

ST TERNAN'S SCOTTISH EPISCOPAL
CHURCH MUCHALLS

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Sunday Service 10.30a.m.

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Peter Smart writes ...

BREAKING NEWS

Less than a month ago (as I write this on 15 June for publication at the beginning of July), we awoke to the news of the atrocious bomb attack by an apparently lone terrorist as many thousands of young people and their parents were leaving the pop concert at the arena in Manchester. Twenty-two people died, and on the following Sunday in St James' we had twenty-two candles lit in their memory, a brief reflection and then Peter Parfitt movingly played *Nimrod* from Elgar's Enigma Variations for a time of meditation.

Just over a week ago, two days after the General Election, terror struck again, that time in London: a barbaric attack on innocent people walking across London Bridge, mown down by a white van, whose occupants then attacked diners in Borough Market close by with kitchen knives, slaughtering six victims and leaving others with life changing injuries. We lit candles in the shape of a cross in their memory, at the start of Bishop Nigel's farewell service to our two congregations at St Ternan's.

And then yesterday we awoke to the vision of Grenfell Tower in North Kensington, a burning, charred shell of a twenty-four storey building. Around 125 families had gone innocently to their beds that night, looking ahead to work, school and whatever their lives offered for the next morning. Sadly, as we know, they were to be woken up by the smell of burning and of flames licking rapidly up through the whole of a building that everyone thought had so-called 'passive safety' built in, to ensure that such a tragedy could never happen. Many got out, many others were less fortunate.

As I sit here writing this, I wonder what I shall be saying during my sermon slot at St James' this coming Sunday. We can't explain what motivates the terrorist to maim and kill innocent people in a warped interpretation of their religion. We can only sit and watch and weep and pray for their victims and marvel at the stories of heroism and love and communities coming together that come out of these events: those who 'ran towards the tragedy, rather than away from it.'

It's too early to know how and why a fire in one apartment in a twentieth century high rise block took hold so rapidly, leaving occupants to the mercy of toxic smoke and fumes and encroaching flames. There are so many 'why's' and 'how's' to be answered. We pray for those men and women who will be charged with this horrendously difficult task over the coming weeks and months.

But once more, we have seen how tragedy has spurred the surrounding communities to respond generously beyond words with food and water, clothes, accommodation for those who have lost everything: in many cases not just worldly possessions but loved ones and family members. And the churches and other religious organisations have been playing a major part in providing Christ-like care, solace, comfort, counselling: and they've been given air-time by the media for all to see, praise God. In the midst of all three of these recent crises, it has been the love and concern of ordinary human beings that has shone through: practical deeds, not the sound bites that we get from those in power in a brief pause in their normally working day, however genuinely they are made

Finally, we need to remember and give thanks for all those engaged in the emergency and rescue services, who put their own lives on the line in such situations, as well as the medical professions, the social workers and counsellors, the clergy of many faiths who use their training to respond in the aftermath in so many ways; and above all the ordinary men, women and children coming together out of love for others in their community.

There also is God.

Amen



Let us make God the beginning and end of our love, for He is the fountain from which all good things flow and into Him alone they flow back. Let Him therefore be the beginning of our love. Richard Rolle - English mystic

Lift up your eyes - Rev Paul Hardingham

'Are we there yet?' This is a familiar cry from a child frustrated by a long journey, impatient to be at the destination. With the school holidays soon upon us, it's good to be reminded of Psalm 121. This is one of those psalms (Ps 120-134) used by the Jewish pilgrims journeying to Jerusalem for the great festivals.

There were real dangers for these Jewish pilgrims on their journey. They could slip on the road, there was the threat of wild animals and they had to suffer hot days and cold nights. On the Christian journey, we are tempted by *'the world, the flesh and the devil'*, as well as dealing with those who mess up our lives and our questions about God's goodness or existence.

So where do we look for help? *'I lift up my eyes to the hills - where does my help come from?'* (Psalm 121:1). Ironically, the Jews would look to the hills, where pagan worship was practiced. Even today, we can go to the wrong places for help e.g. horoscopes rather than the Scriptures; work colleagues or friends, rather than fellow Christians. We can also miss where to look for help: *'My help comes from the Lord, the Maker of heaven and earth'* (2).

