

ST TERNAN'S SCOTTISH EPISCOPAL
CHURCH MUCHALLS

MAGAZINE

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Peter Smart writes ...

What does Easter mean to you? Earlier today (20 March) I saw a flyer from what a good friend calls 'The German Delicatessen' (Lidl's to me and you!). According to the photo and by-line on the front page, Easter to them appears to mean hot cross buns, chocolate, and family feasts: or food, sweets and over-indulgence. Easter seems to be the new Christmas to their marketing people.

Now I've no objection to hot cross buns (Margaret makes the best in the world!) or family get-togethers over holiday week-ends. Great fun can be had when several generations of one's family are able to enjoy food and fellowship together. But what message does Lidl's catalogue send to the wider world about Easter, particularly to the 98% of the population of Scotland that rarely darken the doors of church with their presence and the 50%+ who have never heard the story of Easter?

How do we try to get across the story of Easter: Jesus' triumphal entry into Jerusalem that we celebrate on Palm Sunday; the way the mood against Jesus turned sour in the following days; his show trial on trumped-up charges; the barbaric way in which he was put to death; and, praise God, his resurrection on the third day - and all the other events that took place in that single week that changed the world forever?

There is a danger that Easter (as with Christmas) becomes a series of sound bites. John's Gospel offers perhaps the most comprehensive narrative of the whole complex story of Easter, from Jesus' triumphal entry into Jerusalem to his appearance to the disciples after his resurrection. This may be found in John, chapter 12, verse 12 to the end of the Gospel. But all four Gospels have their accounts, with editorial nuances, of Easter week. Why not make a commitment to read at least one of these accounts privately in the run up to Easter day?

So, what does Easter mean to you? One answer might be that Jesus died for the forgiveness of *our* sins. Yes: look at Acts 10:43. Here Peter is telling the Good News to some Gentiles. He says, "All the prophets testify about Jesus that everyone who believes in him receives forgiveness of sins through his name." Another might be that through his death and resurrection we who believe will have eternal life. Yes: see the reassuring words of Jesus in John 11:25 - 26, at the end of the story of the death of Lazarus, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die."

I pray that each one of you will receive the blessing and reassurance of Easter, and that you may help spread the Good News to those around you this Eastertide.

Let me finish with some words from with one of my favourite Easter hymns. It's in the hymn book used at St James', number 435. I don't have access at home to the book used at St Ternan's to check.

Low in the grave he lay: Jesus, my Saviour;
waiting the coming day, Jesus, my Lord.

*Up from the grave he arose,
with a mighty triumph o'er his foes;
he arose a victor from the dark domain,
and he lives for ever with his saints to reign.
He arose! He arose! Hallelujah! Christ arose!*



Peter

The thief on the Cross Rev Paul Hardingham

Luke 23: 32-43

Luke's account of the crucifixion emphasises the mocking of the crowd, 'If you are the king of the Jews, save yourself' (35,37,39). In their view a Messiah does not hang on a cross and suffer. In considering the man who was crucified with Jesus, we are also confronted with the issue of how Jesus secures salvation for us.

One Criminal's Taunts

The words of one of those crucified with Jesus reflected the crowd's taunts: 'Aren't you the Christ? Save yourself and us.' He highlights the question of Jesus' identity: how can He save others, when He cannot save Himself from death? And yet, unlike his companion, he failed to see that the cross itself is the means of salvation.

What kind of Messiah was Jesus?



One Criminal's Faith

The other criminal's response in his last moments is a moving expression of faith. When challenging the other man, he spoke of the utter injustice of the crucifixion: 'this man has done nothing wrong.' He perceived the truth that Jesus' death was on behalf of all people. In a wonderful picture of grace, 'remember me', he confessed his guilt and secured Jesus' forgiveness and mercy.

In what ways have we experienced God's grace?

The Messiah's Promise

In reply, Jesus promised the man life from the moment of death; 'Today you will be with me in paradise.' Jesus used the picture of a *walled garden* to help the man understand His promise of protection and security in God's love and acceptance eternally.

