



May  
2019

# St Michael's, Oulton.



## Services and Events May 2019

### **Thursday 2nd May: Women's Fellowship Meeting.**

2.30pm: Meet at 1 Elmhurst Avenue. General Meeting.

### **Sunday 5th May: 3rd Sunday of Easter.**

9:00 am Book of Common Prayer—Holy Communion. Rev. Nick Ktorides.

10:00am Morning Prayer led by Jill Pirrie with Debbie Allsop preaching.

Sides persons: Karen Langfield & Carol Keightley.

### **Sunday 12th May: 4th Sunday of Easter.**

10:00 am : Holy Communion led by Debbie Allsop with Rev. Nick Ktorides preaching.

Sides Persons: Elissa Norman and Stella Saunders.

(Please note Christian Aid Week commences today till Saturday 18th May).

### **Sunday 19th May: 5th Sunday of Easter.**

10:00am: Holy Communion led by Jill Pirrie with the Rev. Nick Ktorides preaching.

Sides Persons: Carol Keightley and Carolyn Woodcock.

### **Monday 20th May: Knit and Natter Group.**

1:30pm: Meet at 1, Elmhurst Avenue, Oulton Broad.

### **Monday 20th May: PCC Meeting.**

7:00pm: Meeting of the PCC—Venue to be announced.

### **Sunday 26th May: 6th Sunday of Easter.**

10:00am Holy Communion led by Debbie Allsop with Rev. Nick Ktorides preaching.

Sides Persons: Tim Jones and Jane Boyce.

## Famous Christians.

Richard Clay's at nearby Bungay once held the title of the largest printer of Bible's in the world, but just who printed the first mass produced Bible?

Well that title goes to Johannes Gutenberg (circa 1400 – February 3, 1468) who was a German blacksmith, goldsmith, printer, and publisher who introduced printing to Europe with the printing press. His introduction of mechanical movable type printing to Europe started the Printing Revolution and is regarded as a milestone of the second millennium, ushering in the modern period of human history.

It played a key role in the development of the Renaissance, Reformation, the Age of Enlightenment, and the scientific revolution and laid the material basis for the modern knowledge-based economy and the spread of learning to the masses.

Gutenberg in 1439 was the first European to use movable type. Among his many contributions to printing are the invention of a process for mass-producing movable type; the use of oil-based ink for printing books; adjustable moulds; mechanical movable type; and the use of a wooden printing press.



JEAN GUTTENBERG

His best invention was the combination of these elements into a practical system that allowed the mass production of printed books and was economically viable for printers and readers alike. Gutenberg's method for making type is traditionally considered to have included a type metal alloy and a hand mould for casting type.

In Renaissance Europe, the arrival of mechanical movable type printing introduced the era of mass communication which permanently altered the structure of society. The sharp increase in literacy broke the

monopoly of the literate elite on education and learning and helped the emerging middle class.

In the 19th century, the replacement of the hand-operated Gutenberg-style press by steam-powered rotary presses allowed printing on an industrial scale, while Western-style printing was adopted all over the world, becoming practically the sole medium for modern bulk printing.

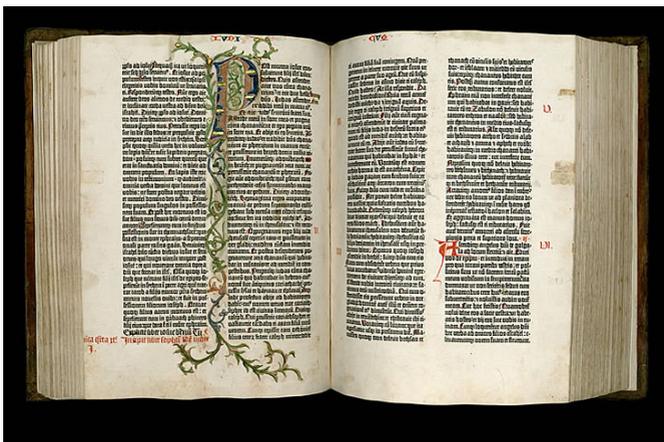
The use of movable type was a marked improvement on the handwritten manuscript, which was the existing method of book production in Europe, and upon woodblock printing, and revolutionized European book-making. Gutenberg's printing technology spread rapidly throughout Europe and later the world.

