

Haddon Hall Rowsley Derbyshire

St. Nicholas News

March 1981

Price 15p. (O.A.P.'s 10p.)

30 BARRACK LANE THE PARK



March 1981

Our dear Friends,

'Tis mystery all, let earth adore,
Let angel minds enquire no more.'

These words quoted from a familiar and well-loved hymn remind us of the mystery of the Christian faith. In the Old Testament, the word 'mystery' is used to mean a secret, often, God's secret. For example, in the book of Daniel God is seen as the sole interpreter of 'mysteries', His divine secrets. The Gospel writers also speak of God's hidden plans as mysteries. These mysteries are revealed to the disciples (Mark 4:11) but hidden from the crowds and curious by-standers.

Paul uses the word 'mystery' on a variety of occasions. There is the supreme mystery which he proclaims in 1 Cor.2:1 "I decided to know nothing among you except Jesus Christ and Him crucified." There is the mystery of speaking in tongues (1 Cor.14:2) and there is the mystery of the changes which will take place at the Lord's Second Coming (1 Cor.15:51). Paul makes it clear that the secrets of God, His mysteries, are not to be concealed. Rather, they are to be made known. And those of us who claim to be believers are the ones entrusted with the awesome task of proclaiming the mysteries to those who, as yet, have not understood. 'People must think of us as Christ's servants, stewards entrusted with the mysteries of God'. (1 Cor.14:1)

In this edition of St. Nicholas News we focus on two of God's mysteries, His hidden secrets. First, we focus sharply on the mystery of healing and pain. Second, we place the spotlight on the deeper mystery, the path of suffering trodden by our Lord as He prepared for the sacrifice of Calvary.

When we consider the question of human suffering, let us beware of believing that we have the subject of healing 'buttoned up'. In recent years many trite things have been said and written about healing by those who claim to know all the answers. But the subject of healing is a great mystery and man will never 'button up' something which so clearly rests within the power and wisdom of God and in Him alone. In this magazine, Alison Read invites us to rejoice with her in an experience of miraculous healing which took her by surprise last November. In the same magazine we invite you to learn from a friend of ours who has just undergone her tenth operation in four years. God healed Alison. Jane still suffers and one might ask which is the greater miracle: to be delivered out of suffering or to be granted the grace, not only to endure month after month of pain and frustration, but to be granted resources which, in those moments of personal pain, enable one to reach out a helping hand to other suffering human beings. It is a mystery. And in the face of such deep and hidden things we dare not claim perfect understanding. Rather, as Peter advises us, we should 'humble ourselves before the mighty power of God' (1 Peter 5:6) allowing ourselves to be filled with the wonder of who He is.

The problem of human pain leaves us perplexed, even gasping. And the extent of the suffering which Jesus willingly accepted is mind-blowing. It is another mystery.

And Lent, that period of the Church's year which spans the gap between Christmas and Easter is a time for grappling with this mystery. It is a mystery which will never be fully understood with the mind, however faithfully theologians may try to teach us. The mystery that Christ suffered, was buried and, on the third day rose again, cannot be understood, contained within the human intellect; but it can and should evoke some response from baffled hearts. The Prayer Pages and Lenten meditation in this magazine are designed, not for intellectual fodder, but for quiet, pensive meditation.

Traditionally, Lent was that time when Christians deliberately laid aside a prolonged period of time when they rigorously prepared themselves before God so that they could celebrate Easter. Lent, too was the time when new Christians learned all they could about the Lord and His call to them. Easter Saturday was a day of re-commitment, a day when Christians walked away from the past so that they could receive afresh the newness, the freshness, the vigour of life with the Risen Christ. Some of us are stale Christians, many of us have become flabby, showing the signs of spiritual middle-aged spread. The asceticism of Lent is not a luxury for the 'keenies'. On the contrary, it is a necessity for those who would truly celebrate, that is, rejoice in, Easter Day. It is as true today as it was in the first century that unless we are continuously prepared to die to self we shall not share in the delights of the resurrection.