If you were to die tonight, how confident would you be of being with Jesus?

'For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God.' (1 Peter 3:18).

St George and Hiccup and the Dragon

Have you seen the film *How to Train your Dragon*? It's set in a Viking village under attack from dragons, who steal livestock and burn down houses. Hiccup, the village Chief's son, invents a machine to capture dragons. However, when he catches one of the most dangerous dragons, he cannot kill it, when he sees that the dragon is just as frightened as he is. Through this friendship, the people and dragons eventually live in harmony.

This month we celebrate St. George, the patron saint of England. He is famous for slaying a dragon, a tradition which became popular in the Middle Ages. Whether he killed an actual dragon is open to question! However, we do know that the original George was a Roman soldier at the time of Emperor Diocletian. He refused to renounce his faith, as commanded by the Emperor, resulting in his death on 23 April 303 AD.

The contrast is clear: St. George slayed the evil dragon, while Hiccup refused to kill one. However, they also have something important in common. Both acted according to their conscience, defying the popular understanding of those around them and not worrying about the personal cost to themselves. St. George was martyred for standing up for his faith in Jesus before a pagan emperor, while Hiccup risked rejection by his father and village because of his compassion.



Today, we are still called to stand for Christ against wrongs and injustice in a daily life, whatever the personal cost. However, we also need to be ready to look our

enemies in the eye and meet their hostility with love and compassion. This is why we also remember this month that Jesus died and rose again, so that we might have God's power to do this in our lives.

Summary of Vestry Minutes – Friday, 17th February 2017

1: Matters arising from Vestry Meeting 9th January 2016

- **World map.** No further progress at present but matter in hand.
- **The Bishop:** David and Ann Geldart's retiral service. A thank-you card has been received from Anne for the gift voucher and card.
- **Landlord:** Irene is now registered as the named person as 'Land Lord' with Aberdeenshire Council.
- **Coffee Morning** at Muchalls Hall on 28th January 2017. Thanks were expressed to everyone who helped
- **The Future:** George and Irene are to attend the meeting at the Brechin Arms Hotel in Brechin on 21st February 2017 regarding the Churches views on same sex marriage. The topic was discussed at Vestry, and there was no definitive decision/answer. There will be a vote to ascertain St. Ternan's congregations response/decision which Irene will take forward to the Synod's meeting in March.
- **Ministry Team.** There was a constructive meeting and a new rota has been drawn up.
- **Vocation Sunday:** Can be held on any Sunday. Discusses hierarchy and levels within the church. Peter acknowledges there are not many people coming forward and there are reportedly 70-75% of clergy who will be retiring by 2021. Currently the retirement age is 67. There are 2 candidates currently attending instruction – what responsibilities they have and what they will be etc.
- **Church inventory and Documents Inventory** - to be progressed.
- **Roles and Responsibilities** Rota/Chart. Very informative of congregational involvement in St Ternan's 'well-being'. Thanks to Jan for updating it.
- **The Bishop** will renew Eucharist Assistant licences on March 5th at St. Ternans.

2: TREASURERS REPORT

This financial statement covers December and January.

Income for December £1629.80 Expenditure £2207.45 Deficit £577.65

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Income for January £2844.69 Expenditure £985.12 Surplus £1859.57

Due to personal circumstances all monies received after 11th December were not paid into the bank until January hence smaller amount in December and larger in January.

Virgin Money interest credited to account	£287.51
Total value of funds at end of December	£27056.92
Total value of funds at the end of January	£28916.49

3: PROPERTY CONVENOR'S REPORT

Estimates have been received from contractors regarding the Quinquennial work required, and a particular contractor has been selected. Grants now to be applied for to fund the major works.

Smaller jobs have been done – Rectory: doors and handles.

Church and extension: galvanised straps on section of Chancel roof replaced.

Garden Seat in Contemplation Area now completed and in place. Thanks to George.

Grants/Funding group meeting to progress applications:

Church: To facilitate repairs, some pews and radiators will need to be removed and replaced once work is completed. George meeting with heating engineer today to discuss. There will be additional costs involved.

