

ST TERNAN'S SCOTTISH EPISCOPAL
CHURCH MUCHALLS

MAGAZINE

June 2018



Sunday Service 10.30a.m.

Scottish Charity No. 023264

www.stternans.co.uk

God is able to deliver *The Rev Paul Hardingham*

'If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and He will deliver us from your majesty's hand. But even if He does not, we want you to know, your majesty that we will not serve your gods or worship the image of gold you have set up.' (Daniel 3:17,18)

Why do bad things happen to good people? In our own lives, we can suffer a heart attack, our marriage falls apart, our children get into trouble or we lose our job. Yet God is able to deliver us in these circumstances, but on His terms!!

Shadrach, Meshach and Abednego were Jewish exiles in Babylon who lived godly lives, but things didn't go well for them. When Nebuchadnezzar set up a golden statue of himself, the trio refused to bow down to it and they were thrown into the fiery furnace. However, they trusted in God alone and were fully persuaded that He was able to deliver them, while knowing that He always does it in his way! (Dan 3:17,18).

We may be facing fire in our own lives: divorce, sickness and financial issues. We may have taken a stand for God, but things have got worse. We may have prayed that God would save you from the fire, but it remains. God doesn't necessarily save us from the fire, but He *will* bring us through it.

As for Shadrach, Meshach and Abednego, the miracle is not outside the fire but inside it. When Nebuchadnezzar looked to the fire, he saw four figures. *Jesus was present in the flames, as He is with us too.*

'When you walk through the fire, you will not be burned; the flames will not set you ablaze.' (Isaiah 43:2).



ST TERNAN'S S.E.C.

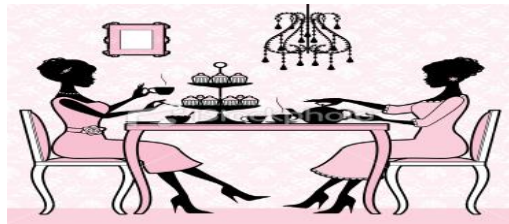
- MUCHALLS -



AFTERNOON TEA

SATURDAY, 16TH JUNE 2018

2-4PM



Various stalls to browse over at your leisure

ADULTS £3 ... CHILDREN £1
(including refreshments)

Be genuine *Lester Amann*

A holiday brochure featured a picturesque village with an ancient church surrounded by beautiful flowers and trees. Tourists were encouraged to visit it and enjoy the welcome of the church and garden.

Unfortunately, the advertisers hadn't visited the place for themselves. While the outside of this church looked lovely, the interior of the building was dark, damp and dirty. All furnishings had been removed and the only visitors now were pigeons and mice. No one had worshipped in this place for many years. This historic building, once used for the glory of God, was like a desolate grave-yard.

This story reminds us of some words Jesus directed at the religious leaders of His day. He said they were like white-washed tombs, which looked fine on the outside, but were full of bones and decaying corpses on the inside! Jesus accused the teachers of the Law and the Pharisees of merely appearing to be good to everybody, while inside they were full of hypocrisy and sins.

It would be nice to think that this accusation had nothing to do with us; a criticism that only applied to those religious leaders. But doesn't it touch a nerve in all of us? Are there times when we say we agree to something in principle, but actually don't put it into practice? Jesus accused those who gave the outward impression that they were devoted and obedient to God, while their attention was actually on themselves. Outwardly they looked good, but God could see within, and their hearts were deceitful and bad. They neglected the really important teachings of the Law such as justice, mercy and humility.

That countryside church looked lovely, but it was void and empty and did nothing to show the love of Jesus to the community.

Here is a challenge for us. When people look at our church meeting together, do they see a friendly, caring and welcoming fellowship or are they met with indifference? When people look at us do they see a true picture that reflects the loving qualities of Christ?

We each of us need God's help to remove any contradiction between our inner and outer lives, so we can be true examples of Christ's love. Let's be genuine.