May we, as a fellowship, unite to train ourselves so that Easter, with its many mysteries, may find us 'ransomed, healed, restored, forgiven,' and ready to rejoice because our Lord who suffered, rose again and still lives. Alleluia!

With our love,

David and Joyce.



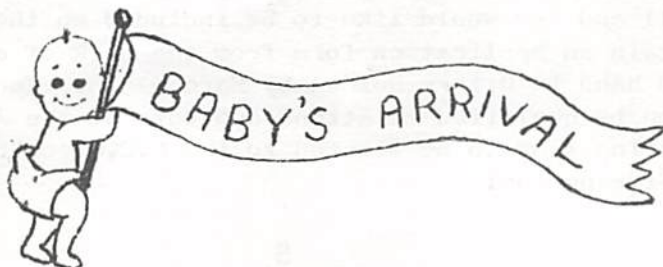


Observant worshippers at St. Nicholas' may have noticed the recent improvements to the Communion table and lectern. Our thanks are due to Albert Rowson who scraped and cleaned the table and lectern ready for staining and polishing. Then Alistair Campbell took on the difficult task of staining the lectern and pitch-pine table to tone with the oak panelling of the chancel. He also designed and made the new feet for the table, so that it now stands several inches higher. This makes it a much better height for communion services, and much improves the appearance of the front of church.

THANK YOU ALBERT AND ALISTAIR!



Congratulations and best wishes to Stella and Howard Kyte on the birth of Philip David, a brother for Judith. He arrived on Saturday 21st February, weighing about 8 lb.





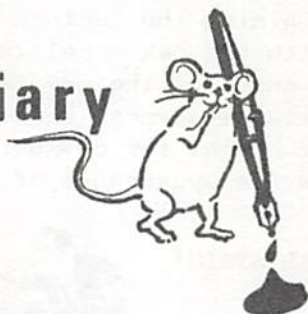
Our love and congratulations to Carole Fowler and Colin Taylor who were married on February 28th at Carole's home church in Worcester Park, Surrey.



Parish Weekend

St. Nicholas have been given November 6-8 of this year by Swanwick as dates for our parish weekend, with room for up to 140 people. Do make a note of these dates.

Diary



CHURCH ANNUAL MEETING

Thursday 2nd April
at 7.30 pm
in the Church Hall

ELECTORAL ROLL

The Church Electoral Roll is due for its annual revision before the Church Annual Meeting on March 2nd. If your name has not previously been entered on the roll and you would like to be included on the list, obtain an application form from the back of church, and hand to Hilary Holden by March 15th. You will then be qualified to attend and vote at the Annual Meeting - or to be elected to the P.C.C. or become a Sidesperson!

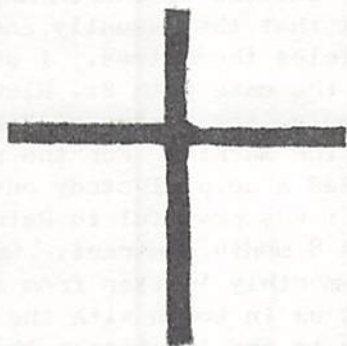
EDITORIAL

Editors of Church magazines often bewail the fact that they usually end up writing most of the ar articles themselves. I am glad to say that this is not the case with St. Nicholas News. Take, for example, the series of Bible Studies written by Patrick MacKie. For the past six months they have proved a helpful study outline for many of our readers and I was grateful to Patrick for offering to fulfil this 8 month contract. Or take Martyn and Deirdre's tri-monthly 'letter from America' which has not only kept us in touch with the Offord family during their stay in the American outback but it has also provided an interesting and amusing insight into American life as seen through English eyes.

I always welcome articles and book reviews from members of the congregation and as for snippets of news from past members of the congregation, I depend on you to supply them. Sometimes contributions have to be ruthlessly pruned and some even omitted because space, as you know, is severely limited. But please continue sending me items for inclusion especially if you have a contribution which fits into the theme of the month. In April, for example, the theme will be 'Easter Joy' and in May we shall focus on the subject of 'Christian Giving'.