Panelling will need to be replaced on rear wall with plaster following repair work.

Estimated time for designated work: 3 weeks including Parish Room.

Once all work is completed, redecoration is planned – Repainting with Magnolia - change of colour will involve seeking permission from the Diocesan Building Committee. Eric to progress re estimates.

There will also be additional fees for Ian Rodgers who has consulted and advised on additional matters as the work identified has progressed.

4: SOCIAL GROUP REPORT BACK

The Coffee Morning at Muchalls Hall on 28th January raised £161.65, and after expenses, £141.45 went to Church Funds.

Table Top Sale in February raised £24.00

Soup and sweet Lunch planned for 26th February.

Planned: - 18th March: Pizza Lunch in Skateraw Hall, Newtonhill 12-2pm.

5: MINISTRY MEETING REPORT BACK

Very useful meeting to draw up rota and availability of members. Now updated.

6: THE FUTURE

We are progressing as we can. There are changes afoot elsewhere but they are not affecting us at present.

7: A.O.C.B.

- World Day of Prayer. 3rd March 2017 2-3p.m.
To be held At St Ternan's this year. Sue Selway overseeing event.
- Easter: St Ternan's Service times to be included with Newtonhill's Easter Card.
- Jane Nelson sent her apologies to Peter. She will be on holiday for the Ash Wednesday Evening Service. Peter will take her place.
- A request has been received from Bob McKiney (North Kincardine Regional Community Council) asking permission to post NKRCC abbreviated minutes on the Notice Board at St. Ternans. This was agreed

Rhona Vassilikos

What can I eat for Easter?

Can't eat beef.....mad cow.

Can't eat chicken..... bird flu.

Can't eat eggs..... Salmonella.

Can't eat pork.....fears that bird flu will infect piggies. Also trichinosis.

Can't eat fish..... heavy metals in the waters.

Can't eat fruits and veggies..... insecticides and herbicides.

Can't eat potatoes, pasta, bread, rice.....nasty carbs .

Hmmmmmmmm! I believe that leaves.....*chocolate*.

A Tale of the Unexpected *The Ven John Barton*

What a shock it must have been to be told that the first shall be last, the meek shall inherit the earth, it's more blessed to give than to receive, and adults should learn from children, not the other way around. No wonder these words of Jesus repelled some of His hearers and attracted others. They still do. The ultimate challenge was His formula for success: "Whoever finds their life will lose it, and whoever loses their life for my sake will find it."

All this began to make sense to His group of disciples when they encountered Him unexpectedly, after He had been crucified. On Friday, they had seen Him die the despicable death of a criminal. That was a huge disappointment, another lost cause. Then Sunday's massive contradiction: a corpse transformed into an indestructible body. Christ was alive with renewed vigour, breathing confidence into His disciples. It was the vindication of everything He had taught and done. They began to spread the emphatic message that God brings life out of death. This was an announcement, not an opinion; a declaration, not doctrine. It divided the hearers. Some believed it and some didn't. St Paul acknowledged this in his usual uncompromising manner: "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".

More contradictions were to follow. The early missionaries described their experiences as "honour and dishonour, bad report and good report; genuine, yet regarded as impostors; known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything."

In 1945 the German Pastor and theologian Dietrich Bonhoeffer was hanged for his part in a plot to assassinate Hitler. He was 39. His last words were "This is the end – for me, the beginning of life." Today, the 'Open Doors' charity reports that every month 322 Christians are killed for their faith. At the same time, it's estimated that every day there are 33,000 new Christians in Africa alone.

Easter is God's pledge that evil is impermanent. The final contradiction is asserted by the 16th Century poet John Donne in his sonnet, "Death be not Proud:

"One short sleep past, we wake eternally,
And death shall be no more; Death, thou shalt die".