Diary of a Momentous Year: June 1918 *Canon David Winter*

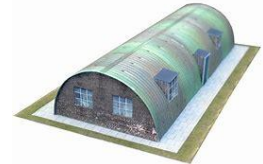
An interesting piece from the archives of the *Church Times* a few weeks ago vividly illustrates the way the war on the western front changed in 1918. For years the Church Army, like the Salvation Army, had run what they called 'huts', close behind the trenches, where soldiers could find on their free time a meal and hot drinks, comfortable seats and company, offering emotional and spiritual support.

These 'huts' were very popular with the troops, and for years most of them remained in place, indicating how static the whole conflict was. But in one month, April 1918, the Church Army lost 57 of them, as German advances overtook their positions. In most cases the land was recaptured, but the huts needed rebuilding. The war had changed. It was no longer a static battle of soldiers with rifles and bayonets charging batteries of machine guns, but an increasingly fluid conflict involving tanks and aircraft.

Although at first the Allied generals were slow to recognise it, the new style of war suited them best. Over the years they had built a formidable war machine, involving thousands of tanks and tens of thousands of aircraft, with tactics to match. Not only that, but the arrival of the Americans in large numbers, added to the vast number of troops from the Empire (now the Commonwealth) meant that casualties could be replaced in the Allied ranks. The Germans and their Austro-Hungarian allies had no such source of fresh manpower, turning instead to younger and older men to fill the depleted ranks.

The German generals were aware of the situation, and desperate to make inroads before it was too late, in the hope of achieving a relatively 'neutral' peace agreement in due course. On June 9th the German General Ludendorff launched a major offensive in Flanders. Like so many, it gained several miles, but cost many lives and eventually petered out.

There would be several more such attempts, some of which threatened to succeed, but in fact the eventual outcome was becoming clear. The German people were disillusioned with the Kaiser. Their troops were exhausted. The civilian population were restless. There would be, as we shall see, battles to come, but there would barely be time to rebuild those huts.



Note from social committee

We would just like to say thanks so much to everybody who supplies, buys and supports our monthly table top sales. Our May sale brought in £33.50 bringing the total amount so far for this financial year to £179.50. Great effort.

Muriel Hargreaves, Carol Masson, Sheila Usher, Rhona Vassilikos, Sue Manson, & Katie Gill



Indian Pete

The performance of "Indian Pete" by the "Quid's in Theatre Company" on Thursday the 3rd May using the church as a theatre was well received by an audience of 50 people plus a cast of 12. Very positive comments about the show and the church from visitors who had not been through our doors before.

From our take of the ticket sale, and the donations in the plate £150 was donated to the Charity "Bloodwise" (formally Lymphoma and Leukaemia) supporting Chris and Ruby Tunstall's grandson.

George Masson

Short prayers

Prayers don't need to be long to be acceptable to God. For instance, consider:

Peter (Matt 14.30): Lord, save me.

A Canaanite woman (Matt 15.25): Lord, help me.

Samuel (1 Sam. 3:10): Speak, for your servant is listening.

Psalm 43.3: O send out your light and your truth; let them lead me; let them bring me to your holy hill and to your dwelling.

Christians in later years have adopted the same form.

Michelangelo: Lord, make me see your glory in every place.

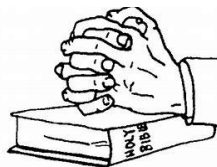
Gladys Aylward: O God, give me strength.

William Barclay: O God, keep me from being difficult to live with.

Francois Fenelon: Teach me to pray. Pray yourself in me.

John Wesley: O Lord, let us not live to be useless, for Christ's sake.

Why not practise saying a simple sentence prayer of your own each day?



Quiet

A Sunday school teacher asked her children, as they were on the way to church service, 'and why is it necessary to be quiet in church?'

One bright little girl replied, 'Because people are sleeping.'

Who can become a Christian? Ven John Barton

Once upon a time, Christianity was only available to Jews. That may astonish us. But equally, the first Christians, who were, after all, Jews, could not possibly have believed that one day they would be vastly outnumbered by non-Jewish Christians.

