

ST TERNAN'S SCOTTISH EPISCOPAL
CHURCH MUCHALLS

MAGAZINE

April 2018



Sunday Service 10.30a.m.

Scottish Charity No. 023264

www.stternans.co.uk

Peter Smart writes ...

First, an apology!

I obviously jumped the gun last month, when I wrote 'spring is on its way'.

Errumph! I couldn't have foreseen the 'beast from the east'. Now the wind seems to be the 'pest from them west'. Let's pray for more settled weather to see us through spring into summer.

Au revoir, auf wiedersehen, até a logo - but not goodbye

As you know, the start of my sabbatical is imminent. This is likely to be my last pastoral letter for a few months. But I shall still be taking an interest in what's going on at St James' and St Ternan's and may well join you as a member of the congregation from time to time.

Now that both churches are back in full working order, I pray that both congregations will find ways of making use of their buildings for more than a couple of hours a week on Sundays. Both congregations take a great pride in their respective buildings, so much so that it seems a pity to use such substantial sums of your own money and very generous grants and bequests simply for your own limited use.

I know that St James' will soon have their historical displays open to public view and I hope that these will attract many visitors. I know that both churches are engaging in outreach to the local communities with the book browse and coffee mornings, and that St James' church hall is used for brownies and guides and mothers and toddlers, and that Anne O'G is planning a regular short worship event with the latter group.

But what about concerts? Or film evenings? Or a book festival? Or an occasional 'pub quiz'? Or beetle drive? Or lunch club or tea and cakes? Or Taizé services? Or a different form of worship one evening in the week? Or a monthly prayer meeting and breakfast (bacon and eggs and prayer go quite well together!)? Or other community events that will bring people into the churches? As a member of St Ternan's said proudly, 'our church is now fit for another 20 years'. As a member of St James' observed, 'to abandon St James' would tear the heart out of episcopalianism in Stonehaven'. Our numbers are small enough as it is, in both places. Few of us are likely to be around in 20 years' time. So how can we keep the heart beating into the foreseeable future?

How can we ensure that the buildings are still being used as places of worship in 20 years' time, if that is God's will?

In the meantime, let us not forget that the 'church' is not the building. The church is that part of the body of Christ that happens to meet there as their spiritual home. This could equally easily be someone's front room, a school hall, a room over the pub, or (in best Old Testament fashion) even a tent. In my view both churches desperately need a degree of professional leadership, pastoral care, education for discipleship, priestly and missional support, that we are not currently able to provide. That will cost. So, we desperately need to keep some money earmarked to pay for such support. The more we spend on fabric, the less we have for ministry. Even now, at best estimate, the most the two churches together could afford is about 40% (or two days a week) of a full-time minister.

How about this as a cautionary tale, told by the former minister of a large kirk in the city centre of Aberdeen? 'By the time we took the decision to close the kirk and sell the building (which is now a restaurant and nightclub) we were down to less than 30 regular worshippers a week. On the day of the last service, over 300 people turned up and stood in tears and said, "what a shame you've closed our church!"'

Let me assure you that I am not advocating the closure or disposal of either of our two churches. But we all recognise that our numbers are small and ageing. As we lose members for whatever reason, our giving reduces - unless we are all willing to dig deeper into our pockets and purses. This makes it even more difficult to sustain both the church building and priestly or missional support. We do face an enormous challenge. The two Vestries have had joint meetings with the Dean and Rev Kerry Dixon (the overworked diocesan mission officer) and more are planned, in the hope that together we might find ways forward with priestly and missional support.

As my final challenge to you for a while, let us all find ways of praying that an acceptable way, or ways, of sustaining our congregations and churches might be found over the coming months. How about a prayer breakfast?!

Peter

Only one way to God

"For the message of the Cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18)

Jesus died on a Cross. So, what? That is the reaction of most people today. They have seen crucifixes, and vaguely know the story of His death, but their reaction is only one of apathy, indifference and incomprehension.