His major work, the Gutenberg Bible (also known as the 42-line Bible), has been acclaimed for its high aesthetic and technical quality.

In 1462, during the devastating Mainz Diocesan Feud, Mainz was sacked by archbishop Adolph von Nassau, and Gutenberg was exiled. An old man by now, he moved to Eltville.

In January 1465, Gutenberg's achievements were recognized, and he was given the title Hofmann by von Nassau. This honour included a stipend, an annual court outfit, as well as 2,180 litres of grain and 2,000 litres of wine tax-free. It is believed he may have moved back to Mainz around this time, but this is not certain.

Gutenberg died in 1468 and was buried in the Franciscan church at Mainz, his contributions largely unknown. This church and the cemetery were later destroyed, and Gutenberg's grave is now lost.

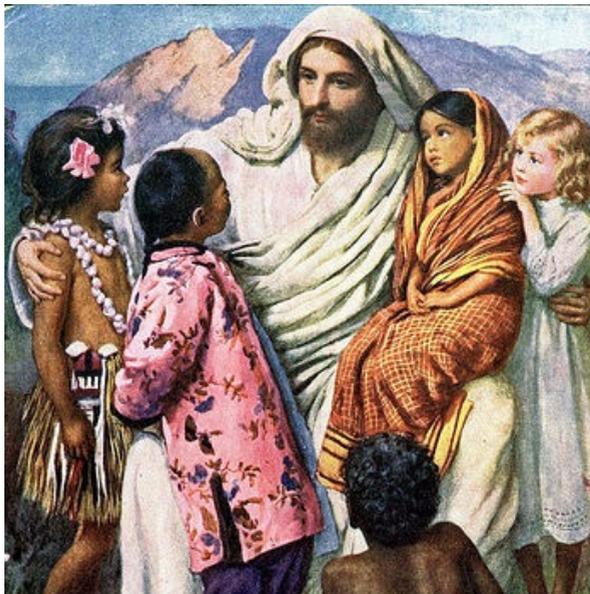


## **My Favourite Hymns.**

*This month I asked Carol Keightley to share some of her favourite hymns and the reasons why:*

'When I was small the picture that I first remember was of William Hunt's, 'Light of the World.' I was fascinated by it and I can still see on the wall after all these years. Another picture which was etched in my mind is of Jesus with children of all nations sitting all around him on the ground. Therefore my first hymn that I love is 'Tell me stories of Jesus' because that was the image that I conjured up in my mind of that hymn.

One Christmas when I was about five my dad brought home a huge reel to reel tape recorder. My dad eager to try it out decided that I would join him in the kitchen to do some recording. The Christmas song chosen was 'The 12 days of Christmas.' Off I warbled and as time came along to the third day, I was heard to sing, 'free fresh hens'..... Oh well, it made my dad laugh and its remained with me , and so it's very



difficult not to sing it out when ever I hear it. I'm not sure whether you would class it as a hymn but it does have a hidden meaningful story behind the words.

My old headmaster had a tuning fork for assembly, he used to tap it and off we would sing. 'Immortal invisible, God only Wise,' is a great hymn for me and it was one of the hymns that was regularly sung at school.

My chosen hymns are all from when I was young but they have all made a great impression on me. Even now when I go to church I eagerly look to see which hymns we are having, and always I say ' Oh good, I like that one'.

*Editor— It seems that certain Christian pictures from our youth can make a life-long impression on us. Do you have a picture from Sunday School that holds special memories for you? If so please share them with us.*

## **The Banner Group**

I am always amazed at the work that goes into creating the colourful and apt banners that adorn the nave our church. The banner group was formed by Carol Pritchard at the beginning of 2017 and they completed the banner which now hangs above the pulpit. The group have not met since completing this remarkable piece and the group is now down to 2 people.

The group always intended to make another banner and Esther has designed something for the group to tackle. It would be a wonderful idea to continue to make banners for the church but would need to have a bigger group for this to be workable project.

If you are interested in coming to join us please contact me Sue Simpson ( her e-mail address is [c.simpson23@btinternet.com](mailto:c.simpson23@btinternet.com) ) or speak to her in church.

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## **Let the adventure begin.**

That was the word of encouragement on the card so many of you kindly wrote on my retirement as Interim Priest in Charge. Many thanks, too, for the token.