Sure, in those days Gentiles could become Christians, *but only if they became Jews first*. It both astounded and enraged many when St Paul and others said that wasn't necessary. There was a huge bust-up in the Church. It was officially resolved in 50 AD at a Church Council meeting, held in Jerusalem, but after that so-called 'Judaisers' said that Christians were bound by all the Jewish regulations. Even today, some Christians won't eat pork.

You and I take it for granted that we have equal rights of entry. We are encouraged by Bible verses, like this one: "Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all" (Col 3:1). Scythians, by the way were nomadic warriors from Siberia and you can't be more of an outsider than that! Religions differ over entrance qualifications. Judaism says you are a Jew if you have a Jewish mother. In Islam, the Koran says all children are born Muslim – it's their parents who make them something else.

But if you want to be a Christian, where you were born and who your parents were, make no difference. No one is born a Christian. To be a Christian requires something outward and something inward. There are no racial, national, biological or genetic requirements. There were hints, even in the OT, that God paints on a larger canvas than that. The magnificent OT reading from Isaiah has a universal vision of the future, when: "Nations will come to your light, and kings to the brightness of your dawn". (Is 60.1-6)

The book of Ruth tells of the faithfulness of a non-Jewish widow, accepted by her late husband's Jewish family. Jonah is about a Jewish missionary who refused to preach to the Gentiles, because they might be converted, and he hated them. Right at the beginning when Abraham was called by God to leave the city of Ur (today's Iraq) to make a new start as the father of a new nation, it was to be a blessing to *all the nations*, not just his offspring.

Switch to the NT. Matthew's Gospel specialises in Jewish references, but the first visitors to the manger that he mentions are *foreigners*. *Magi from Iran*.

When the baby Jesus was presented in the Temple, an old man took him in his arms and *described him as God's salvation*: "...a light for revelation to the Gentiles, and the glory of God's people Israel." (Luke 2) Christ's mission began with the Jews, but regularly encompassed foreigners. Consider the Canaanite Woman with a sick daughter; the Roman Centurion with a sick servant; and the Samaritan woman at the well. In Ephesians, Paul insists it was part of God's plan all along. With the resurrection of Jesus, there is now a *New Israel* in which the old divisions don't exist. What matters is how you respond to Jesus.



The Bill

Some years ago, an artist was commissioned to restore a mural in a Yorkshire Church. He did the work and submitted a bill, but the authorities refused to pay until they had specific details of the work done, so another bill was submitted, and this is how it read

To:

Washing High Priest's Servants - 10 shillings and sixpence
Cleaning out St. David's ears - 2 shillings
Polishing up Pontius Pilate and putting new ribbons in his hat - 8 shillings
Renewing Heaven, adjusting the stars and cleaning the moon - 7 shillings
Brightening up the flames of hell, putting a new tail on the devil and doing odd jobs for the damned - £1 11shillings and one penny
Touching up purgatory and restoring four lost souls - 7 shillings
Improving appearance of Pharaoh's daughter - 2 shillings
Mending shirt of Prodigal Son - 2 shillings

The bill was paid without comment.

Poem

Nigel Beeton writes: I love those little mottoes that you often see in tea rooms and such places. On holiday a year or so ago we were in Sidmouth, and a motto in a café there read 'Life is not about waiting for the storm to pass, but about learning to dance in the rain.' I thought that was both wise and true:

Dancing in the Rain

We wait and hope for better times
And pray for far less pain;
We're waiting for the storm to pass
Taking shelter from the rain.

But yet we wait for far too long
And waiting seems in vain.
The storms outside are stronger still
We see torrential rain.

So wait not for the storm to pass!
Come - see what joys we gain!
By laughing 'neath those heavy clouds
And dancing in the rain!

By Nigel Beeton

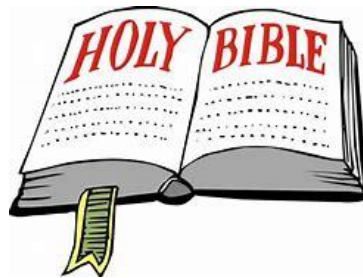


Can you find 30 books of the Bible hidden in this passage?