In this, they are not alone! For way back in the first century, the citizens of Corinth would have agreed with them. To them, the Cross was utter 'foolishness' - the Greek word used is *moron*. Instead, the Greeks were looking for a world-view based on thinkers such as Plato.

A theologian was once asked to recommend a useful book on philosophy. He replied: 'The best book on philosophy that I know is John's Gospel. You'll find all the wisdom you are looking for right there.' For while to the world of the ancient Greeks Plato was essential reading, today Plato is read only by the esoteric few, while John's Gospel continues to lead millions of people to the Cross - and to peace with God.

Meanwhile, to the apostle Paul's Jewish contemporaries - as against the Greeks - a crucified Messiah was a total disgrace! What they were interested in was *power*. They failed to see that out of the supposed 'weakness' of Christ's death came the power over human guilt and even death itself. As St Augustine observed, 'What a death - that gave death its death-blow!'

For the last 2,000 years, followers of Christ have found both 'wisdom' *and* 'power' - in one and the same Person. His saving death is the key. Jesus' death on that Cross was not a mistake, it was not a sign of weakness. It was a deliberate act on his part, to provide us with the only way possible to have our sins dealt with, and to be reconciled with God.



How passion flowers got their name

Why is the passion flower known as the passion flower? This beautiful climbing plant that grows in many of our gardens is not native to the UK but comes from South America. It was first discovered by Spanish missionaries working there, centuries ago. Drawings were sent back to Europe, and in 1609 an Italian priest interpreted the flower to represent the crucifixion, otherwise known as the Passion.

He decided that the five petals and five sepals could represent the ten disciples who remained steadfast (Judas and Peter both abandoned Jesus). The corona could be seen as Jesus' crown of thorns. The stigma could be seen as the cross or nails, and the five stamens could be seen as the number of wounds Jesus received.



Some hymns for people over 50!!

- Give Me the Old Timers' Religion
- Precious Lord, Take My Hand, And Help Me Up
- Just a Slower Walk with Thee
- Go Tell It on the Mountain, But Speak Up
- Nobody Knows the Trouble I Have Seeing
- Guide Me O Thou Great Jehovah, I've Forgotten Where I've Parked the Car
- Count Your Many Birthdays, Count Them One By One
- Blessed Insurance
- It Is Well With My Soul, But My Knees Hurt

Bonhoeffer and the Nazis

T

he renowned German theologian and anti-Nazi Dietrich Bonhoeffer was arrested by the Gestapo 75 years ago this month, on 5th April 1943, at the age of 37. He was executed in April 1945.

Born to a distinguished family in Breslau, now part of Poland, Bonhoeffer was strongly influenced by time in the United States, where he was associated with a church in Harlem and formed a lifelong love for African-American spirituals. It was here that he began to see things from the perspective of those who suffer oppression.

Offered a parish post in Berlin in late 1933, he refused it in protest at the nationalist policy, and accepted a two-year appointment as a pastor of two German-speaking Protestant churches in London, aiming to obtain support for the Confessing Church in Germany, which resisted the Nazis and aimed to preserve traditional beliefs. His success was limited. During the war Bonhoeffer was harassed by the Nazi authorities and forbidden to speak in public, to print or to publish. He joined the Abwehr, and under cover of this served as a courier for the German resistance movement, trying to gain support for it abroad. He was ignored by the UK government.

Bonhoeffer's famous quotations include:

'In a world where success is the measure and justification of all things the figure of Him who was sentenced and crucified remains a stranger and is at best the object of pity. . . . The figure of the Crucified invalidates all thought that takes success for its standard.'

'The Church is the Church only when it exists for others . . . not dominating but helping and serving. It must tell men of every calling what it means to live for Christ, to exist for others.'

'The ultimate test of a moral society is the kind of world that it leaves to its children.'

His *Letters and Papers from Prison* and *Cost of Discipleship* have become landmark books.



What is God like?

Christians believe that the planet on which we live is not here by accident. The progress of the universe from a particle of matter to a human being living in the vast expanses of space was brought about by the plan of God.

The Bible describes God as:

Everywhere

God doesn't live in a particular place, separate from his creation, but is everywhere in it.