Report from Diocesan Synod 11th March 2017

The Synod which was held for the first time in the Diocesan Centre St John Baptist Church, Dundee started with the Synod Eucharist Service followed by coffee and delicious pastries which set us up for the morning business which mainly consisted of receiving reports from the various Boards and Committees. There was then the elections and appointments to various Boards both at Diocesan level and Provincial.

We then moved on to Canonical Changes to Canons 63,22 and 31- the last one concerns the proposed changes to the Solemnisation of Holy Matrimony. Following a brief discussion when several Clergy members felt that whatever your feelings were on same sex marriage that the canon was very badly written and could be open to misinterpretation. These comments would be taken back to the General Synod in June.

A written vote was then conducted with the vote as follows:-

Bishop	Abstained	
Clergy	For	11
	Against	4
	Abstentions	0
Laity	For	14
	Against	6
	Abstentions	2

We were then had an interesting talk from Jenny Marra MSP for North East Scotland on 'Keeping Faith in Politics'

Before we broke for lunch we had a motion from the Cathedral to ask for a review of Canon 54 (of Offences and Trials) when a member of the Cathedral's Vestry put forward a very succinct argument why they felt this canon requires review in late of the recent events at the Cathedral and that the canon should reflect European Law and that there is no time scale when dealing with complaints against clergy. The motion was passed and again will be passed on to the Faith and Order Board for review.

After the lunch break, there was a presentation from Rev'd Kerry Dixon on 'Call to Action- Mobilising for the Future'. His presentation was based on the work which was done last at last year's when Synod members when we were asked to place on 'post-it' notes what we would like to see for the diocese and mission. He said that our aim should be to be a diocese which is an outward, focused Christian Community dependent on God. His presentation looked at how the diocese and its ministry might be shaped in the future and some of the suggestions were- evangelists to be identified and empowered/equipped, empower lay people to take ownership and control, don't plan around buildings but plan mission where there are people. One of the suggestions was that there could be 4 Mission Hubs in the diocese. After the presentation, we were asked once again to use 'post-it' notes to say which of the suggestions we liked and which we didn't. Again, he will take them and do some further work He did promise to send out his presentation so we can look at it in greater depth in our churches, so when I receive it I will share it with St Ternan's.

The Bishop's Charge was the next item when I think we all had a surprise when he announced his retirement on July 31st although he will conduct his last service in the diocese during the last weekend of June,

Following that shock he then confirmed the Acts of the Synod and we concluded with prayers and the blessing.

If you wish any further information, please speak to me or George Masson who was also in attendance.

Irene Butler Lay Representative.



Notes from Vestry meeting with Bishop Nigel revisiting 'The Way Forward'

The Bishop had requested a meeting to discuss Vestry's thoughts on the future of St. Ternan's and St James's Churches Ministry and he was to meet with St James's Vestry next Tuesday to glean their thoughts. Peter was thanked for currently organising the Ministry Rotas.

It was acknowledged that money was an obstacle in funding a Minster's stipend.

George gave the Bishop a resume of work required re the Quinquennial Report- Around £15,000 to carry out the urgent work, which limited any contribution to a Stipend. Grants are currently being applied for the essential work.

The Bishop did discuss what would be an option.

Part Time Minister with package to support the Ministry Team

What could we afford?

The Rectories currently are a source of income. Rent a further house for a Minister.

What would the salary be - ??£500 p.m. from St Ternan's.

Carol felt we should get the Quinquennial work done before we commit to anything.

Presently the Ministry Teams are vulnerable as they reach more mature years, and there is no younger input. Both Peter and Jane give generously of their time.

Peter did suggest /wonder about Church Army Support. Minister from Iowa, but immigration/visa requirements can be very difficult.

Our situation is not uncommon and St James are having same concerns as ourselves as are other areas in the Diocese.

No definite decision so Status Quo at present

The Bishop did acknowledge the good loyal Team at St Ternan's and the warm welcome and community within St Ternan's congregation.