Like the Jewish pilgrims, we need to recognise that only God has the power to keep us on the road. Even when God seems silent in our suffering, He is *'watching over us'* (5). On our journey, He *'will keep us from harm'* (7) and *'watch over our coming and going'* (8).

'The Lord bless you and keep you; the Lord make His face to shine on you and be gracious to you; the Lord turn His face towards you and give you peace.' (Numbers 6: 24-6).



What do we really know about Mary Magdalene? *By Lester Amann*

Fake news is not new. Perhaps one old example is the assertion that Mary Magdalene was a prostitute. Back in the 6th Century, Pope Gregory is said to have confused her with two other women in the Bible. Medieval Bible scholars also attempted to name an unidentified sinful woman who had washed and anointed the feet of Jesus. As Mary Magdalene is mentioned in the next chapter they regarded her as the same person! After this, many classical artists painted Mary in various states of undress, perpetuating a falsehood.

So, what do we really know about Mary? The Gospels tell us that she came from Magdala, a town in Galilee, and Jesus healed her by casting out seven evil spirits. After this she followed Jesus, with other women, on His ministry providing resources. Later, Mary watched Jesus die on the cross, and having cared for His needs while He was alive, wanted to care for Him after His death.

It was when Mary went to anoint the body of Jesus at the tomb that the risen Jesus appeared to her. He told Mary to go to His disciples and tell them about His return to Heaven. She was obedient and became the first emissary of the resurrection. In those days, the witness of a woman was worthless. Despite ridicule, Mary had the courage to speak about Jesus in a place of great disbelief. We have to ask ourselves do we have the same courage as Mary? How prepared are we to stand our ground to share Jesus with others in the face of those who mock and scoff at us?

Although we usually associate Mary with the Easter story, this month on 22nd July, the Church celebrates her Feast Day. In this snapshot of Mary's life we know she had experienced great distress and suffering. After Jesus healed her, Mary expressed her gratitude by being utterly committed and devoted to Him.

Jesus can give everyone a new start; a new purpose and direction in life. Like Mary we can thank Him for blessing us, loving us and forgiving us and moving into practical forms of service. Only Jesus can transform our lives so that we can glorify God in all that we do.



A Little Note on the Ascension. (from Ken Tonge)

Thursday May 25th was Ascension Day but we did not have a special service at St. Ternan's to celebrate the occasion. The passage from Acts, in which the Ascension is described, was read on the following Sunday. Thursday's Ascension Day, once an important day in the church's year, seems to have slipped out of the church's calendar, and not just at St. Ternan's. What, I wonder, is the reason for this?

Is it because we're too busy on Thursdays? Or is it because of the images associated with the ascension? We read how Jesus steps onto a fluffy white cloud and waves goodbye to his disciples as he rises up into the heavens. Is that just too bizarre for modern minds?

Ascension is not a unique, unprecedented event in the Bible. There are two other ascensions recorded there.

Famously, Elijah ascended in a whirlwind with chariots of fire and horses of fire having just parted the waters of the Jordan with a blow from his cloak. Less well known is the case of Enoch. Enoch was one of those long-lived ancients, the father of Methuselah. His story is in the Books of Enoch found in the Bibles of Eastern churches but is missing from our Bibles.

However, he does get referred to in Genesis chapter 5 where he is stated to have lived for 365 years. It says there that he was then "taken by God and seen no more" which is generally taken to mean that he just disappeared into thin air without dying. Enoch is also listed by Luke as an ancestor of Jesus. The author of the letter to the Hebrews clearly considered the story of Enoch to be genuine because in Hebrews 11:5 we read "By faith Enoch was carried away to another life without seeing death."

We might note however, that in John 3:13 it says that "No one ever went up to heaven except the one who came down from heaven." Perhaps John didn't know about Enoch's mysterious disappearance, which is rather odd.

If the mechanics of Jesus' ascension are a stumbling block the event is non-the-less an important date in the church's year because it marks the beginning of the end of Easter. After the ascension, the disciples along with Mary and a group of other ladies must start bearing witness as Jesus has instructed them. But for the time being they are in a bit of an interregnum and we know what that can be like. But soon, for Jesus' followers there comes Pentecost and the Holy Spirit arrives with a bang and activates them all. Watch out for the sparks at St Ternan's.