Absolutely powerful

Even though the world has evil things in it, God can and will bring about justice.

Knowing everything

When you pray, it is to a God who understands every thought.

Beyond space and time

God is eternal and doesn't rely on anything else in order to exist.

Good

Even when circumstances look terrible, goodness will have the upper hand.

Holy

God is set apart in awesome perfection, but He is also utterly loving.

Utterly loving

Although you would expect God to be unapproachable because of His holiness, He is immensely tender toward human beings. Knowing Him is an entirely wonderful experience, bringing a sense of being loved, blessed and sustained through life.

Way above gender and language

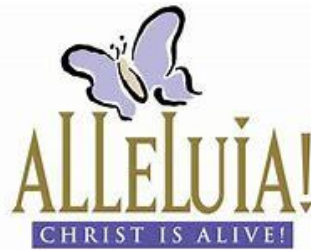
However, you try to describe God (including using the words he or she), the truth is even greater.

One

Jesus' appearances after His Resurrection

The following list of witnesses may help you put all those references in order....

Mary Magdalene	Mark 16:9-11; John 20:10-18
Other women at the tomb	Matthew 28:8-10
Peter in Jerusalem	Luke 24:34; 1 Corinthians 15:5
The two travellers on the road	Mark 16:12,13
10 disciples behind closed doors	Mark 16:14; Luke 24:36-43; John 20:19-25
11 disciples WITH Thomas	John 20:26-31; 1 Corinthians 15:5
7 disciples while fishing	John 21:1-14
11 disciples on the mountain	Matthew 28:16-20
A crowd of 500	1 Corinthians 15:6
Jesus' brother - James	1 Corinthians 15:7
Those who saw the Ascension	Luke 24:44-49; Acts 1:3-8



Easter faith

Three years after the Russian Revolution of 1917, a great anti-God rally was arranged in Kiev. The powerful orator Bukharin was sent from Moscow, and for an hour he demolished the Christian faith with argument, abuse and ridicule. At the end there was silence.

Then a man rose and asked to speak. He was a priest of the Russian Orthodox Church. He went and stood next to Bukharin. Facing the people, he raised his arms and spoke just three triumphant words: 'Christ is risen!'

At once the entire assembly rose to their feet and gave the joyful response, 'He is risen indeed!' It was a devastating moment for an atheist politician, who had no answer to give

The return of hope- Canon David Winter

This month starts with Easter, which is a lovely thought. Whatever else, Easter speaks of new life, of fresh starts and the return of hope.

The whole traditional story is about darkness defeated by a light which can never be extinguished. That's why, in our hemisphere, Easter seems to fit in well with the changing season. Fresh flowers in the graveyard match the Easter hymns inside the church: *The Lord of life is risen today/ Bring flowers of song to strew his way*'.

It's a strange fact that all through the long history of mankind, despite the evidence of our eyes, people have stubbornly refused to believe that death is the end. They buried their dead with food and implements they would need in the next life, whatever name they gave it - Valhalla, the Elysian Fields, Abraham's Bosom or Nirvana. Jesus called it 'the kingdom of heaven' or 'eternal life'. The very idea of heaven is beyond our comprehension, because we can't image a life not lived in our familiar dimensions of space, time and physicality. But God lives beyond time and space, and Jesus said He is 'Spirit'.

It's good that there are some things to believe in which we cannot possibly understand now. Although one day, St Paul said, we shall. Until then we trust, and Easter hymns and flowers are signs of the annual return of hope.



God is able to bless us abundantly *Paul Hardingham*

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

How generous are we, on a scale between Scrooge and Bill Gates? Let's not forget that we have a *God who is able* to out-give us on all levels!

A God who blesses:

Paul reminds the Corinthians that we have a generous God, who meet our needs, even when we don't deserve it. This is demonstrated by the grace of God seen in the death and resurrection of his Son, *'Thanks be to God for his indescribable gift!'* (15).

A Response of blessing:

Paul calls for generosity as a response to God's grace, as the Corinthians were reluctant to support the Christians experiencing famine in Jerusalem. He uses an agricultural picture to make the point: *'Remember this: whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.'*(6).