This is a most remarkable puzzle. It was found by a gentleman in an airplane seat pocket, on a flight from Los Angeles to Honolulu, keeping him occupied for hours. He enjoyed it so much that he passed it on to some friends. One friend from Illinois worked on this while fishing from his John-boat. Another friend studied it while playing his banjo. Elaine Taylor, a columnist friend, was so intrigued by it, she mentioned it in her weekly newspaper column.

Another friend judges the job of solving this puzzle so involving that she brews a cup of tea to help her nerves. There will be some names that are really easy to spot. That's a fact. Some people, however, will soon find themselves in a jam, especially since the books are not necessarily capitalised. Truthfully from answers we get, we are forced to admit it usually takes a minister or scholar to see some of them at the worst. Research has shown that something in our genes is responsible for the difficulty we have in seeing the books in these paragraphs. During a recent fundraising event, which features this puzzle, the Alpha Delta Phil-Lemonade booth set a new sales record.

The local paper, the Chronicle, surveyed over 50 patrons who reported that this puzzle was one of the most difficult they had ever seen. As Daniel Humana humbly puts it, "the books are all right here in plain view, hidden from sight". Those able to find all of them will hear great lamentations from those who have to be shown. One revelation that may help is that books Timothy and Samuel appear without their numbers. Also, keep in mind, that punctuation and spaces in the middle are normal. A chipper attitude will help you compete really well against those who claim to know the answers. Remember, there is no need for a mass exodus, there really are 30 books of the Bible lurking somewhere in these paragraphs waiting to be found.



Answers later in newsletter

THE WAY I SEE IT - what is triggering the violence? David Winter

The first four months of this year were full of news reports of stabbings, and even killings, among young people in north London. Almost all of the victims and perpetrators were teen-agers, some as young as thirteen.

My grand-daughter, who teaches at a comprehensive school in the area, tells me that she and her colleagues are convinced that a major factor in this tragic situation is what we now call the 'social media' - Facebook, Twitter and the rest. They are the constant diet of almost all children from primary school age to secondary, and the teachers believe that online taunts, insults and challenges to respond to them are a major trigger of this violence.

No increase in police numbers could possibly monitor every street spat that ends with a knife being drawn - a spat usually about nothing significant at all. 'You're stupid!' 'You're fat!' 'Keep away from my girl-friend!' 'You're scared to come out and face us!' It's pathetic that young boys, and a few girls, are prepared to risk their lives over such insults. But when they are put online, for all to see, the insult becomes a public humiliation, and no teen-ager wants that.

Sadly, there's no way we can dis-invent the social media. But somehow this menace must be tackled. Apparently, half the children aged six have access to this world of confusion. Which suggests parents might be more alert to the dangers. The truth is, insults and threats can't hurt you if you don't read them. But try telling that to the addicted! This looks like a long, slow battle for civilisation.



Bishop Ted

Bishop Ted Luscombe is producing a book titled "Five Deans of Brechin", one of whom was Dean Hatt, who was Rector of St Ternan's from 1865-1911. Dean Hatt must have been a remarkable man. During his tenancy St Ternan's congregation rose to 99 families ran the schools in Newtonhill (St Michael's) and in Stranathra (now Muchalls) he was also a school's inspector. The Education Act saw the schools transferred to the Council, and by the time Dean Hatt retired in 1911 the congregation of St Ternan's was down to the same level as it is today. The population of Scateraw, Muchalls and the surrounding area having moved to Torry or Stonehaven. My great grandfather and grandfather among them moved to Torry. Bishop Ted was enquiring if St Ternan's has a photo or painting of Dean Hatt. I copied the one we have in the Vestry and forwarded it onto him. This photo of the Dean in his old age. However, I am led to believe there was a painting of the Dean as a much younger man. I have come across it so my question is does anyone remember it and can throw some light onto where it is now.?