Rhona Vassilikos

1st April All Fools' Day

In years gone by, the rules surrounding April Fool were this: between midnight and noon on 1 April, everyone is 'fair game' to be made a fool of. It is the morning of the practical joke. But the aim is not just to discomfort the victim: he must be tricked into taking action himself, sent on a 'fool's errand'. And so children would be sent to the dairy for a pint of dove's milk, or to the bookseller for *The Life of Eve's Mother*. Practical jokes on a bigger scale were played: in 1860 a vast number of people received an official looking invitation to the Tower of London that read: 'Admit the Bearer and Friends to view the Annual Ceremony of Washing the White Lions.' Precisely the same trick had been played in 1698.

Then, on the stroke of noon, tradition decrees, April Fools is finished. If anyone attempts devilry thereafter, even while the clock is still striking, it recoils on his own head. A child would then race through the sing-song formula: 'April-Fool-Day's-past-and-gone-you're-the-fool-and-I-am-none!'



Holy days

An atheist complained to a Christian friend, "Christians have their special holidays, such as Christmas and Easter; and Jews celebrate their holidays, such as Passover and Yom Kippur; Muslims have their holidays. EVERY religion has its holidays. But we atheists," he said, "have no recognized holidays. It's an unfair discrimination."

'Nonsense,' said the friend, 'there is always April first....'

Multiplying Churches *Peter Brierley* In the 1970s, the Rev David Wasdell undertook some fascinating statistical work looking at the constraints of congregational growth and, in particular, the penetration of those churches into the life of their local community (or parish).

He found that an individual church could sensibly hope to reverberate meaningfully in a community of 2,000 people, but if it was much larger (say a parish of 5,000 or 10,000 souls) it tended only to impact its immediate locality, and if it grew in numbers it was simply attracting those outside its immediate sphere of influence.

Wasdell suggested that the remedy was not in having more clergy (though they would help sustain a larger congregation) or in combining parishes since this simply linked two foci in separate locations without any impact on the community in between them, but rather in having more lay-led gatherings or churches. Canon George Lings, of the Church Army Research Unit in Sheffield, has re-visited David Wasdell's work in an article in *Rural Theology*. He finds that the arguments used against David Wasdell are very similar to those currently being used against Fresh Expressions and Messy Churches. Lings argues that in order to "think outside the box" it is necessary to make the sides of the box porous.

What are the sides of the traditional "box"? Lings cites four: (a) an ordained minister, (b) a Sunday worship service, (c) the church building, and (d) the limitation of locality. To think outside the box, he says, we need to consider using church leaders who may not have been trained in the traditional way, and indeed may not even be ordained. Pioneer ministers need to be appointed whose remit is to gather congregations apart from a church building, maybe in a factory, or an empty shop, but somewhere where ecclesial overtones are not a constraint.

Most churches have a Sunday morning worship service. Some new Pentecostal churches starting out have their meetings on Sunday evenings instead and find they grow! Many Messy Churches do not meet on a Sunday at all but during the week, and midweek services generally are growing. Thinking outside the box means seeking to overcome the constraints of "Sunday" as a day to meet, "morning" as a time to meet, and "worship" as the type of meeting for which people will come.



Lings points out that Bob Jackson, a church growth expert and former Archdeacon, has frequently argued that for large churches to be effective they need *small sub units*. Trinity Church in Cheltenham grew tenfold by multiplying many house groups in its vicinity in the 1990s. Fresh Expressions gatherings, whose average size is 44 people, are large enough to be missional, modelling "being a community that turns newcomers into friends and followers of Jesus." It is the "we come to you" principle of the Incarnation, gathering where relevant such as by the river like the women of Philippi (Acts 16:13).

The word "multiplying" is statistical, and church growth needs to have goals other than numbers. Lings poses the question, "Can churches wanting to grow shift from pursuing instincts to add to expressions of church they already have, to include diverse non-identical reproductions of ones they do not have?"

Recognise these hymns?

The way we might sing some well-known hymns if we were being honest:

1. I Surrender Some
2. There Shall Be Sprinkles of Blessings
3. Fill My Spoon, Lord
4. Oh, How I Like Jesus
5. He's Quite a Bit to Me
6. I Love to Talk About Telling the Story
7. Take My Life and Let Me Be
8. It is My Secret What God Can Do
9. There is Scattered Cloudiness in My Soul Today
10. Where He Leads Me, I Will Consider Following
11. Just As I Pretend to Be



Chocolate and the divine go back a long way...