We sow *sparingly* when we hold on to what we have and put our needs first. However, by sowing *generously* we share God's heart and bless others, by using our time, money and talents to serve them.

'Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.'(7). We should consider carefully what to give, but to do it cheerfully (lit hilariously!). With God, the more we give, the more we bless others and are blessed ourselves!

Has this been true in our own experience? A farmer was known for his generosity; when asked why this was he replied, *'I keep shovelling into God's bin and He keeps shovelling into mine, but God has the bigger shovel!'*



Blessings
COUNT THEM ONE BY ONE

When you mix children and religion...

You get some unexpected gems. The following are extracts from religious exam papers...

In the first book of the Bible, Guinness, God got tired of creating the world, so he took the Sabbath off.

Adam and Eve were created from an apple tree. Noah's wife was Joan of Ark, because Noah built an ark. The animals came on in pears.

The Jews are God's chosen people, but throughout history they've had trouble with unsympathetic Genitals.

Moses led the Jews to the Red Sea, where they made unleavened bread which is bread without any ingredients.

The Seventh Commandment is: Thou shalt not admit adultery.

Moses died before he ever reached Canada.

Solomon, one of David's sons, had 300 wives and 700 porcupines.

Jesus enunciated the golden rule, which says do unto others before they do one to you. He also explained a man doth not live by sweat alone.

The people who followed the Lord were called the twelve decibels.

St Paul cavorted to Christianity down the Damascus Road. There he preached holy acrimony, which is another name for marriage.



SUMMARY OF VESTRY MINUTES - FRIDAY, 16TH FEBRUARY 2018

1. Matters arising from of Vestry Meeting 12th January 2018

a. **Election of Bishop**

A new mandate has been issued for a further meeting on 24th February 2018, and there will be a further meeting to elect a preparatory committee.

b. **Strutt and Parker**

Matthew Havers, our contact within Strutt and Parker, will send a remit they work from currently not fulfilling their remit at present. They should make an annual/regular inspection of the property.

c. **The Pews**

Following submission re Canon 35, (3.12.17) permission has been received from the Advisory Committee for a temporary change of seating (6 months). A further meeting of St Ternan's congregation and Vestry will be held re Permanency of the arrangement before 3.6.18.

d. **Pastoral Care.**

PVG John Usher's application is currently being processed. Irene would like more people to undertake PVC in the future.

e. **Rev'd John Allard**

John Allard's name to be been added to the former Ministers Board at the rear of the church.

f. **Parish Room**

Parish Room - has been tidied and cleared by Carol and Rhona - thanks expressed. Still needing attention - paperwork/ records/ historical records. Need updating.? John, Sheila and Katy to do within historical remit of church. ??Diocesan Archivist involvement.

2. **Correspondence**

Katy is now taking over as Secretary. Nothing significant to report this month.

3. **Treasurers Report**

Income: January £2594.23

Expenditure £7596.43

Deficit £5002.20.

Total = £28964.92

- a. Note: In view of less than predicted cost of Quinquennial expenditure due to grants and successful funding applications (we had put aside £9000 as our contribution), the £15,000.00 can be returned to the Virgin Money account. Vestry approved.

- b. Carol has applied for exemption from Business stream for water charges.
- c. Jane Nelson has enquired about the cost of a wedding, possibly June 9th 2018
- d. Andrew Driver has been given a donation towards his visit to Peru in July for his help re 'advertising' forthcoming events on Face Book and raising the profile of St Ternan's in the public domain.

4. **Property Convenors Report**

Rectory

Still some outstanding joinery work to be completed, and painting of SW bedroom.

- a. Estimates sought for wood burning stove in the lounge and associated remedial work to install same. Currently one estimate £3,752.36 from Fentons.
- b. Outside areas still to be progressed - drainage, walls etc.
- c. Church and Grounds
All work completed? upgrade speakers - current ones over 10 yrs. old - would improve sound quality for music etc.
- d. Trees - Survey has been done re trees/remedial work within the church grounds. Report awaited.
- e. Once warmer drier weather arrives, some ground clearing and turfing between Rectory and east side of Church, once spring bulbs have finished. Survey will be required re drainage at rear of church/kitchen.