Many people will be surprised when Jesus comes again - but nobody will be mistaken. *Anon*
He that rose from the clods we expect from the clouds. *Thomas Adams*
The ascension of Elijah may be compared to the flight of a bird, which none can follow; the ascension of Christ is, as it were, a bridge between earth and heaven, laid down for all who are drawn to Him by His earthly existence.

Michael Baumgarten

For Sunday 18 June, the Sunday after the horrendous fire at Grenfell House, Kensington, Peter composed the following 'Twenty first century Psalm for comfort in adversity' in place of a sermon. Here are the words he used:

When Jesus saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd (Matthew 9:36).

Innocent, they went to their beds,
cosying under the duvets:
babes with their cuddlies and comforters;
children, homework done, i-pads under the covers
despite the admonition of their parents;
their parents, so work weary,
grabbing time to themselves
before the rote of work and family
wakes them for another day;
students, grannies, grandpas, the lonely and the forgotten;
black, white, Asian, British, Middle Eastern, multi-ethnic;
Christians, Muslims, Hindus, Buddhists and Sikhs,
multi-faith and none.
Innocent they went to their beds expecting a tomorrow.
There they thought, if they believed, God was: their shield and their protector.

Fire struck.
A fire that should have been contained took hold.
Black toxic choking smoke.
Fierce flames rising, up, up, floor after floor as the world looked on in horror.
Where was God?

By morning, Grenfell House,
a charred emaciated skeleton of a building,
smoking, smouldering,
a tragedy that never should have been.
Yes. Where was God?

Mercy, O mercy,
so many of those, awoken from their slumbers,
made their way to safety,
smoke stained, coughing, cradling children,
guiding the elderly, lost in the darkness of the night.
There was God.

Mercy, O mercy,
fire fighters, paramedics, the police,
doctors, nurses, turned up trumps again,
risking their lives, interrupting their own slumbers
to do their job, to care, to love, to seek to heal.
There was God.

Mercy, O mercy,
churches, mosques, temples,
community centres, opened their doors.
Clergy, imams, rabbis, priests,
social workers, counsellors,
the lay and the community
did as Jesus would himself have done:
had compassion for the homeless,
the injured, the lost and the bewildered.

There was God.

Mercy, O mercy,
shelter, food, water, clothes and toys
appeared as if by miracle
to meet immediate need.

There was God.

But wait!
Innocent, some went to bed expecting a tomorrow.
They shall never see the light of day again:
not, at least the light of day that we see.
Where was God?

We weep. We pray. We hold out hope
that they shall be welcomed into the light eternal.
There is God. Dear Lord, may they rest in peace and rise in glory.
To be with God.

Dear Lord, comfort those left behind:
the orphaned child, the grieving brother,
the parent left without those whom they have borne,
the boyfriend, girlfriend, lover.
We cannot comprehend what grief they feel.
Where is God?

And wait!
A tragedy that never should have been.
And why?
We all await the answers to that question.
How can a home, a place of safety for so many
become the charred wreck that it now is?
Bewilderment, shock, 'who is responsible'
turns to understandable anger.
How can we stem this anger
being felt by the victims?
Where is God?

But now, today, this week and years to come,
our thoughts and prayers must be with those who suffered, and will suffer still,
an endless, yes, eternal suffering.
Be with them, God.

Requiescat in pace, Grenfell House.

When Jesus saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.

*The Lord is gracious; his steadfast love is everlasting,
and his faithfulness endures from generation to generation. (Psalm 100:5) Amen*

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Not much of a doubter, really -Canon David Winter

It's a strange nickname for a man whose burning faith in Jesus took him, so some accounts say, all the way to India to found a Christian Church there (*Mar Thoma*). But 'Doubting Thomas' he is, and in one way it's good to have someone in the early band of disciples who represents all those of us who tend to find unquestioning faith difficult.

His tendency to ask the searching, even perhaps sarcastic question, can be found in the Gospel (see John 14:6), but his reputation was set for ever on the first Easter night. Thomas was not in the Upper Room when the risen Jesus appeared for the first time to the apostles, and when they told him what had happened he was unimpressed. "Unless I see the mark of the nails in his hands and put my fingers in his wounds I will not believe."

A week later Jesus appeared again, and this time not only was Thomas there, but Jesus singled him out for special attention. "Come on," he said, "here are the wounds. Do not doubt, but believe." That was the end of the Doubter, who fell to his knees to exclaim, "My Lord and my God!"