(Items like this are the reason we need to keep our Inventory up to date)

Rectory

There are two plaques on the Rectory above the front windows the Left Hand is the coat of arms of Brechin Diocese, and the Right Hand one has puzzled me for some time. So, I asked Bishop Ted what it meant sending a photo of it to him.

I&W. J Hugh Willouby Jermyn Bishop

WH William Hatt Priest.

1878

Reconditioned or brought up to date.

George Masson

Blessing

A wife invited some people to dinner. At the table, she turned to their six-year-old daughter and asked her to say the blessing. 'I don't know what to say,' the girl replied.

'Just say what you hear Mummy say,' the wife answered.

The daughter bowed her head and said, 'Lord, why on earth did I invite all these people to dinner?'

Living in peace with others *Antony Billington*

Romans 12:17-21 (ESV)

Repay no one evil for evil but give thought to do what is honourable in the sight of all. If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." Do not be overcome by evil but overcome evil with good.

We don't have to go too many days without coming across a story of revenge – some variation on the spurned lover who cuts off the sleeves of their ex's clothes and gives their silver car a coat of red gloss paint. Many books and films are driven by a revenge-type plot, building up the tension until the bad guys gets their comeuppance, with the sense of relief that brings. There seems to be endemic in humans a desire for personal justice that is powerful and potentially deadly.

Certainly, that was the case in first-century Rome. In *Reading Romans in Pompeii*, Peter Oakes invites us to imagine how Paul's letter might have sounded to a mixed group of people meeting in the rented workshop of Holconius the cabinet-maker. If Holconius's daughter was mugged by a known criminal in the neighbourhood, Holconius could expect to muster up a group from the congregation, go to the man's house, beat him up, and take back any belongings – in revenge.

But Paul wants Christians to find *different* ways of dealing with vengeance, *different* ways of handling people who wrong us.

It feels like it's a way of passive acquiescence, but it's not. The negative commands – 'do not repay anyone evil for evil', 'do not take revenge', 'do not be overcome by evil' – are balanced with positive ones – 'be careful to do what is right in the eyes of everyone... live at peace with everyone', 'leave room for God's wrath... feed [your enemy] ... give him something to

drink', 'overcome evil with good'. These actions require us to be proactive; they place the initiative with us.

That makes sense. Most of us have to work hard at not coming back with the snide comment, not wanting to get ahead of that car that undercut us, not firing off that passive-aggressive email. Revenge keeps evil in circulation, whether in a family or on a motorway or between nations.

Loving our enemies in tangible ways ('feed him... give him something to drink') seems so counter-intuitive. And it is. But no less counter-intuitive than what we see in the cross, the supreme demonstration of God's love for us, even 'while we were God's enemies' (Romans 5:10). It's there we see a different way of responding to hostility. In seeking to overcome evil, how could we not expect to be called to do the same?



'People nowadays' Canon David Winter

'Everyone seems to be against *something*', someone said to me the other day, and I had to agree. 'What I can't stand is . . .' can be followed by almost anything, from babies screaming in the coffee shop to people who will say 'Take care!', junk mail, careless parkers or even someone's accent or hair style on television.

Identifying ourselves by what we are *against* is an ancient but ultimately soul-destroying attitude. Older people like me have our own version of it: 'People nowadays . . .' followed by our particular dislike about modern ways. 'People' are us, actually, and I dare say our little foibles equally irritate some younger citizens.

The answer, someone suggested to me, is to replace 'What I can't stand is . . .' with 'What cheers me up is . . .' I worked out my own list, including children laughing, a dog's devotion, 'Hiya David' from a neighbour, a favourite hymn in church, and the supermarket check-out person who has just beeped their five hundredth item of the day but still smiles and says hello as though she means it. Come to think of it, I quite like the dismissal, 'Take care!' I need to.



Mission is for extraordinary people

By Naomi Rose Steinberg, Church Mission Society

During summer 2017, Church Mission Society asked over 2,000 Christians a question: “Who should be involved in mission?” There were four answer choices: 1) my church, 2) very spiritual people, 3) professionals or 4) everyone. A whopping 91 per cent of people said “everyone” should be involved in mission. This was extremely reassuring to us, since CMS believes that “the call is for all”.