5. **PVG Report**

- a. Nothing received from Jan bar John's application.

6. **Social Group Report.**

- a. The Bring and Buy sale in church in January amounted to £7
- b. The Coffee Morning at Skateraw Hall on Shrove Tuesday raised £112.50 after expenses. Many thanks to everyone who contributed.
- c. Future events are being considered

7. **'The Future'.**

- a. It was discussed at Vestry, and the Dean would like a further joint Vestry meeting at St James's on 15th March. (option of dates given)
There was discussion whether further meeting with Kerry Dixon would be useful to Us at St Ternan's. The Ministry Team did suggest that an attendance at Westhill church might be very useful to see how they have/are embracing the community in what is now a very active church.

8. **AOCB**

a. **Reserved Sacrament.**

This has to be used by Easter and new Elements consecrated for Easter Saturday. Two members of our congregation to go to Michael Turner at Laurencekirk and take wine and bread to be consecrated for one service- -Easter Sunday. Jane will take the service the following week.

b. **Advertising in Church Magazine.**

A request from a Home Carers organisation to put some information in our magazine for a fee or donation.

c. **Scottish Church Trust**

Very impressed with the photos etc that accompanied the application and would like a bit more history and more photos as a 'sampler' for applications.

Rhona Vassilikos

Mothers' Sunday at St Ternan's



Billy Graham - a godly man with a simple message

Billy Graham, the renowned American evangelist, was remembered with great fondness by Christians the world over when news of his death was announced on Wednesday 21st February. He died peacefully in his sleep, aged 99.

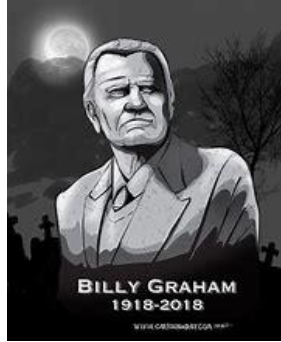
Billy Graham leaves a unique legacy: he preached to more people in live audiences than anyone else in history - nearly 215 million of them, in 185 countries and territories. Hundreds of millions more were reached through television, video, film and webcasts. Born William Franklin Graham on 7th November 1918, four days before the Armistice ended World War I, Billy Graham was reared on a dairy farm in Charlotte, N.C. He grew up during the Depression, working hard on the family farm.

In late 1934, when he was 15, Billy Graham was converted to Christianity through the ministry of Mordecai Ham, a travelling evangelist, who visited Charlotte for a series of revival meetings. He was ordained in 1939 by Peniel Baptist Church in Palatka, Fla. (a church in the Southern Baptist Convention) and studied at Florida Bible Institute (now Trinity College of Florida) and Wheaton College Illinois, before going into the ministry. He also married a fellow student, Ruth McCue Bell, daughter of a missionary surgeon to China.

Billy Graham's gift of evangelistic preaching was evident early on, but it was the 1949 Los Angeles Crusade which vaulted him into the public eye. He astonished the churches and people of Los Angeles by drawing 350,000 people over eight weeks, and leading 3,000 of them to make decisions for Christ. In the nearly 60 years of ministry that followed, Billy Graham preached the gospel in nearly every corner of the world. His last 'crusade' was at Flushing Meadow in New York in 2005.

Many Christians in the UK can trace their own faith in God back to Billy Graham's crusade to Harringay in 1954, or Earls Court in 1966 or 1967, or to Mission England, in 1984, as well as other, shorter visits. Hundreds of men went for ordination because of his preaching.

Billy Graham's son, Franklin, writes: 'My father's journey of faith on earth has ended. He has been reunited with my mother and has stepped into the eternal joy of Heaven in the presence of his Saviour, in whom he placed his hope.'



Some of Billy Graham's notable quotes

I've read the last page of the Bible, it's all going to turn out all right.