We have had quite a journey since I took up post in February last year. I have always seen St. Michael's as my home church, and, of course, it was also my sending church for ordination. Now living only a few yards away it feels like home even more.

It has been a privilege to help us become part of a stronger team with St. Mark's and St. Luke's. I trust that we will be given further opportunity to take up the great potential in our parish with the support of a Mission Partnership.

Lis and I have been so pleased to see connections made with the new school and with the Suffolk Wildlife Trust. The tree and willow plantings were great community events.

We will keep praying for you.  
Best wishes and thanks.

David Hayden

The Rectory  
St James the Least



My dear Nephew Darren

So, your bishop is dropping hints that you should begin to consider a move to having your own parish – ‘not forever in green pastures’ comes to mind. Do not be too hasty to leave; remember

that a curate can do no wrong, but a vicar can do no right. That means that as soon as you get your own parish, you will be held accountable not only for everything that goes on inside the church, but also for the goal average of the local football team and the state of the economy. And if it rains for your first Summer Fete, you will be told reproachfully that this never used to happen when ‘the former vicar was here’.

As you begin to ponder this momentous decision, allow me to give you a few pieces of advice. It will be assumed in the parish that every new incumbent is bound to be worse than his predecessor. The greatest compliment I ever received when leaving a parish came from an elderly parishioner: “I’ve known six Rectors of this parish; you weren’t the worst.”

Naturally the church you go to will have asked for a married man between 30 and 35 with a wife who will not have her own job but who wants to devote her entire life working for the parish - and it will be a definite advantage if she is a brilliant organist, professional caterer and fully computer literate. They will expect you to have two children, one of whom should be of primary school age, so he can attend the local Church school, where you will naturally wish to be chairman of governors and coach of the football team.

They will want you to have exceptional talents for attracting young people - but for young people who enjoy the sorts of Services that the present congregation prefer - and you should have the ability to stop a baby crying during Mattins with the briefest of glances. They will want you to bring ‘a breath of fresh air’ into parish life without changing anything.

They will hope you will shun holidays, preach short sermons and be able to run a tight jumble sale.

Your CV is a little thin. If you could acquire a wife and family within the next six months, become an expert flower arranger and qualify as a football referee, chartered accountant and trained electrician and plumber, it would prove very helpful. If in addition, you learned how to service photocopiers, had a mini-bus available for church outings, were an heir to a family firm producing a single malt whisky and could provide reliable horse racing tips, your choice of parishes would be endless.

On the other hand, my advice would be to stop attending all meetings where you know the bishop may be present; out of sight, out of mind. Have your phone disconnected, your letterbox sealed and only appear in public wearing dark glasses and a false beard. Keep your head down, lay low, hold on to the charmed life of being a curate for as long as possible. Life will never be better.

Your loving uncle,  
Eustace.

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### **Your Prayers.**

We seem to live in times of ever increasing legislation which serves to make our lives somewhat safer and more secure. One such piece of recent legislation is the General Data Protection Regulations of 2018. These regulations which superseded the Data Protection Act of 1998 make people more accountable for information both received and passed primarily through the internet and general publication.

These regulations make it difficult to share information through this publication about people known to us who are currently unwell. Suffice it to say we have some of our congregation who are poorly at this moment in time. Please pray for them and indeed all those who suffer from ill-health and are undergoing troubled times.



Alan Allsop and Tyler Krykant raise the new flag on St. Michael's and take in the spectacular view across the Oulton marshes .

## **Annual Spring Clean.**

On Saturday 13th April, an eager band of volunteers equipped with a plethora of cleaning materials set to work on the annual spring-clean of the church. While those were busy on the ground-floor, there was an inspection of the bells by Tony Crawford whilst Alan Allsop and Tyler Krykant scaled the ladders onto the tower roof in order to raise a new St. George's flag, the old one having become badly frayed from the biting winter winds.

Jan and Bill Pollard, who recently joined the St. Michael's band of bell-ringers from St. Margaret's, volunteered to polish the brass lectern and made a very good job of it as well!

Prior to the clean, we managed to remove humanely most of the hundred's of ladybirds which has sought winter sanctuary on the west window. They had managed to gain entry through a couple of broken window panes.