Now that I am emerging from pills and blankets and the paraphernalia of hospital I would be grateful if all contributions could be sent to me by the 15th day of the month before publication e.g. I need to receive items for inclusion in the April magazine by March 15th. It is a kindness to the typist if you can type your suggestions or at least write them out in your best hand-writing!

While I continue to edit the written work, Hilary continues to do a marvellous scissors and past job each month. She is the one who chooses the headings and illustrations. If you would like to submit small black and white pictures to her on the theme for the month, or if you would be willing to 'draw to order', please make your offers to Hilary direct.



LENTEN WITNESS

The wooden cross which has dominated the chancel for ten months is to be removed this week. On Saturday, March 7th at 10.00 am it will be carried to St. Peter's Church. The reason for its removal is that it forms the focus of an ecumenical act of witness which takes place in the city centre each Lent. This witness takes the form of a silent procession which follows the cross as bearers take it from one church to another on the Saturdays between Ash Wednesday and Good Friday. The act of witness finds its climax in a silent vigil in the Market Square on Good Friday.

Good Friday this year falls on 18th April and St. Nic's has been asked to lead the vigil from 8.00 pm - 9.00 pm. The cross will then be taken to the Methodist Church in Parliament Street.

Unless you have participated in these events it is difficult to envisage how powerful and moving it can be. We plan to publish details of the weekly procession on the pew slip. You are invited to join us on the Saturdays of Lent and/or on Good Friday. It could form an important part of your Lenten discipline.

surprised by joy



When Alison Road's visitors arrived at the City Hospital to see her one Sunday night in November last year, they received a shock. It was the kind of stunning surprise which doesn't happen every day but which leaves you, to borrow C.S.Lewis' phrase, 'surprised by joy'.

Alison had suffered from migraines before she asked for healing at one of the Healing Services at St. Nic's. Although the headaches continued after the service, they occurred less frequently and with less severity. But one weekend at the end of October, Alison had another bad attack. She fought it and went to her Link Group meeting as usual. She recalls that one verse of Scripture penetrated the 'fuzziness' which overshadowed her that evening. The verse was from Colossians 1:11 'Strengthened unto all patience and longsuffering with joyfulness'. It was to assume more relevance than she realised at the time. But let Alison take up the story.

"As I was leaving the group, I collapsed. When I came to, I was partly paralysed and to all appearances had had a stroke. The next day, in hospital, I had a second 'attack', which left me then totally paralysed from the neck down. By Saturday, I was just beginning to regain some movement - one ankle, one thumb and the neck (but only a fraction) - when there came a third 'attack' and this one I knew was more severe than the other ones and permanently damaging. At the same time, it was different. There was no fear - quite the opposite. I knew that this time I was not alone, but was being deliberately led

through it. There seemed to be the assurance that it would be all right, that the Lord would be greatly glorified through it and that meanwhile, I badly needed supportive prayer."

As friends at St. Nic's prayed for Alison during the morning service, the conviction grew within her that 'something terrific' was going to happen. It was while members of the 'body of Christ' were again at worship and prayer on Sunday evening that a 'miracle healing' took place.

"The miracle started with the feet and in the space of about a minute or less, spread upwards and eventually through to the hands. Not only was movement completely restored, but despite just under a week of total immobility and (because of difficulties of having to be fed) being fairly weak through lack of food, I leapt straight from my bed and danced for joy! As it was then visiting time, you can imagine the impact of such an amazing and unorthodox occurrence. Patients, staff and visitors were all open-mouthed, and there could be no doubt about the glory to the Lord."

When God heals, He graciously touches the whole person and not just the body and Alison testifies to this assurance: 'The healing was by no means physical only - I felt washed and renewed in every aspect.' Alison attributes the beginning of this deep-seated healing to the prayer at that healing service. May this encourage us to pray in faith for those in need and not waver or to doubt that our God is the God of the impossible.



VISITING THE SICK



TUNING IN TO THE PATIENT'S VIEWPOINT

by Jane Grayshon

Jane is a friend of ours who has suffered greatly and who has been touched by God in her suffering. This touch has not banished pain. God's touch has given her tremendous powers of endurance. But let Jane speak for herself.