My home is in Heaven. I'm just traveling through this world.

God proved His love on the Cross. When Christ hung, and bled, and died, it was God saying to the world, 'I love you.'

Suppose you could gain everything in the whole world and lost your soul. Was it worth it?

There is nothing wrong with men possessing riches. The wrong comes when riches possess men.

Take one day at a time. Today, after all, is the tomorrow you worried about yesterday.

Knowing we will be with Christ forever far outweighs our burdens today! Keep your eyes on eternity.

HOME FREED: the theology of de-cluttering - Part 4: How Much is Enough? - Jane Brocklehurst

Decluttering a small space is on a par with spring cleaning. A more significant, grand-scale declutter is about completely changing the way you live.

As I write this I am facing the prospect of moving to a new house. What shall I pack? How much will fit into the new house? It is brand new (exciting) but its footprint is only half the size of the house I live in now (daunting). I can only take *half* of my belongings with me, unless I intend to live in a cluttered mess! How will I know I have enough to meet my needs?

Although my new house is surrounded by others that look alike, no two homes are ever exactly the same. No two people have exactly the same needs. "Enough" is not a fixed quantity. I can't look at somebody else to decide how much of anything is sufficient for me.

Before becoming a domestic declutterer I used to teach Biblical Studies. Studying the ancient texts opened up thought worlds outside British culture. I found insights into different ways to live. At first glance Nehemiah chapter 6 verse 15, in English, doesn't seem to say anything at all about decluttering:

"After fifty-two days of work the entire wall was finished" (Good News Bible). However, the original text was not written in English but in Hebrew, where it says *literally*:

"After fifty-two days of work the entire wall was SHALOM".

Doesn't Shalom mean "peace"? How can a wall be peace?

When we say "peace" in English, it can sound negative. We are influenced by the Greek word for peace, *irene*, meaning "no noise", "no war", "no turmoil". We talk about "peace and quiet" together, so you can't have peace without something being absent.

By contrast, Shalom is a positive word, meaning blessing and completeness as an expression of peace. When Shalom is used as a greeting it is a wish for everything joy-giving and wholesome to come to the person you greet. Shalom invites the Spirit of God to be *present*, filling the space.

This is what I want for my new home. If there is not enough there it will feel bleak and unwelcoming, if there is too much it will be cluttered and stifling. I just have to keep on giving things away until it is finished - Shalom.

I pray that the Lord will help me to recognise how much is ENOUGH.



What would Jesus do?

While waiting in line to check out at a Christian bookshop, a man in front of me asked the clerk about a display of hats with the letters WWJD on them. The clerk explained that WWJD stands for "What would Jesus do?" and that the idea is to get people to consider this question when making decisions. The man pondered a moment, then said, "I don't think He'd pay £9.99 for that hat."



Nominal Christians *Peter Brierley*

The phrase "nominal Christians" was moderately popular about 40 years ago, and the concept long before that, but it has grown out of fashion. When measured across the years the numbers of such have dropped, from some 9% of the UK population in 1980 to 7% by 2010 and likely 6% by 2020. A "nominal Christian" was defined as someone who was a church member, believed in God, but who never (or hardly ever) attended church.

But they were still included in church rolls, and only really discounted when they actually died. Active church members, however, who *did* attend church have also declined, from 8% in 1980 to 4% in 2010 and probably to 3% by 2020, showing the [possibility that regular church attendance at one stage may become "nominal" at another, for example, through ageing, ill health or moving house.

However, other elements are at work. Many new people have joined the church in the last few years. The Research and Statistics Department of the Church of England reports 42,000 new joining the church every year between 2000 and 2015. That's a lot of people, but unfortunately more now leave than join (24,000 a year die, and 17,000 move away and do not always join a new church).

Many of the new people, especially if they are under 50, are reluctant to become a "member". They prefer the freedom of being able to go anywhere, as it were, rather than being tied to a particular church, even if they invariably attend the same one! People are also more reluctant to commit themselves to organisations in our current climate, fearing restrictions on their personal liberty of choice rather than duty.