## Living in Peace.

*One only has to turn on the television or read the daily newspaper nowadays to see how much anger there appears to be in the world today. We have recently seen violence once again in the Creggan Estate area of Londonderry, and the re-emergence of violence in Afghanistan and Sri Lanka. Rural Dean, Damon Rogers writes about 'living in peace.'*

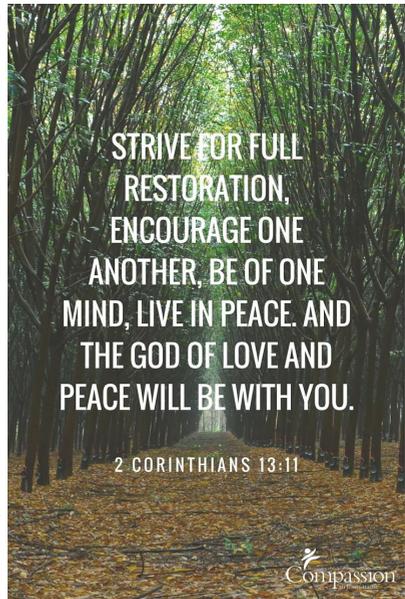
### ***If it is possible, as far as it depends on you, live at peace with everybody (Romans 12:18)***

In his Easter address, in the EDP, Bishop Alan spoke of the tendency we have in our society today to speak from, and be heavily influenced by, anger. We see this particularly in the politics of the country and the frustrations over uncertain futures, but we also see it in the online rants that are the scourge of social media. Yet anger is not an attitude that we are called to own or inhabit without real justification, instead we should always seek to live peaceably and by values of love, hospitality, and justice.

However, living in peace and demonstrating love is actually a dangerous state of mind. When we seek to be open to others, to engage with their views and attitudes, and to actually make a commitment to know and enjoy our neighbours, then we also open the door to being slighted, being rejected and disagreement. The fear of rejection can often be so strong that people do not actually bother to engage in the first place. You can test this for your-

self: do you know the names of the people who live next door to you? What about the people who live three doors down, or even seven doors along? You would be perfectly normal to have knowledge of the immediate, but not of those who are more distant.

If we choose to live without knowing our neighbour, or sharing with them, well in a sense nothing changes for us, we still carry on just as we are, but perhaps we also live a more limited life. On the other hand if we choose to know, to learn to know, and from the beginning of our seeking this



STRIVE FOR FULL  
RESTORATION,  
ENCOURAGE ONE  
ANOTHER, BE OF ONE  
MIND, LIVE IN PEACE. AND  
THE GOD OF LOVE AND  
PEACE WILL BE WITH YOU.

2 CORINTHIANS 13:11

Compassion

knowledge then go on to build relationship and, in time friendship, then we will find that our lives are enriched by that very experience. Knowing our neighbours, close and further away, brings us variety, challenge, enrichment, and a wider perspective on life.

Seeking friendship and choosing to live in peace requires a degree of love. That love which Bishop Alan described as the exact opposite of anger and which, for Christians, is most vividly demonstrated in the life and work of Jesus himself. To love as Jesus loved requires a self-limiting self-sacrifice: an acceptance that my way does not have to be the only way while also acknowledging that in God's economy there is a higher purpose for our lives, where harmony and peace are the desirable qualities while anger and conflict are the undesirable outworking of our personal brokenness.

As with so many things in life the choice is ours. Jesus gives us the prime, indeed supreme, example, but to truly follow in his footsteps requires us to consciously desire to change, be changed, to make peace, to know peace and to live peaceably with all. To choose to live in anger is easy and worthless, but to choose to live in peace and with love, may be a challenge, but is ultimately the most worthwhile way to be.

Damon Rogers.

## Annual Meeting.

The Annual Parochial Church Meeting was held in the church on Tuesday 9th April where the following PCC members were confirmed:-

Debbie Allsop—**Church Warden**; John Hunt **Treasurer**; John Worsfold **Deanery Synod Representative**; Robin Keightley **Deanery Synod Representative and Administrative Officer**; with Alan Allsop, Jane Davey, Tim Jones, Margaret Nicholls, Elissa Norman, Jill Pirrie and Stella Saunders as committee members.

The next PCC Meeting will be held at 7:00pm on Monday 20th May at a venue to be announced.