Jesus observed that he had seen and believed. There would be many in the future, He said, who would not have such evidence set before them, but yet would believe. Among them, I like to think, are many Thomases, people for whom faith (in the sense of believing propositions) is seldom easy. I suspect Thomas's favourite saying of Jesus was "Seek and you will find." It's not a bad one to have in mind this year on St Thomas's Day, 3rd July.



Would Jesus even notice you?

"On a Sabbath, Jesus was teaching in one of the synagogues, and a woman was there who had been crippled by a spirit for eighteen years" (Luke 13:10).

I still have my old school photograph. There we were - arranged in a massive semi-circle. Facing us was a motorised swivelling camera. We were told, "When the camera lens comes opposite YOU, keep still! That will be your moment!"

I look at the photo today. *So that's me at 15... several years of my life compressed into a single moment of time!*

With the woman in the synagogue, it had been 18 long years of enduring pain. Then it came - the lens of God's love in Christ focused upon the anonymous figure at the back. This was *her* moment – with Jesus Christ!

Jesus had walked in – to be surrounded by the officials – but He's already seen the woman. Within minutes she will have the lens of God's love swivelling directly upon her. *Four phrases* summarise the actions of Jesus. "He *saw* her.... He *called* her....He *said* to her....He put his *hands* on her."

She was never the same again. Instantly she was up, her face alight as she praised God for her release from the long agony - and the other worshippers were thrilled.

Not so, the synagogue ruler! For him, correct order and systems were more important than people. To him, healing on the Sabbath meant *working* on the Sabbath. "There are six days for work!" he complained. "So come and be healed on those days, not on the Sabbath."

Jesus immediately cut through the hypocrisy of the man-made rules that had fenced in the blessing of the One Day in Seven. He told a parable - of a tiny mustard seed that grew to become an all-embracing tree.

This single healing was a pointer to the in-coming Kingdom of God - to that future day when Creation itself will be freed from all decay and corruption.

The lens of Christ's love moves through any gathering, touching one, reassuring another; lifting, forgiving, strengthening, ministering.

Someone asks, 'Can He meet with me too - among the millions of people who inhabit this world? Can He even *notice* me?'

Go back to that Sabbath gathering of Luke 13, and see yourself there, as someone whom Christ loves, sees – and serves. Why, the lens of the Cross is on you. This is your moment - one in a million. That's you.

Still lost in translation

For those of you travelling this summer, look out for similar signs!

In a Paris hotel elevator: *Please leave your values at the front desk.*

On the walls of a Baltimore estate: *Trespassers will be prosecuted to the full extent of the law. - Sisters of Mercy*

In a Bucharest hotel lobby: *The lift is being fixed for the next day. During that time we regret that you will be unbearable.*

On a long established New Mexico dry cleaning store: *38 years on the same spot.*

In a hotel in Athens: *Visitors are expected to complain at the office between the hours of 9 and 11 A.M. daily.*

In a New York medical building: *Mental Health Prevention Center*

In the lobby of a Moscow hotel across from a Russian Orthodox monastery: *You are welcome to visit the cemetery where famous Russian and Soviet composers, artists, and writers are buried daily except Thursday.*

On a New York convalescent home: *For the sick and tired of the Episcopal Church.*

On the menu of a Swiss restaurant: *Our wines leave you nothing to hope for.*

In a Baltimore clothing store: *Wonderful bargains for men with 16 or 17 necks.*



Notes from Vestry Meeting held on Friday, 19th May, 2017

Matters arising from Vestry Meeting - 24TH March 2017

Church Inventory

The Vestry recorded their grateful thanks to Sue Selway for repairing the cape and altar frontal. Carol suggested, and the Vestry agreed, that Sue be asked to provide a bill for the material used. It was also thought that clothes bags could be purchased for these items.

The Future

The Dean, Francis Bridger, will act as Interim Pastor for St Ternan's and St James. He intimated that he would like to meet both Vestries in September, and that he is hopeful of celebrating a joint Service with St James' on 30th July 2017 at St James.

Church Sign Board

Church sign on main road has now been purchased.

Matters arising from correspondence

Church Census Forms

The report of the Church Census 2016 is available from Irene.