One of the more earthly pleasures of celebrating Easter is the sheer amount of chocolate around. But chocolate was part of other religions long before Christianity.

According to ancient Mayan legend, some 3,000 years ago, cacao, or the cocoa tree, which grows in the tropical rainforests of South America, was a bridge between heaven and earth. The Mayan used the beans for a drink called *xocolatl*, which means 'bitter juice' which means it wasn't hot chocolate as we know it. Even so, by 400 BC they had exported the beans to Costa Rica.

The Aztecs in Central America agreed that cacao must have had a divine origin. They believed that their god Quetzalcoatl had come down from heaven on the beam of the morning star, bearing a cacao tree as a gift for human beings, and that whoever drank the hot foaming drink was given divine wisdom. Aztec priests were given cacao beans at children's coming-of-age ceremonies. When Aztec couples married, they exchanged cacao beans instead of rings.

Christopher Columbus arrived in the New World in the 15th century, to find that a slave could be bought for 100 beans. But Columbus never really 'got it' about cacao beans, and when he returned to Portugal, he threw them away as useless.

Meanwhile, back in Central America, the Aztec emperor Montezuma drank chocolate from a cup of solid gold before retiring to his harem. Chocolate was thought to have aphrodisiac properties. It was also considered good for various ailments. The Spanish explorer Hernan Cortes called it 'a drink that builds up resistance and fights fatigue'. A Spanish missionary in Peru in the late 15th century recommended it as 'good for the stomach'.

Finally, the Spanish began to pay attention. Spanish monks brewed up a drink from the beans that was far more acceptable to European taste, sweetening it with sugar, and adding cinnamon and nutmeg. Spain and Europe began to fall in love with the cacao bean. In 1624 the Spanish monks were warned that chocolate was an 'inflamer of passions', and certainly the legendary lover Casanova praised it as very useful in his seductions. Congregations even began drinking it during church services. When the Bishop of Chiapas threatened to excommunicate his flock for doing so, the entire congregation simply moved down the road to another church, where the friars also liked chocolate.

Chocolate became a favoured drink at fashionable occasions in Britain. In 1630, the day after the coronation of Charles II, Samuel Pepys wrote in his diary that as he had celebrated the event with too much wine, so he had taken some chocolate the following morning, 'to settle my stomach'. By the 18th century chocolate was so popular in Europe that the Swedish naturalist Linnaeus renamed the cocoa plant *Theobroma* – food of the gods.

Although chocolate was originally only for the wealthy, devout Quakers such as Joseph Fry, Joseph Terry, Isaac Rowntree and John Cadbury had a dream that chocolate could replace gin as a drink for the working classes. Their determination to make this possible was driven by their Christian zeal, and they in part succeeded.

Then in the middle of the 19th century it was discovered that chocolate could be made into solid bars! With this discovery, Easter eggs were on the way. Both Fry's and Cadbury's launched them in the 1870s, and the rest is history.

These days, Fair Trade chocolate is the thing to look out for – it guarantees a fair price to the cocoa farmers who make it possible for us to go on enjoying this heavenly stuff.



Easter Eggs

Though a great success commercially
We ask (if maybe controversially)
Are the lessons of the lectionary
Really found in such confectionary?