## Pause For Thought

This year Franciscans around the world will be celebrating the 800th Anniversary of St. Francis' visit to the Sultan of Egypt. Eight Hundred years ago Christian armies were on Crusades fighting the Muslims in order to regain the Holy Land. Francis decided that he needed to meet with the head of the Muslim armies (the Sultan of Egypt) and convert him to Christianity.

Francis sailed for Acre in midsummer. Many of the friars wanted to go with him but the captain would accept no more than a dozen; it is said that Francis let a child choose them at random. After days at sea they approached Acre. Richard Coeur de Lion had captured Acre from the Muslims. It was an impressive sight. Francis soon found Brother Elias with his fellow brothers and avidly exchanged news with them. Then anxious to be off to the battlefield Francis went back to the port to find a boat that would take him to the forefront of the battle. They found a boat but the skipper would only accept Francis and another brother. Francis chose Illumnato and asked the others to follow as soon as they could. When he arrived Francis was warmly welcomed to the crusader's headquarters by Bishop de Vitiy. As the respected head of a successful new order, well known to the bishop. Francis moved freely about the allied lines and was privy to the counsels of the high command. Francis had known nothing like the crusader's camp, the sounds, sights and smells, the din of armouries, blacksmiths, bugles and drums, the stink of wood smoke, cooking and dung. Soldiers who were injured and dying were cared being for by the Franciscan brothers.

Pope Honorius ordered King John to launch an attack on the Sultan's position at Fariskur. There were divisions amongst the crusaders about this coming battle. Anguished by the prospect of disaster if the crusaders went into action so divided. Francis spent the night in prayer. Next morning he confided to Illuminato: 'The Lord showed me that if the battle takes place it will not go well with the Christians but if I tell them this I will be considered a fool. On the other hand if I remain silent I shan't escape my conscience.' Illuminato's admirable Response was that Francis should rate God's opinion more highly than men's, adding that being thought a fool had never worried him in the past, Francis therefore conveyed his misgivings about the coming battle to Pelagius (the soldier in charge

Saracens. Francis prayed and twice sent Illuminato for news, there was none; but on the third occasion he rushed back to warn Francis that the crusaders, in total disarray, were heading for the camp with the Saracens hard on their heels. Nothing could save them from massacre. Had it not been for the courage and skill of King John, with a cluster of knights from the military orders, Illuminato and Francis would have died in the carnage.

While the army sought to recover, Francis decided he could no longer delay his own attempt to end the terrible slaughter and misery so many men were going through. He therefore told those in charge of the army that he wished to go to the Sultan, at first they didn't want Francis to go, but after discussion it was decided that he couldn't do much harm, apart from getting himself and his companion killed, so permission was given.

Francis and Illuminato followed much the same route that the army had taken. As the sun rose there was no shade apart from the palm trees and the occasional sycamore. Little moved except for the sheep, grazing the course grass. Years afterwards Illuminato told St. Bonaventure that as he and Francis had trudged toward the Saracen lines they had chanted. Though I walk through the valley of the shadow of death I will fear no evil for Thou art with me'; and at the sight of two lambs Francis quoted St. Matthew's Gospel. 'I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves... for men will flog you and drag you before governors and kings for my sake.' Shortly afterwards the two friars were seized by a Saracen patrol; able only to repeat the word 'Sultan', when asked who they were and what they were up to, they were both roughly beaten, chained and led to the nearest guard post. Briefly their lives hung by a thread.

The Muslim guards were suspicious at first but soon decided that anyone so simple, so gentle and so dirty must be mad, and treated Francis with the respect as a man of God. Francis was taken to the sultan who was charmed by him and listened patiently to his appeal. The sultan held audience in an open space under canopies, with silk cushions strewn around him for the privileged. Here he entertained his emirs and gave fighting orders, here he did business with the merchants supplying his armies; and here he now introduced Francis to his holy men. They could scarcely believe Francis' presumption when he repeated his purpose, still less the sultan's willingness to listen to Francis.