"This is not written by one who is a fantastic visitor-of-the-sick: in fact I would be hopeless as a 'normal' visitor because I would be unable to step outside my usual role as a nurse. Nor is it written as a step-by-step guide, a teach yourself visiting techniques. It is written from the angle of a patient who has been visited by many caring friends, during peritonitis and 9 operations. Its purpose is to try to help you to tune in to how the patient feels when visited."

* * * * *

PRACTICAL POINTS

1. Always sit within the patient's view so that when you speak to him he has not to turn his head round in order to look at you. This usually means deliberately moving your chair round when you arrive at the bedside, and it is worth it even if you are only staying two minutes.
2. Touch is very, very important. Everyone knows this, but it's amazing how few people dare to do anything about it.

BUT *don't, please don't, touch anywhere near the painful bit. Obvious? Yes, but often forgotten e.g. patient's hands are clasped across his tummy, his tummy is sore so you take his hand... NO, WRONG!

*don't jolt the bed, e.g. by kicking it or leaning against it. This somehow manages to seer right through the patient and intensifies his pain.

*if you don't dare touch the patient at any other time, you can just touch his hand as you leave, or if he expresses sadness/fear during conversation.

3. Don't stay too long. You cannot tell how tired a patient is until at least $\frac{1}{2}$ hour after a visit. You may think that a 5 minute visit is not worthwhile if you've taken $\frac{1}{2}$ hour to get to the hospital - but it is more worthwhile to have a short visit than an exhausting one.

4. Don't go mad with enthusiasm when the patient is a bit better. Recognise the long hill ahead of him. If you go on about how wonderful it is that he 'looks better' it seems to him that you don't understand how far he still has to go.

THE SPIRITUAL/COUNSELLING BIT

1. Verse(s) from the Bible are nice, except when one is overtired. Again, sounds obvious but it happens all the time. Visitor sees patient is tired, decides to go and says "Just let me leave this verse with you!" More important is to convey a sense of the love of God.

2. Be spiritual but not theological. If the patient has talked about his difficulties, don't sum them up glibly. Don't be too mystical or unpractical, but your advice should relate to the here and now, of which the patient is so acutely aware.

3. Listen for throwaway lines which are what the patient really wants to talk about.

I had thought it was only myself who was wary of steering conversation towards my needs, but talking

to fellow-patients made me realise I'm not alone.
e.g. Patient: "I mentioned in passing about -----
but they never said anything".

4. Life in hospital is full of trivia, and for a patient who's been in for any length of time their whole world becomes trivia. So, be interested in the trivia, which is their world. Let it be, although you can gently expand it.

5. A patient spends all day sitting on his backside receiving things - food, pills, injections, bedpans, advice, instructions, visitors.



It's a very unfulfilling existence from which he has no sense of self-esteem - unless the visitors allow him to give something. If you, the visitor, are all competent and composed, the patient feels even more helpless in comparison. However if you allow him to help you in just a small way, he feels he's done something worthwhile. Let him know for himself "Give and you will receive."

6. Esteem

Help the patient to feel worthwhile in life. Make him feel missed, thus reminding him that he has value in life. This makes his uphill journey of convalescence more purposeful, and this approach is much more helpful than the intangible philosophy "You're living because God wants you to". It becomes especially poignant when a patient has been seriously ill, is depressed and wondering if he wouldn't be much happier if he died.

If the patient is depressed like this, it filters into his whole thinking about life, changing his perspective. He tends to analyse everything that others say or do, asking himself "Is life worth living for that?"

e.g. Patient: "I felt very much that I needed to be needed in life at this stage: I felt so dreadful that life was simply too wearisome. I felt I had missed the boat to heaven and was left stranded on the quay-side. My inclination was to stand and howl with frustration at being left behind. I had to be pulled away gently, to see what else to do."

7. Empathy

Don't accept calmly what the patient cannot accept - show some surprise e.g.

"They've told me I've got to have another operation."

"Yes, I see."

Grunt. What do I have to go through to get surprised sympathy?!