However, when these people were asked some other questions, what surfaced is that while a large majority said they believe that everyone should be involved in mission, only 28 per cent responded that nothing was currently holding them back from being in mission themselves.

So, what holds people back from mission? Some said it was a lack of time or resources, others were confused about their calling and still others felt ill-equipped. Interestingly, as we talked further with people, we realised that many were engaged in mission, but didn’t consider themselves to be, on the grounds that what they were doing was too “ordinary”. Is packing food at a local food bank an act of mission? Is caring for your child an act of mission? Is giving to church or charity an act of mission? We think so. It seems to us that most Christians want to be more involved in mission; they just need to be “set free” to do so – from whatever is holding them back.

There are many biblical stories about people being called; some are major characters like Abraham and Sarah, King David and the Old Testament prophets. Yet there are many other examples of people who get less attention, but nevertheless are called (for example, Levi and Zacchaeus in Mark 2:13–17 and Luke 19:1–9, respectively or the Syro-Phoenician/ Canaanite woman in Matthew 15:21–28). When we consider these biblical characters, we can see that they are ordinary people called to follow and live for Jesus.



Essentially this is what mission is – living for and serving Jesus wherever God places us. Some people will sense incredible callings on their life. In the CMS community, we have people who have dedicated their lives to eradicating FGM or who are pioneering palliative care across entire countries or who start businesses or write books; the list goes on. Yet we also have thousands of people in our community whose stories might be less dramatic but they are intentionally living mission in tangible ways.

We may be ordinary but the life and mission to which we are called is far from it. How are you living out your mission call? Can we help set you free into mission?

11th June Barnabas – Paul's first missionary companion

Are you going to Cyprus on holiday this year? If so, spare a thought for the Cypriot who played such a key role in the New Testament.

He was Joseph, a Jewish Cypriot and a Levite, who is first mentioned in Acts 4:36, when the early church was sharing a communal lifestyle. Joseph sold a field and gave the money to the apostles. His support so touched them that they gave him the nickname of Barnabas, 'Son of Encouragement'.

Barnabas has two great claims to fame. Firstly, it was Barnabas who made the journey to go and fetch the converted Paul out of Tarsus, and persuade him to go with him to Antioch, where there were many new believers with no one to help them. For a year the two men ministered there, establishing a church. It was here that the believers were first called Christians.

It was also in Antioch (Acts 13) that the Holy Spirit led the church to 'set aside' Barnabas and Paul and send them out on the church's first ever 'missionary journey'. The Bible tells us that they went to Cyprus and travelled throughout the island. It was at Lystra that the locals mistook Barnabas for Zeus and Paul for Hermes, much to their dismay.

Much later, back in Jerusalem, Barnabas and Paul decided to part company. While Paul travelled on to Syria, Barnabas did what he could do best: return to Cyprus and continue to evangelise it. So, if you go to Cyprus and see churches, remember that Christianity on that beautiful island goes right back to Acts 13, when Barnabas and Paul first arrived. Barnabas the generous, the encourager, the apostle who loved his own people – no wonder he should be remembered with love.

Coming storm for Chinese Christians under 'Emperor' Xi

A leading campaigner has warned of a gathering storm for persecuted Christians in China. Release International partner, Bob Fu, says the persecution of Christians has worsened dramatically under President Xi Jinping, and is set to get worse now Xi has been declared president for life.

Bob Fu said: 'Churches have been totally destroyed under President Xi's rule. There is a new spiritual storm coming to the Chinese Church. It may even be worse than during the Cultural Revolution.'

President Xi has imposed tough new restrictions on religious freedom, which came into force on 1st February. These are already beginning to bite.