They therefore arranged a trap. An ornate carpet with crosses woven into its design was laid out in front of the sultan, so that when Francis approached him he must either set foot on the crosses, dishonouring Christ, or would decline to, so insulting the sultan. Unsuspecting, Francis walked straight up to the sultan, but when reproached for sacrilege, Francis immediately replied he was guilty of no such thing. Christians carried Christ's cross in their hearts; he had merely trodden on the crosses of the thieves who had died with Jesus - the only ones to which Muslims could lay claim. After several more days during which Francis continued to plead for the sultan's conversion and an end to the fighting; the learned doctors reached their unanimous conclusion that the sultan must have the two friars beheaded at once. The sultan decided that death would be a shabby reward for the friars' good intentions. Spared execution, Francis made one further effort to win over the sultan to Christianity. He suggested that he and the sultan's advisers should undergo an ordeal by fire to decide conclusively which of their two faiths was authentic. When this proposal was rejected. Francis said that he himself then would walk



through fire and if he came out unharmed the sultan would convert to Christianity. The sultan therefore told Francis that his conversion was out of the question since it would cost him both his throne and his life. However he would like to present Francis with what amounted to a prince's of treasure for distribution as arms. When Francis politely declined this, the sultan gave him instead a laissez-passer to the Holy Land. Then in the knowledge that they would plead the cause of peace with King John and the General of the Christian army, the sultan sent back Francis and Illuminato to the crusader's lines with an escort.

As they took leave the sultan asked them to pray that before he died he would be shown the true faith.

By now Francis was extremely unwell. He wore himself out with his nursing, preaching and prayer; he slept little, the poor food and water were destroy

ing his physique. He had also contracted trachoma, a viral infection spread by flies, which chronically and painfully inflamed the underside of his eyelids. Nevertheless he never seemed to flag and remained much a piper as he had been in his homeland. Francis sailed back to Acre with King John. By then Francis was very ill. Brother Stephen had rushed from Assisi, because a rumour was going around that Francis was dead and some of the Friars were changing the Rule. With this news Francis was determined to get back quickly to Italy. Francis sailed home with King John who became a great friend of Francis. Eight years later King John came to the canonisation of St. Francis, and just before King John died he was received into the Third Order. King John, at his own request was buried in Assisi and his noble effigy, under a handsome marble canopy, reposes just inside the doors of the lower basilica.

John Worsfold.

## **A Moral Tale**

Did you hear about two friends who were walking through the desert. During the journey they had an argument, and one friend slapped the other one in the face.

The one who got slapped was hurt, but without saying anything, wrote in the sand;

“Today my best friend slapped me in the face.”

They kept on walking until they found an oasis, where they decided to take a bath. The one who had been slapped got stuck in the mire and started drowning, but the friend saved him. After he recovered from the near drowning, he wrote on a stone;

“Today my best friend saved my life.”

The friend who had slapped and saved his best friend asked him;

“After I hurt you, you wrote in the sand and now, you write on a stone, why?”

The other friend replied;

“When someone hurts us we should write it down in sand where winds of forgiveness can erase it away. But, when someone does something good for us, we must engrave it in stone, where no wind can ever erase it.”

The moral—“Don’t value the things you have in your life. But value who you have in your life.

## Glimpse from the past.

*The following was reported in the EADT in November 1908. It gives us an idea of what life must have been like in the nearby Oulton Workhouse:*

**ROWS AT OULTON WORKHOUSE:** At Lowestoft Police Court on Wednesday, before Mr. L. J. Peto (in the chair), Capt. Reeve, R.N.. General Upcher, Mr. L. J. Jones (Mayor of Lowestoft), and Major Copeman, sitting as a County Bench, Simon Mitchell, an Inmate of Oulton Workhouse, who is well known to the Bench, was charged with wilful damage to a window at the Workhouse on November 16th. —Mr. F. Peskett, Clerk to the Guardians, appeared to prosecute.

The Master (Mr. Geo. Cleverley) said the defendant left the house in the Workhouse clothes, and returned at midnight in a drunken condition. and smashed the window and the match-boarding of a door. Witness had to send for the police about 12.30 a.m. Mitchell had been in and out of the house 28 times this year. — Defendant was this time sent to gaol for six weeks.

William Barnard, alias "Soldier," an inmate of Oulton Workhouse, also equally well known to the Bench, was charged with refusing to perform his allotted task (oakum picking) at the Workhouse, on November 3rd. The porter, R. Pallant said Barnard declined to do his work, saying his hands were crippled, and that he was not well. He therefore saw a doctor, —Dr. Wilson Tyson said he considered the defendant physically capable of picking oakum and Barnard, who, the porter added, always threatened him when he spoke to him, was committed for seven days.