The patient is in an environment where he cannot easily express his fears: with the doctors he simply has to do as he's told; with the nurses he has to keep his chin up because operations are just part of their everyday work; with Mr. Jones in the next bed he mustn't look soft because he (Mr. Jones) has sailed bravely through his operation.

If the visitor also accepts this 'bad news' as just another fact of life, then the patient feels he must suppress his anxiety or else appear stupid amongst all these brave people.

Therefore, if you let yourself express normal human reaction instead of the calm counsellor, you'll provide a channel for the patient to work through his natural fears and grow to accept things.

To be continued next time.



Pathfinders



A lot has happened in Pathfinders in the last three and a half years with Fi and Mike Shouler. Numbers have increased from the original five to fifteen and three have since left to join CYFA. We have had two Pathfinder weekends, the first about three years ago in the Cooke's back garden in tents. The second was in May last year, Youth Hostelling in Derbyshire and getting totally lost under the expert navigation of Boy Scout Edward. Also Ian managed to explore a few bogs with messy consequences and a dip in the icy cold waters of the Derwent. We have also had a 'cornflakes dinner' (meant to be a porridge dinner but no-one likes porridge) and carol singing twice in aid of TEAR Fund. This has all been in addition to our meetings during the Sunday morning service, when we have all learned a great deal and had a lot of fun.

However the purpose of this note is to say a big THANKYOU from all the Pathfinders to Fi and Mike for all they've done for us during the last three and a half years, as they leave Pathfinders and others take over.

With love from an ex-Pathfinder.



Lent

A meditation

How do you feel about Lent? Perhaps you agree with Hugh Lavery; 'The word "Lent" has a bleak inflection and the season comes before the swallow dares.' Perhaps you feel the heavy emphasis on the word, 'repentance' is masochistic or introspective? Perhaps Lent normally passes you by, leaving you untouched and unchanged?

Will you allow God the time and space to change you this year by meditating on Lent's keyword,

REPENT

REPENT calls for a new look at the values we hold dear. Take time to re-evaluate your life, its attitudes, ambitions and life-style. Is Jesus the Lord of each of these? If not, you need to repent.

REPENT means, to borrow Thomas Merton's phrase, the tearing of the heart which lets sins out. It is a casting out, an exorcism, of that which cannot remain in the same room with God's love.

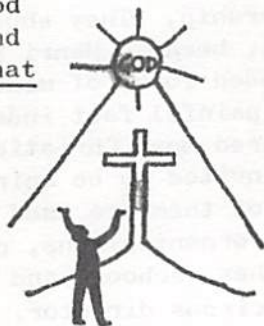
Think: Bitterness, anger, jealousy, strife, greed and lust cannot co-exist in the same room as Jesus. So who is to take up residence in the temple of your life?



REPENTANCE is a sober act. It is a commitment to change, by sorrow, even tears. 'The tears of the Christian penitent are real tears, but they bring joy'. What is this joy? It is the awesome contentment of knowing that no-one and nothing occludes your vision of God. You have cast out the sin which separates you from God. You may therefore be united with Him in Easter joy.

REPENTANCE, then, is not a message of gloom but the pathway to glory. No wonder we are commanded to 'repent and believe the good news.' Let Fr. Andrew's words sum up the pain and the joy of repentance, the work required of us through Lent.

'Union with God is so great a treasure that it is unthinkable that it could be purchased by any less sum than the total giving of all we have to give. If we are to arrive at God and rest in Him, we shall have to leave all that is not God and find no rest save in Him, and it will only be God who knows what we leave and what we are sacrificing.'



review

THE WOUNDED

HEALER

by Henri J. M. Nouwen

Price £1-25



BOOKS

Published by Image.

This is a book for teens and twenties. They will find some of their own conflict and confusion reflected in its pages. It is a book for parents of teenagers, teachers and youth leaders. The contents lead to a greater understanding of some of the pressures young people face today.