By Nigel Beeton

Personal Point of View -Same sex marriage in the Scottish Episcopal Church

At the age of 17/20yrs (1950's) probably nobody could have been more homophobic than me. At the time, I was serving in the Household Cavalry as a Life Guard. (red jackets and white plumes) On the way to Preston railway station, on the day of my enlistment, my dad, a diehard police Det chief inspector, gave me a brief lecture on what to do and what not to do. Don't lend or borrow money, don't go with prostitutes and stay away from homosexuals, my politically correct language, not his at the time. This was reinforced by our Medical officer Col Jed Hardy known to all as jab happy Jed. He had served during the war years in the Indian Army. Jed was forthright and didn't suffer fools gladly. We had the army's view on V D and all the other delight we might expect if we were led astray. I won't disgust you with his actual views on homosexuality but enough to say it was against the law at that time. It did exist of course, as it had since time immemorial. However, gay people had to exist under a mantle of secrecy. The armed services dishonourably discharged any man or woman proved to be homosexual. The Guards brigade, all those poorly paid soldier's, at that time, were a target for men with evil intent. No doubt some of the chaps did succumb. They were the ones who were able to spend more freely.

I rather think, as time goes by, that you become more pragmatic in your views. The law has changed and rightly so. Though all won't agree. Inevitably we are challenged by, what appear at the time, to be our steadfast views. We are also challenged by what the bible says. It appears to be clear. Is it? So often what the bible says has proved to be perhaps misleading. And, scientific proof and our own thinking inevitably has led to a change in both outlook and attitude. How often over the millennia has our translation of ancient languages and the malicious doctrinal views of some Christian's changed the script if not the taught scriptures?

You have to make your own mind up. Within our own circle of friends and family there are those who have had to decide and choose when their family members have "come out". There is no doubt that some families are irrevocably divided while other have reluctantly accepted the situation. There are those who ignore it, "it hasn't happened to us" but also those who are glad that their family members are happy sharing their lives with those they love and are at peace. Recently there are those who are challenging the law because they find, as heterosexual couples, that they, perhaps because of their own individual beliefs, believe having a civil partnership confirms their commitment to each other in a better way than marriage. I digress.

The Scottish Episcopal Church has, as individuals and collectively, to decide whether or not to recommend that single sex marriages shall be allowed in our consecrated buildings. I hope that all can accept the will of the majority.

I will be voting for the change. Whatever the outcome I trust that we can all respect each other's views and then get on with the implementing the decision.

My only caveat will be that those priests who in all conscience cannot marry same sex couples should not be the subject of legal action.

Eric Hargreaves St Ternan's congregation

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

FRIDAY FOCUS

'Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains.'
(Colossians 4:2,3)

April 7 Praying for our children Mark 10:14-16

In the UK last year, more than 200,000 children and young people visited a creative prayer space in their school, and many of them tried praying for the first time in their lives. 'It was fun,' wrote one 10-year-old in the feedback book just before she left, 'And I now see God everywhere I look. God has spoken to me.' Unless we become like little children...

Jesus, lay your hands of blessing on the children and young people that we know, on the children and young people in our local schools, on the children and young people in need around the world. May they see you everywhere they look. May they hear you speaking to them. May they know your deep love for them. Amen.

Phil Togwell, Prayerspaces in Schools

April 14 Good Friday Matthew 27:51

As Jesus died on the cross, the thirty-foot curtain in the temple, which separated the ordinary people from the very presence of God, was torn in two. It's a beautiful picture of God the Father saying 'the way to Me is now open'. He is no longer residing in a stone temple but in our hearts if we invite Him in.

Oh God, today we thank you for the cross. I pray that not just today but every day the cross will be before us and that others will be aware of your presence in us more and more. Please use me to share the glorious message of the cross to a world that needs it so much.

Andy Hawthorne, The Message Trust

April 21 Pray for five work colleagues Ephesians 6: 5-9, 19

Our workplaces provide a unique opportunity to build relationships with non-believers. Daily, they see the difference our faith makes to how we work, the way we relate, our resilience under pressure, and our attitude to success or failure. We need God's wisdom and timing to 'Talk Jesus' to our colleagues. So, like Paul, let's ask for both words and courage.

Heavenly Father, thank you for our work and for those we meet through it. We pray for those in authority in our workplaces. Help us to witness to you through the way we work and relate to our colleagues. We ask for your guidance as to when to speak, what to say, and when to stay silent.