Women 'picking oakum' which was used in caulking ships planking.

## **In The News**

### **Knife Angel sculpture installed at Coventry Cathedral**

A sculpture dedicated to victims of knife crime has been temporarily installed at Coventry Cathedral for this month (April).

The 27ft (8m) Knife Angel sculpture is made from 100,000 blades handed into police across the country. (Messages from families of the victims of knife crime have been engraved on the sculpture's wings.

The Bishop of Coventry, Rt Rev Dr Christopher Cocksworth, said the Knife Angel was "a stark reminder of a form of violent crime infecting our city and threatening lives with great danger, especially our young people."

Artist Alfie Bradley, who created it at the British Ironworks Centre in Oswestry, said it was "a memorial to those whose lives have been affected by knife crime".

The Knife Angel was unveiled in 2017 and has been displayed in Liverpool and Hull. The sculpture will be displayed in Coventry until 23 April.

### **Response to Royal College of Physicians announcement on assisted dying**

Following the Royal College of Physicians' announcement of the adoption of a 'neutral' position on assisted dying, the Bishop of Carlisle, James Newcome, said:

"We welcome the President's assurances that the RCP will not be focusing on assisted dying, instead continuing to champion high-quality palliative care services, an emphasis that the Church of England shares and has always encouraged.

"We also recognise that fewer than one third of RCP members wanted the College to support a change in the current law prohibiting assisted suicide while fewer than a quarter said they would participate in assisted dying should the law change.

"The Church of England's position remains to affirm the intrinsic value of every human life and express its support for the current law on assisted suicide as a means of contributing to a just and compassionate society in which vulnerable people are protected."

## Christian Aid Week (12 – 18 May): ‘All mums should live’

Sierra Leone is the world’s most dangerous place to become a mum. Every day 10 women die from giving birth. In Sawula district, the community struggle with a clinic which has no electricity and only two delivery beds.

Jebbeh is heavily pregnant but as her baby grows, it’s not joy that fills her heart, but fear. When Jebbeh’s sister Fatmata went in to labour, there were so few ambulances that Fatmata had no choice but to walk for three hours under the baking sun, to the nearest hospital. The journey was long and with every step Fatmata struggled to keep walking.



Jebbeh told us: ‘My sister was crying out with hunger. She died on the side of the road. She never gave birth.’

This Christian Aid Week, together, we can make childbirth safe for mums and babies. Through our gifts and prayers, we can help give the world’s poorest mums a chance to live.

Prior to this Christian Aid Week, 12-18 May, we will be looking for volunteers to deliver the envelopes to houses in the area. However the system this year is slightly different as householders can drop off their donations to specific collection point which means volunteers will not have to return to collect donations if they don’t want to. If through our effort we raised £300, it could help provide a new delivery bed so more mums like Jebbeh can deliver their babies safely.

Further details can be obtained from Jane Davey.

# **OULTON PARISH ANNUAL** **MEETING**

*The Parish of Oulton in Waveney*

**FRIDAY MAY 17<sup>th</sup> 2019 at 7 p.m.**  
**OULTON COMMUNITY CENTRE**

*A cordial invitation is extended to all Clubs and Organisations who either meet or provide support for Community activities to people in and around Oulton. The purpose of the Annual Meeting is to receive a short report from these activities and recognise the valuable part they play in the life of Oulton. This invitation is also extended to shops and commercial outlets that also provide services to people living in Oulton.*

*Reports to the meeting can be given verbally on the evening or by sending a written report to me at the address below.*

*Light refreshments will be available after reports have been received to enable individual conversations and an exchange of interests.*

**Reports and any queries please to Oulton Parish  
Council Clerk: Mrs Lynne Ward at  
[clerkoulttonparishsuffolk@hotmail.co.uk](mailto:clerkoulttonparishsuffolk@hotmail.co.uk)  
Telephone 01502 588137**

*A reply to ascertain catering arrangements would be appreciated*



## ‘Final thought’

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.

-Ephesians 4:32

If you have any contributions for the next monthly edition of the ‘Pew News’ please send your material to Robin Keightley

[robinkeightley175@btinternet.com](mailto:robinkeightley175@btinternet.com)