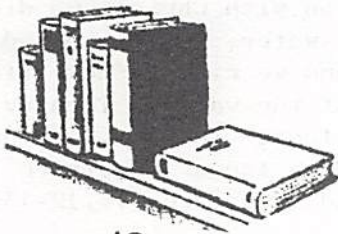
This small paperback is a book which those who are interested in evangelism should read. The insights it contains may help in an awareness of why so much of our evangelism fails. It is a book which those who are bored with evangelism should read. Its sensitivity compassion and understanding of twentieth century persons might strike a chord in their own mind and soul.

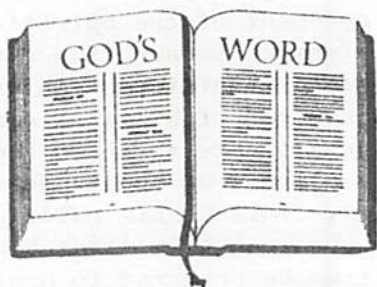
Above all, this readable description of a nuclear man's search for his source, this account of the rootless generation of which we are a part should be read by the clergy, the staff, the elders and the linkmen and any others who are in positions of leadership. They should read it for two reasons. First, because Henri Nouwen helps us to see where outmoded forms of ministry need to be discarded. 'It is a painful fact indeed to realize how poorly prepared most Christian leaders prove to be when they are invited to be spiritual leaders in the true sense. Most of them are used to thinking in terms of large-scale organisations, getting people together in churches, schools and hospitals and running the show as a circus director. They have become unfamiliar

with, and even somewhat afraid of, the deep and significant movement of the Spirit'. Second, it needs to be digested because the author goes on to suggest methods of ministry which will be effective in meeting the needs of hopeless man. When a fragile leader attempts to serve and lead men and women who are blinded by hopelessness, he becomes a wounded healer. This is his calling. The leader must be 'one who must look after his own wounds but at the same time be prepared to heal the wounds of others. He is both the wounded minister and the healing minister.'

I found the pages of the book compelling reading. But as I romped through the pages, appreciating the case histories and the author's obvious compassion for the people he describes, suddenly I would trip over a sentence or a whole paragraph which made me stop because it took my breath away with its incisiveness. Take this sentence, for example, 'The more I think about loneliness, the more I think that the wound of loneliness is like the Grand Canyon - a deep incision in the surface of our existence which has become an inexhaustible source of beauty and self-understanding.'

Henri Nouwen, I believe, puts his finger on the nub of nuclear man's dilemma and the actions Christians need to take when confronted with this dilemma. It is not a comfortable book. On the contrary, many of its pages make disturbing reading. It is possible to read what Nouwen has to say in a couple of hours. Or you could make it last for the whole of Lent by reading it as it deserves to be read, as slowly as possible, drinking in the power of its message, allowing its contents to become a part of you.





ROMANS

Chapter 6 : The consequences of justification

(ii) Union with Christ

Some people might argue (they did and still do!) from the logic of the last chapter that, once justified, we may live as we like (v.1). Paul knocks that idea smartly on the head because:

1. we are now one with Christ and have 'died to sin' (vv.1-14),
2. we are now slaves to God and thereby committed to obedience (vv.15-23).

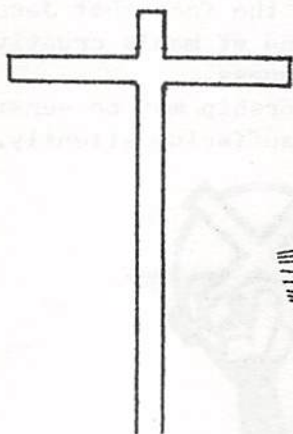
Both sections are introduced by similar verses (1, 15) as though Paul is underlining the moral incompatibility of a Christian living in sin (not, please note, the impossibility of it!). Let us now take each section in turn.

1. What does this union with Christ and 'death to sin' mean? Paul explains our union with Christ in terms of baptism (vv.3-5). By grace we are placed 'into' Jesus Christ, invisibly by faith and visibly by baptism. Baptism is an acted parable of our identification with Christ: we die with Him (v.3) by entering the water, we are buried with Him (v.4) by immersion, and we rise to new life with Him (v.4) by coming out of the water. Then vv.6-14 explain what is meant by 'death to sin'. It does NOT mean that the Christian is no longer sensitive to sin. My experience and yours and Scripture (vv.12-13) contradicts that view.