Presentation to Bishop

Presentation to Bishop Nigel at his Farewell Service, to mark his retirement, is to be held at 4pm on 25th June 2017 at St Paul's Cathedral, Dundee, followed by a reception. A letter was received from the Dean regarding contribution from Vestries towards presentation to the Bishop. Carol suggested a donation from the Church and the Vestry agreed to an amount of £50.
Proposed: George Masson Seconded: Katy Gill

Treasurer's Report

Income for March:	£3721.00	Expenditure:	£2660.24	Surplus:	£1060.76
Income for April:	£3301.40	Expenditure:	£1375.12	Surplus:	£1926.28

- Carol wrote a letter of thanks to Bob and Betty Mathewson for their generous donation to help with roof repairs.
- Cost of Ministry £115.40 in respect of travel costs to Synod and training.
- Visiting preacher expenses include quarterly cost claimed by Rev Jane Nelson which she requested to be paid to her own church, St Drostan's, Tarfside. Also, one payment to Peter Smart. Jane will now claim on a monthly basis in future.
- £290 payment to gardener for extra work.
- £100 for organists' due to the fact that Morag was off for three weeks.
- **Total value of funds at end of March: £29,164.96**
- **Total value of funds at end of April: £31,091.24**
- Council rates Bill received for 2017-2018 showing nil balance as church is exempt.
- Communication received from Ansvar Insurance advising that they have arranged for Greenwood Insurance Consultants to handle our insurance in future with no adverse effect on the price we already pay. They will be in touch in the near future.

Property Convenor's Report

Rectory

Work Completed - Door latch and handles replaced on three downstairs doors Cost £167.68
Outstanding work – Estimate from W J Donald to repair roof, same estimate covers other work on Rectory roof and garage.

Church and Extension Quinquennial Inspection

Completed – Application for grants:

Scotland Landfill tax money; ALL Churches Trust Ltd; Scotland Churches Trust

Total cost of identified work to date £19,127.30 plus 5% contingency

Grounds

Completed – Grass cut and tidied up grounds.

Thanks to Di for planting new flowers and plants.

George expressed his concern at height of trees and size of some of the branches, also neighbours' trees require attention as they could damage the church if they fell.

George to contact Community Payback with regard to laying out grass at the north side of the church and rectory north side, level out car park and hedge (east end).

Heating System

Problem with boiler, Athol unable to solve problem at the moment. Four tonnes pellets received.

Miscellaneous

Easter posters have been erected at bottom of the car park.

George intimated that the local Community Planning Action Committee held a meeting in the Community Room on 18th May 2017. A charge of £6 was made.

P.V.G. Report

Jan intimated that she had been contacted by the Diocesan PVG Co-ordinator, Revd. Denise Herbert in April 2007. Jan attended a training session in Blairgowrie on 12th May which was run by the Provincial Officers, Donald Urquhart, and Denise Audsley.

The main points covered in the training included:

- Safeguarding is for all members, not just the clergy, Vestry and PVG Co-ordinator.
- Vestry have the legal responsibility of safeguarding for a church.
- The training focused on assessing risk and that in the SEC as a whole we must ensure that people don't focus solely on safeguarding for young people. The ageing membership means that more focus should be on this and to be aware of the challenges that dementia can bring. It is necessary to be reflective not reactive, and actively manage the risks to reduce the impact, also we must balance the risks of non-intervention with those of intervention.
- Risk assessment is not an exact science and what constitutes harm can be a subjective assessment and our conclusions are often influenced by personal perspectives, feelings and opinion
- The key points for responding to harm (or perceived harm) – as follows:
 - To be aware
 - Not delay if there is immediate risk of harm
 - Take advice
 - Action should be proportionating to the risk and
 - We should follow up

Keep in mind the three A's: Awareness, Advice and Action.

Social Group Report

The monthly table top (bring and buy) –

March raised £57; April £47 and May £14

Carol expressed her thanks to Muriel for starting up this fundraising idea.

Beetle Drive (5th May) £310. Carol conveyed her thanks to all those ladies who supplied food also to those who helped the Committee to clear up afterwards.

St Drostan's

Irene circulated a letter at the meeting from Rev Jane Nelson inviting us to the St Drostan's Day and Diocesan Barbecue, Sunday, 16th July 2017 commencing 2.30pm and possibly provide a stall on the day.

This to be discussed at a later date.

The Meeting was closed with the Grace.