The latest crackdown has been in Luoning County, where the authorities have banned preaching and gathering for worship and have been arresting Christians. Officials have smashed windows, torn religious murals from homes, removed crosses from churches, cut off electricity and confiscated property. They have even stationed security guards in private homes to prevent family prayers. 'It feels like another Cultural Revolution,' one Chinese Christian remarked.

'Since February, even organising a prayer meeting in your home is totally forbidden,' said Bob Fu. 'If you disobey, your home will be subject to destruction. According to the new regulations you cannot share religious messages with anyone under 18. And students, young people and Communist party members have been forbidden from entering churches.'

Persecution is likely to increase in the coming months and years, believes Fu, who has advised presidents Clinton and Obama on US relations with China. The signs are that the Communist party is tightening its grip on the nation under President Xi Jinping, who was proclaimed president for life in March by the National People's Congress.

'Expect to see more control. The word is Sinicisation, [this is the process of making more Chinese in character or form] which aims to bring the churches under the absolute control of the Communist party. Even registered churches are being forced to install face-recognition cameras and provide office space for Communist party members to monitor the church.' 'Already we are seeing Christians labelled as belonging to 'evil cults', simply because they have been found reading books like Pilgrim's Progress and Streams in the Desert,' says Bob Fu.

One target of the Communist party is to curb the rapid growth of the Church. When the party took power in 1949 there were around a million Christians in China. By the 1980s, the Church had grown ten-fold, despite attempts to eradicate the faith during the Cultural Revolution. Today, the number of Chinese Christians is estimated at more than 100m. There are now more Christians than members of the Communist party in China, and that figure is set to more than double.

Says Bob Fu: 'Sociologists estimate that by 2030, the number of Chinese Christians will reach at least 224m, even at the slowest projected rate of growth.' This is the real reason for the clampdown, he believes.

Release International is celebrating its 50th anniversary this year. Through its international network of missions, UK-based Release serves persecuted Christians by supporting pastors and Christian prisoners and their families, supplying Christian literature and Bibles, and working for justice.

A prayer for the lonely and lost *By Daphne Kitching*

Heavenly Father,

Thank you for loving us. So many people feel lonely and isolated and unloved today. In a culture that values *I* above all things, help us to look beyond our *i*-phones and *i*-pads and *selfies*. Help us to see with your eyes, to love with your heart; to reach out to the lost and lonely and marginalised with your compassion. Help us to reflect your Kingdom values and, by the way we live, enable your love to be experienced by all who so need you.

In Jesus name, Amen.



Before the Suffragettes - the woman who 'made a majority' with God

On May 30th the Church of England honoured Josephine Butler in its Calendar of great Christians of the past. It seems appropriate in this particular year to recognise the contribution of a woman who came decades before the suffragettes but fought many of the same battles.

Josephine Butler's was an often-lonely Victorian voice, challenging injustice, prejudice and discrimination. She was a noted champion of victims of child slavery and sexual exploitation. Her opposition to the Dangerous Diseases Act, which ruled that a man who was infected with an STD could sue the woman who was 'responsible', eventually won parliamentary approval - but it took 20 years of campaigning. She fought to get the age of consent raised from 13 to 16, and also brought about an end to the practice of 'selling' young girls into the hands of unscrupulous men.

All of this campaigning was motivated by her profound Christian faith. Her best-known quote was 'God and one woman make a majority' - her response to the continual parliamentary majority against change, when there were, of course, no votes for women and no women MPs. Supported by her husband, a vicar, and by a growing band of women, this Victorian predecessor of the Women's Rights movement fully deserves to be remembered and honoured this year.



ANSWERS TO: Can you find 30 books of the Bible hidden in this passage?

This is a **most** remarkable puzzle. It was found by a gentleman in an airplane seat pocket, on a flight from Los Angeles to Honolulu, **keeping** him occupied for hours. He enjoyed it so much that he passed it on to some friends. One friend from Illinois worked on this while fishing from his **John**-boat. Another friend studied it while playing his banjo. **Elaine** Taylor, a columnist friend, was so intrigued by it, she mentioned it in her weekly newspaper column.