Bev Shepherd, LICC PrayerWorks

April 28 Blessing our communities Numbers 6:22-27

God has given you and me the privilege and responsibility of blessing people, communities and land in the name of Jesus, not interceding (although we must do that as well) but speaking out directly. This is powerful when done as part of every day life. Where this biblical practice is being recovered salvation and community transformation are taking place.

'I/we bless you (name your community/street/town/village/city) in the name of Jesus that the revelation of the gospel, and the fruit of the Kingdom, might fall upon you. I/we bless you in Jesus' name that your eyes might be open to recognise the Father's passionate love for you, and that you might be free to respond'.

Roy Godwin, The Ffald y Brenin Trust Ltd





Resurrection Work (Acts 10:40-43) By Daphne Kitching

*Strong arms of Jesus
stretched out in His cross-work,
opening Himself to die,
opening the way for God's wonder-work
to raise Him to life,
to offer life to us today,
as responders.*

*Our work - to believe in Jesus,
to receive forgiveness and the Spirit,
to know those strong arms
enfolding, supporting,
comforting, raising us
to be His New Creation
with resurrection power
for our time.*

Hallelujah!

Ministry Team

**Interim Minister: Bishop of Brechin Right Rev'd Dr Nigel Peyton
Tel: 01382 562244 (office)**

George Masson Tel: 01569 739283

ROTA ---- APRIL 2017

Date:	CELEBRANT/ Pastoral Assistant/ Address/Chalice	Readers/ Intercessions:	Readings:	Sidesperson	Cleaning/Flowers Teas
02/04/17 Passion Sunday	JOHN USHER <i>Irene Butler</i> Address: Ken Tonge Carl Nelson	Sheila Usher Sue Manson T.B.A. Ken Tonge	EZEKIAL 37: 1-14 ROMANS 8: 6-11 JOHN 11: 1-45	Bob Mathewson	Muriel Hargreaves (No flowers) Peggy Tonge
09/04/17 Palm Sunday	PETER SMART <i>Irene Butler</i> George Masson	Jan Horn Sue Selway T.B.A Muriel Hargreaves	Isaiah 50: 4-9a Philippians 2: 5-11 Matthew 26: 14 TO END and Chapter 27	Carl Nelson	Sue Selway (No flowers) Carol Masson
13/04/17 MAUNDY THURSDAY 7PM	GEORGE MASSON	VOLUNTEER VOLUNTEER VOLUNTEER	EXODUS 12: 1-14 1 ST CORINTHIANS 11: 23-26 JOHN 13: 1-17, 31B-35		
14/04/17 GOOD FRIDAY	12.00-3.00 Meditation and Readings		ISAIAH 52: 13-53, 12 HEBREWS 4: 14-16; 5: 7-9 JOHN 18: 1-19, 42		
16/04/17 EASTER DAY	REV JANE NELSON <i>Sheila Usher</i>	Carol Masson Di Driver John Usher Sheila Usher	JEREMIAH 31: 1-6 ACTS 10: 34-43 JOHN 20: 1-18	Jan Horn	Sheila Usher Rhoda Nelson
23/04/17 2nd Sunday of Easter	PETER SMART <i>Irene Butler</i> Bob Mathewson	Eric Hargreaves Carl Nelson Ken Tonge Sue Selway	ACTS 2: 14A, 22-32 1 ST PETER 1: 3-9 JOHN 20: 19-31	Bob Mathewson	Rhona Vassilikos Carol Masson
30/04/17 3rd Sunday of Easter	ERIC HARGREAVES <i>Irene Butler</i>	Katie Gill Sue Manson Carl Nelson Muriel Hargreaves	ACTS 2: 14A, 36-41 1 ST PETER 1: 17-23 LUKE 24: 13-35	Carl Nelson	Kathleen Northcroft Peggy Tonge
07/05/17 4th Sunday of Easter	PETER SMART <i>Sheila Usher</i>	Di Driver Jan Horn John Usher Ken Tonge	ACTS 2: 42-47 1 ST PETER 2: 19-25 JOHN 10: 1-10	Jan Horn	Sue Manson/ Di Driver Rhoda Nelson