Note from the Treasurer

The Summer Fair made £700 -so well done 'Team St Ternan's'

Carol Masson

Acts for Everyone - Rev Paul Hardingham

With over 3000 people becoming Christians at Pentecost, the early Church was established in Jerusalem (Acts 2: 42-47). This new community is a yardstick for what church can be like in every age, including our own.

A learning community:

'They devoted themselves to the apostles' teaching.' (42). The new Christians were eager to learn from the apostles about their new faith. They were a community that was always learning. Is this true for us: ourselves, in groups and as a church family?

A loving community:

They had *'everything in common'* (44) and gave *'to anyone as he had need'* (45). This was an expression of the *'fellowship'* (42) they enjoyed with one another. This doesn't mean that normal Christian community has no private ownership, but the church is to offer a radically different community to the world around. It reflects the loving relationship found in God himself. Is this true of our church life?

A worshipping community:

'Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God.' (46,47). They met both in the temple, and in homes to worship. It was a heartfelt response to all that Jesus had done in their lives. Is such worship the basis of the whole of their lives, not just what we do on Sunday?

A witnessing community:

This community shone out with God's love, resulting in them *'enjoying the favour of all the people.'* (47). The impact of this resulted in *'the Lord added to their number daily those who were being saved.'* (47). Can we say this of our own church? *'we need to humble ourselves before His sovereign authority.. not to quench Him but to allow Him His freedom'* (John Stott).



The greatest Comforter of all - Rev Richard Bewes

Now Bethany was less than two miles from Jerusalem, and many Jews has come to Martha and Mary to comfort them in the loss of their brother (John 11:18,19)

The Christian feast day of Mary, Martha and Lazarus on 29th July brings us to this 'rehearsal' of the resurrection of Jesus Christ. Here in John's Gospel is Jesus, standing with Martha and Mary at the graveside of a much-loved friend who has been in the tomb for four long days. Jesus is more than a godly miracle-worker. His whole style is utterly different from that of an itinerant wonder-worker. Never would the Son of God have declared "Hey, everybody, look at me - I can turn water into wine, I can stop storms, I can multiply bread; Listen – I can even do resurrections!"

For Christ is more than someone who dispenses wonderful gifts. He IS the Gift itself – being the original source of all life. We don't come to Jesus for gifts. We come because He is Jesus! He is the one and only universal Resurrection and the Life. He says it, He does it, He is it!

At the tomb, they're weeping – and Jesus weeps too. He could never be one who looked down upon human sorrows in calm detachment; He, too, has emotions. A friend of mine described her sense of outrage as the coffin of her father was lowered into the ground. Something inside her was shouting, 'That's my DADDY!'

What a difference it makes that Jesus, Lord of all life, shares the grief of His friends at these epic moments. In our story, Lazarus, the dead friend, was raised. Here was the demonstration of Christ's authority over Old Man Death. It was apparent in every one of His commands that wonderful day: *"Take away the stone!...Lazarus, come out!... Take off the grave clothes and let him go!"* This was not THE Resurrection. Lazarus would die again one day. But the event took place – as Jesus phrased it in His prayer to the Father - "that they may believe that You sent Me." It was also something of a curtain-raiser for what was to come.... Christ's own historic, bodily resurrection – the prototype for every one of those who follow Him through this life and into the next – never to die again!

He says it.... He does it.... He IS it!

The story behind the hymn: Eternal Father Strong to Save

- 1. Eternal Father, strong to save,
Whose arm hath bound the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep;
Oh, hear us when we cry to Thee,
For those in peril on the sea!*
- 2. Christ! Whose voice the waters heard
And hushed their raging at Thy word,
Who walked'st on the foaming deep,
And calm amidst its rage didst sleep;
Oh, hear us when we cry to Thee,
For those in peril on the sea!*
- 3. Most Holy Spirit! Who didst brood
Upon the chaos dark and rude,
And bid its angry tumult cease,
And give, for wild confusion, peace;
Oh, hear us when we cry to Thee,
For those in peril on the sea!*
- 4. Trinity of love and power!
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go;
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea.*

The author of these words, William Whiting, was an Anglican clergyman in Winchester, which is hardly a seaside town. Yet Whiting had not only grown up by the sea, but had nearly died in it. As a young man he had been on a ship that got caught in a violent storm, and afterwards he felt certain it was only God who had saved the ship from sinking that night.

