
19 Nov, Tue		
6:30 – 9pm	Bell Ringing	Holy Trinity Church
20 Nov, Wed		
9 – 10am	Drop In	St Lawrence
7 – 8pm	Eucharist	Holy Trinity Church
21 Nov, Thu		
2 – 3pm	Little Angels	Parish Church
6 – 7pm	Sing It!	Parish Church
7:30 – 9pm	Parish Church Choir Practice	Parish Church
23 Nov, Sat		
7:30 – 10:30pm	Cirencester Choral Society Concert	Parish Church
24 Nov, Sun		
5 – 6pm	Visiting Bell Ringers Quarter Peal	Parish Church
26 Nov, Tue		
6:30 – 9pm	Bell Ringing	Holy Trinity Church
27 Nov, Wed		
9 – 10am	Drop In	St Lawrence
7 – 8pm	Eucharist	Holy Trinity Church
28 Nov, Thu		
2 – 3pm	Little Angels	Parish Church
6 – 7pm	Sing It!	Parish Church
7:30 – 9pm	Parish Church Choir Practice	Parish Church

Dates extracted from web calendar.

Stratton Drama Group presents:

"Murdered to Death by Peter Gordon

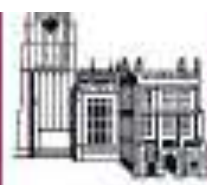


This hilarious spoof of the best Agatha Christie traditions is set in a country house manor in the 1950s, with an assembled cast of characters guaranteed to delight - Bunting the Butler, an English Colonel with the prerequisite stiff upper lip, a shady French art dealer and his moll, the bumbling police officer and a well-meaning local sleuth who seems to attract murder wherever she goes. They are all caught up in the antics which follow the mysterious death of the house's owner. It soon becomes clear that the murderer isn't finished yet but will the killer be unmasked before everyone has met their doom?

Another play by Stratton Drama to delight, performed by a cast of both established and new actors."

Thursday, Friday, Saturday: 21st – 23rd November
St Peter's Hall, St Peter's Road, Cirencester: 7.30pm

Tickets from Rosemary Gray (01285 654546)
or from Visitor Information centre



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