Notice at this point that the Lord also 'died to sin' (v:10). In what sense can this 'death' be true for the Lord and for me? Isn't it that the Lord died 'for' sin on the Cross, paying sin's wages (v.23) once and for all (v.10) and that you and I, by virtue of our union with Christ, have also died 'for' sin. Verse 6 takes us a step further: our old, unregenerate way of life has been crucified with Christ in order that our fallen nature ('the body of sin') might be deprived of its power. The result is that we should no longer be slaves to sin but to righteousness (v.19). Verse 7 puts it another way: he that is dead (=I, who have died in Christ, my substitute) has been justified or freed from the penalty of sin (but not freed in the sense of being no longer susceptible to sin's power).

2. vv.15-23 develop the idea of slavery, contrasting our old slavery to sin with our new slavery to God. Paul compares their beginnings (vv.17-18), their developments (v.19), and their ends (vv.20-23). In essence what this chapter is saying is that justification, if real, leads to sanctification, that is to say, to a life of obedience and service.

Next month: Chapter 7 to 8:4 - the consequences of justification: (iii) freedom from law.



prayer topics

Week 1

Give thanks for Alison's healing.

Pray for anyone by name who is in need of a healing touch from God.

Take time to meditate on the words, 'The wounded healer'. It is an apt description of our Lord. Give thanks for His willingness to bear suffering for our sake and the power with which He carries suffering away from some and grants to others the grace to suffer for and with Him.

Pray for the Healing Services at St. Nicholas'.

Week 2

Think of those you know who suffer because of the cruelty, the violence and the greed of others.

Name some of them in prayer. They may be individuals. They may be groups of people.

Spend some time drinking in the fact that Jesus allowed Himself to suffer at the hand of man's cruelty, friends' rejection and human carelessness.

Pray that our approach to worship may be sensitive to the needs of those who are suffering silently.



Week 3

Lent reminds us that Jesus is greater than all the powers of evil.

The message of Lent is that the Lord is greater than temptation itself.

Acknowledge any areas in which you are tempted.

Do you want to give in or to be released? If you want freedom from the attraction of sin it is offered to you in Christ. Pray for freedom from temptation for a friend.

Pray that our Church may be delivered from the temptation to substitute much talk about love for loving actions.



Week 4

Pray that, as a Church, we may accept the Lord's challenge to proclaim the mysteries of the good news to those who, as yet, have not taken it in.

Pray against the indiscipline, the bigotry and the staleness which leads to empty worship. Pray that our worship may be generated by costly obedience, renewed meeting with God and an open-ness to His Spirit.

Pray that we may be a people who are ready to receive the deep mysteries of God.

ST. NICHOLAS PARISH CHURCH NOTTINGHAM

STAFF

Rector:	David Huggett	Tel: 411383
Clergy:	Martin Winbolt-Lewis	Tel: 46952
Outreach Worker:	Mike Marshall	Tel: 44196
Counsellor: (and Magazine Editor)	Joyce Huggett	Tel: 411383
Church Wardens:	Malcolm Offord	Tel: 46924
	John Holden	Tel: 812043
Diocesan Reader:	Tom Robinson	Tel: 45470
Treasurer:	Richard Watmough	Tel: 92-60682

SUNDAY SERVICES AND WEEKDAY ACTIVITIES

Sunday

10.45 a.m. Morning Worship.
Creche. Climbers. Explorers. Pathfinders.

6.30 p.m. Evening Worship.
Coffee is served in Church after the Service

Each week

Parish Fellowship Group Studies and Prayer

Worship Workshop Thursdays 7.30 p.m. Lower Lounge

Mid-week Lunch Wednesdays 1.00 - 2.00 p.m. Lower Lounge

Fortnightly

Area Link Groups Wednesdays and Thursdays 8.00 p.m.

Women's Fellowship Mondays 2.30 p.m.

Coffee Club Wednesdays 10.15 a.m.