Some years later, as headmaster of the Winchester College Choristers' School, Whiting was approached by a student in distress. The student was due to sail to the USA, and was simply terrified at the thought of 3000

miles of ocean. To try and reassure the student, Whiting decided to share his experience. And so he wrote this poem, basing the description of the power and fury of the sea on Psalm 107.

It is not known if it helped the nervous student or not, but within a year the poem had become a hymn, and sailed into the influential first edition of *Hymns Ancient and Modern* of 1861.

Another Anglican clergyman, John B Dykes, wrote the music for it. He was already a successful composer, with 300 hymns to his name. Dykes named this tune 'Melita', after an old name for Malta, where St Paul was once shipwrecked. Whiting released two more versions of the lyrics, in 1869 and in 1874.

During the rest of the 19th century the hymn became a favourite with the Royal Navy and the United States Navy. Other Services adapted it, including the Royal Marines, the Royal Air Force, the British Army, and the United States Coast Guard. Above all, it became known as the Royal Navy Hymn.

Well into the 20th century, it was the favourite hymn of President Franklin Delano Roosevelt, who had served as Secretary of the Navy during the Second World War. In 1963 *Eternal Father* was played by the Navy Band, as President John F. Kennedy's body was carried up the steps of the U.S. Capitol to lie in state. (Kennedy had been a PT boat commander in World War II.)

More recently, *Eternal Father* made a 'guest appearance' in the Hollywood blockbuster *Titanic*, and is also often chosen by ship's chaplains for use in civilian services at sea.



An affirmation of God's presence

As I bow in the quiet room I have made in my heart,
O Lord, let the hush of thy presence fall upon me.

Leslie Weatherhead

The robots are coming - Dr Peter S Heslam

The worldwide artificial intelligence (AI) revolution is on its way. Once the preserve of science fiction, its impact is likely to be so radical and pervasive that it amounts to a new industrial revolution. Whereas earlier industrial revolutions have been based on mechanisation in textiles, steam power, electricity, steel, and consumer products, the key shift in the AI revolution is towards mechanised autonomy.

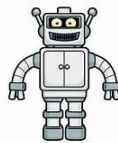
As robots become increasingly independent in making decisions, philosophical and ethical issues are surfacing amongst ever widening circles of technologists. To what extent, for instance, can robots become conscious moral agents operating an ethical code?

For people of faith, these questions can appear inappropriate. Human beings may be made in the image of God but no human creation can exercise consciousness, morality and conscience. Just as they cannot be virtuous, they also cannot sin and therefore have no need for redemption.

But serious theological engagement with such issues is yet to get underway. It remains to be seen how useful this engagement will be to public debate and whether it can be sufficiently nuanced and technologically literate to avoid extremes and misconceptions. The way theology tends to engage with contemporary capitalism suggests this will not be easy.

Yet whatever status theology is able to attribute to robots (whether they are called cyborgs, artefacts, androids or transhumans), it is the dignity of the human person within its natural environment that will need to remain central.

To the extent that AI compromises that dignity is the extent to which people of faith should join the likes of Bill Gates, Elon Musk and Stephen Hawking in being wary of AI.



It will be important, however, to avoid knee-jerk reactions. It is true, for instance, that the AI revolution will - like all preceding industrial revolutions - bring job losses as existing knowledge and skills are made obsolete. But it will also create jobs, not least in the troubled manufacturing industry, and will help safeguard humans from the dull and repetitive jobs that are a chief cause of unhappiness and stress in the workplace. In helping humans to be more creative and productive, AI will increase human fulfilment.

The challenge for AI producers and consumers is to design and use machines that have greater autonomy for a purpose: to do things better than humans can do, *in the service of human and environmental flourishing.*

Medical knowledge?

If you have never worried about the NHS before, perhaps it is time to begin now... here are ten actual sentences written in patient's notes

- The patient is tearful and crying constantly. She also appears to be depressed.
- Discharge status: Alive but without my permission.
- Patient has left white blood cells at another hospital.
- Patient's medical history has been remarkably insignificant with only a 40-pound weight gain in the past three days.
- Patient has two teenage children, but no other abnormalities
- On the second day the knee was better, and on the third day it disappeared.
- I saw your patient today, who is still under our car for physical therapy.
- Skin: somewhat pale but present.
- The patient was to have a bowel resection. However, he took a job as a stockbroker instead.