In 1994 Grace Davie wrote a book with the subtitle "believing without belonging" and this seemed to strike a chord with many. They believed in God but didn't want to belong to a church or even attend.

Man's way leads to a hopeless end - God's way leads to an endless hope.

A quiet life - *Tim Lenton muses on the Annunciation*

I had a quiet life
until the angel interrupted me:
everything going along smoothly
in the normal way.

Suddenly I was full of grace
(Had I been full of grace before?)
and God was with me,
and my quiet life was over.

It was like going through a sudden door
in a wall that had not been there:
a door into a different kind of life,
beyond imagination.

I was disturbed, of course, and afraid:
something impossible
was going to happen.

Something that didn't happen
in a quiet life:
something noisy.

I could see that I was going to have to think about it:
to ponder it in my heart –
but I had already said yes by then.

If an angel calls
into your quiet life
you have to say yes

Don't you?





On the first day of the week, in the evening
(John 20: 19-23) *By Daphne Kitching*

Locked in, afraid,
Uncertain, even after Mary's story, even after that
behind closed doors seemed safest,
on the first day of the week,
in the evening.

And then, the world changed.
He was with us!
Suddenly and wonderfully with us.
Jesus, our Lord,
alive and with us
in a new and completing way,
to bless us with His Peace,
to send us out to witness
in the power of His own Spirit breathed into us.

What a day!
The day of our risen Lord.
The first day of the week,
In the evening,
Hallelujah!

Ministry Team

Interim Minister: Very Rev Dr Francis Bridger
Tel: 01382 739035

George Masson Tel: 01569 739283

ROTA - APRIL 2018

Date:	CELEBRANT/ Pastoral Assistant/ Address/Chalice	Readers/ Intercessions:	Readings:	Sidesperson	Cleaning/Flo wers Teas
01/04/18 EASTER SUNDAY	PETER SMART <i>Russ Huddleston</i>	Jan Horn Di Driver Ken Tonge <i>Muriel Hargreaves</i>	ACTS 10: 34-43 1 CORINTHIANS 15: 1-11 JOHN 20: 1-18	Jan Horn	Sue Manson/ Di Driver Carol Masson
08/04/18 2ND SUNDAY OF EASTER	REV JANE NELSON <i>Irene Butler</i>	Carl Nelson George Masson Ken Tonge <i>Sue Selway</i>	ACTS 4: 32-35 1 JOHN 1: 1-2: 2 JOHN 20: 19-31	Carl Nelson	Rhona Vassilikos Peggy Tonge
15/04/18 3RD SUNDAY OF EASTER	JOHN USHER <i>Sheila Usher</i> Address: Russ Huddleston	Carol Masson Katie Gill Sheila Usher <i>Ken Tonge</i>	ACTS: 3: 12-19 1 JOHN 3: 1-7 LUKE 24: 36b-48	Sue Selway	Sue Selway Katie Gill
22/04/18 4TH SUNDAY OF EASTER	GEORGE MASSON <i>Irene Butler</i>	Di Driver Carl Nelson John Usher <i>Sheila Usher</i>	ACTS 4: 5-12 1 JOHN 3: 16-24 JOHN 10: 11-18	Eric Hargreaves	Sheila Usher Rhoda Nelson
29/04/18 5TH SUNDAY OF EASTER (Joint Service with St James at St Ternan's)	VERY REV BRUCE CAMERON <i>Sheila Usher</i>	Eric Hargreaves Ken Tonge Jan Horn <i>Muriel Hargreaves</i>	ACTS 8: 26-40 1 JOHN 4: 7-21 JOHN 15: 1-8	Jan Horn	Kathleen Northcroft Carol Masson
06/05/18 6TH SUNDAY OF EASTER	RUSS HUDDLESTON <i>Irene Butler</i> Address: Ken Tonge	Sue Manson Carol Masson Sheila Usher <i>Sue Selway</i>	ACTS 10: 44-48 1 JOHN 5: 1-6 JOHN 15: 9-17	Carl Nelson	Muriel Hargreaves Peggy Tonge