Another friend **judges** the **job** of solving this puzzle so involving that **she brews** a cup of tea to help her nerves. **There** will be some names that are really easy to spot. That's a **fact**. **Some** people, however, will soon find themselves in a **jam**, especially since the books are not necessarily capitalised. **Truthfully from answers** we get, we are forced to admit **it usually** takes a minister or scholar to see some of them **at the worst**. Research has shown that something in our **genes is** responsible for the difficulty we have in seeing the books in these paragraphs. During a recent fundraising event, which features this puzzle, the Alpha Delta **Phil-Lemonade** booth set a new sales record.

The local paper, the **Chronicle**, surveyed over 50 patrons who reported that this puzzle was one of the most difficult they had ever seen. As **Daniel** Humana **humbly** puts it, "the books are all right here in plain view, hidden from sight". **Those** able to find all of them will hear great **lamentations** from those who have to be shown. One **revelation** that may help is that books **Timothy** and **Samuel** appear without their **numbers**. Also, keep in mind, that punctuation and spaces in the middle are **normal**. **A chipper** attitude will help you **compete** really well against those who claim to know the answers. Remember, there is no need for a mass **exodus**, there really are 30 books of the Bible **lurking** somewhere in these paragraphs waiting to be found.





Beautiful Days (Hebrews 13:5) By Daphne Kitching

*Lord, it's a beautiful day
sun shining,
birds singing,
blossom and flowers at their best.
I'm thankful,
but so, so lonely,
so, so sad.
Summer doesn't fill the gap,
it widens it.
Smiles and shorts and sun-cream,
the holiday plans of others
magnify my loss.*

*Lord help me, please.
Restore my strength,
hold me close and safe
in the reality of your presence -
which my loved one also shares!
He is with you,
you are with me,
and so we are connected
by love-links which cannot be broken.
We still share the beautiful days you give,
just differently.
Thank you, Lord.*

Ministry Team

Interim Minister: Very Rev Dr Francis Bridger

Tel: 01382 739035

George Masson Tel: 01569 739283

ROTA - JUNE 2018

| Date: | CELEBRANT/ Pastoral Assistant/ Address/Chalice | Readers/ Intercessions: | Readings: | Sidesperson | Cleaning/Flowers Teas |
|-------------------------|---|--|---|-----------------|--|
| 03/06/18 PENTECOST 2 | RUSS HUDDLESTON <i>Sheila Usher</i> Carl Nelson | Carl Nelson Sue Selway Eric Hargreaves Sheila Usher | DEUTERONOMY 5: 12-15 2 CORINTHIANS 4: 5-12 MARK 2: 23-3.6 | Carl Nelson | Sue Selway Carol Masson |
| 10/06/18 PENTECOST 3 | ARMA ISLES <i>Irene Butler</i> George Masson | Sue Manson George Masson John Usher Sue Selway | GENESIS 3: 8-15 2 ND CORINTHIANS 4: 13-5: 1 MARK 3: 20-35 | Eric Hargreaves | Muriel Hargreaves Katie Gill |
| 17/06/18 PENTECOST 4 | IRENE BUTLER/ ERIC HARGREAVES | NON-EUCHARISTIC SERVICE (Father's Day) | T.B.A. | Sue Selway | Sheila Usher Rhoda Nelson |
| 24/06/18 PENTECOST 5 | JOHN USHER <i>Irene Butler</i> Address: R. Middleton Eric Hargreaves | Sheila Usher Eric Hargreaves Di Driver Ken Tonge | JOB 38: 1-11 2 CORINTHIANS 6: 1-13 MARK 4: 35-41 | Jan Horn | Kathleen Northcroft Carol Masson |
| 01/07/18 PENTECOST 6 | GEORGE MASSON <i>Sheila Usher</i> | Sheila Usher Carol Masson John Usher Muriel Hargreaves | 2 SAMUEL 1: 1, 17-27 2 CORINTHIANS 8: 7-15 MARK: 5: 21-43 | Carl Nelson | Sue Manson/ Di Driver Katie Gill |

JUNE