A Strong Hold

By Megan Carter

*Should I slip and lose the way
The Lord will hold me fast,
Should I chose to walk away
I'm firmly in His grasp.*

*Though I walk through death's dark vale,
His rod and staff are there
I would not dare to walk this path
Without His loving care.*

*Although my hold on Him is light
His loving arms are wide,
What He's begun He will fulfil
Till I am safe on Canaan's side.*

*What God is this who loves us so?
Our future He has planned,
We're ever safe in His embrace
And none can snatch us from His hand.*

Ministry Team

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George Masson Tel: 01569 739283

ROTA ---- JULY 2017

Date:	CELEBRANT/ Pastoral Assistant/ Address/Chalice	Readers/ Intercessions:	Readings:	Sidesperson	Cleaning/Flowers Teas
02/07/17 Pentecost 4	GEORGE MASSON <i>Sheila Usher</i>	Sheila Usher Carl Nelson Sue Manson Ken Tonge	JEREMIAH 28: 5-9 ROMANS 6: 12-23 MATTHEW 10: 40-42	Jan Horn	Sue Manson/ Di Driver Carol Masson
09/07/17 Pentecost 5	REV JANE NELSON <i>Irene Butler</i> George Masson	Carol Masson John Usher Sue Selway Sue Selway	ZECHARIAH 9: 9-12 ROMANS 7: 15-25A MATTHEW 11: 16-19, 25-30	Bob Mathewson	Sue Selway Peggy Tonge
16/07/17 Pentecost 6	JOHN USHER <i>Sheila Usher</i>	Katie Gill Carl Nelson Eric Hargreaves Muriel Hargreaves	ISAIAH 55: 10-13 ROMANS 8: 1-11 MATTHEW 13: 1-9, 18-23	Carl Nelson	Rhona Vassilikos Rhoda Nelson
23/07/16 Pentecost 7	PETER SMART <i>Irene Butler</i> Carl Nelson	Di Driver Eric Hargreaves George Masson Ken Tonge	ISAIAH 44: 6-8 ROMANS 8: 12-25 MATTHEW 13: 24-30, 36-43	Bob Mathewson	Kathleen Northcroft Carol Masson
30/07/17 Pentecost 8	VERY REV FRANCIS BRIDGER		JOINT SERVICE AT ST JAMES		Sheila Usher

ROTA ---- AUGUST 2017

Date:	CELEBRANT/ Pastoral Assistant/ Address/Chalice	Readers/ Intercessions:	Readings:	Sidesperson	Cleaning/Flowers Teas
06/08/17 The Transfiguration Of the Lord	JOHN USHER <i>Irene Butler</i> Address: Rev'd Howard Drysdale George Masson	Sheila Usher Sue Selway Carol Masson Muriel Hargreaves	DANIEL 7: 9-10, 10: 13-14 2 PETER 1: 16-19 LUKE 9: 28-36	Carl Nelson	Sue Manson/ Di Driver Rhoda Nelson
13/08/17 PENTECOST 10	PETER SMART <i>Sheila Usher</i>	Sheila Usher Jan Horn John Usher Ken Tonge	1 ST KINGS 19: 9-18 ROMANS 10: 5-15 MATTHEW 14: 22-33	Jan Horn	Muriel Hargreaves Carol Masson
20/08/17 PENTECOST 11	GEORGE MASSON <i>Irene Butler</i>	Eric Hargreaves Sheila Usher Ken Tonge Sue Selway	ISAIAH 56: 1, 6-8 ROMANS 11: 1-2A, 29-32 MATTHEW 15: 10-28	Bob Mathewson	Rhona Vassilikos Peggy Tonge
27/08/17 PENTECOST 12	REV'D JANE NELSON <i>Irene Butler</i>	Sue Manson Katie Gill Carl Nelson Ken Tonge	ISAIAH 51: 1-6 ROMANS 12: 1-8 MATTHEW 16: 13-20	Carl Nelson	Sheila Usher Rhoda Nelson
03/09/17 PENTECOST 13	REV'D GEOFFREY HALL <i>Irene Butler</i>	Jan Horn George Masson Ken Tonge Sue Selway	JEREMIAH 15: 15-21 ROMANS 12: 9-21 MATTHEW 16: 21-28	Jan Horn	Sue Selway Carol Masson