

ST TERNAN'S SCOTTISH EPISCOPAL  
CHURCH MUCHALLS

# MAGAZINE

March 2019



Sunday Service 10.30a.m.

**Scottish Charity No. 023264**

**[www.stternans.co.uk](http://www.stternans.co.uk)**

## Making Sense of Lent - Rev Paul Hardingham

This month sees the start of Lent, the six-week period leading up to Easter. In the early Church, it was a time when new converts were instructed in the faith, ready for their baptism at Easter. Over the years, Lent has become a season of penitence, self-examination and fasting. Jesus began His earthly ministry by fasting in the wilderness for 40 days and taught his disciples to fast, 'when you fast.' (Matthew 6:17).

Fasting might involve missing one or two meals in a day, refraining from TV or alcohol, or whatever gets in the way of us fully focusing on God. What are the reasons for fasting?

- The act of giving up something is a tangible sacrifice to God, reminding us of our desire to put him first in our lives.
- Giving up things I value shows me how depend I can be on other things rather than God.
- Fasting helps me to surrender my 'idols' to God.
- When fasting I am reminded of a deeper hunger and need for God in my life: 'Blessed are those who hunger and thirst for righteousness, for they will be filled.' (Matthew 5:6). I learn to be more dependent on God, while releasing the stuff I depend on in my life.

Lent can also be a time to embrace new spiritual disciplines eg joining a study group, 'random acts of kindness', giving more time to prayer and Bible study Whatever you do, have a great Lent!

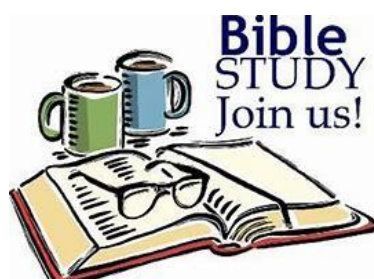
*'Jesus takes it for granted that his disciples will observe the pious custom of fasting. Strict exercise of self-control is an essential feature of the Christian's life. Such customs have only one purpose - to make the disciples more ready and cheerful to accomplish those things which God would have done.'* (Dietrich Bonhoeffer).

## LENT BIBLE STUDIES

A series of weekly BIBLE STUDIES will be held during Lent. These will be held in the Community Room at church on WEDNESDAY afternoons starting at 2.00 p.m. The first of the series will be held on the 6<sup>th</sup> of March. There will be five meetings, the last being on the 3rd of April.

The studies will be based on selected readings from the NEW DAYLIGHT magazine. Source material will be printed and distributed to participants one week in advance of each meeting. It is expected that loosely structured discussions will lead to a greater knowledge of the Bible itself and an understanding of how we might exercise our Christian beliefs both as individuals and as a church.

If you wish to take part in these meetings please give your name to **Ken Tonge**, who will be leading the studies.



### **Quotes- With Lent in mind...**

There is no higher priority in the believer's life than to delight himself in the love of Christ. *Maurice Roberts*

Of all the things that will surprise us in the Resurrection morning, this I believe, will surprise us most: that we did not love Christ more before we died. *J C Ryle*

God never made a promise that was too good to be true. *D L Moody*

Jesus can be contacted 24 hours a day: just go on on-line via your knee-mail. *Anon*

God often calls on us, but most of the time we are not at home. *John Tauler, 14<sup>th</sup> century mystic*

### **You may have surprised your parents, but never God - Rev Tony Horsfall**

I'm a March baby, the youngest of five children born to my parents in a small Yorkshire pit village in 1950. I think I was something of an afterthought, a surprise even, and the story of my entry into the world is quite amusing.

In those days my mother, a stout lady, wore an apron (or pinnie) almost all the time, and my siblings had no idea that she was pregnant. One day my two older brothers (Dave 14 and Sam 12) were outside playing when someone told them, "Hey, your mother has had a baby!" They were shocked to the core.

"She hasn't," replied Dave defiantly.

"She has," said the informant, "and it's a boy."

They ran home to find the truth, and sure enough there was mother with a baby (me!) on her knee. Dave was disgusted, ran upstairs and refused to come down. Next morning when he appeared for breakfast my mum asked him a question. "What do you think then, shall we keep him?"

"I suppose so," said Dave, somewhat reluctantly.

So that was my not very auspicious welcome into the world, and it makes me smile every time I think about it. I can laugh because I know that although I was a surprise, and unplanned, I was wanted and loved. But more than that, I know my conception was no accident as far as God was concerned. He knew me from the very beginning and had a plan and purpose for my life.

This is what God said to Jeremiah, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations (Jeremiah 1:5)."

*Whatever* the circumstances of your birth, remember you were made by God and He has a purpose for your life. You are wanted and loved.



## WORLD DAY OF PRAYER



Friday 1<sup>st</sup> March 2019

Newtonhill Parish Church 2.00pm



### ***'Come - Everything Is Ready'***

World Day of Prayer is a prayer movement with an annual service held on or near the first Friday in March (1st March 2019). It is interdenominational and ecumenical and for all ages.

Throughout this service, written this year by women of **Slovenia**, we hear stories which reflect their history and situation today and are invited in this year's theme to 'Come - Everything Is Ready.'

In a story Jesus told about a great dinner the invitations are rejected, and then given to people on the streets. However, there is still room and more invitations are given out until the celebration can begin.

By the beginning of March all the arrangements and preparations for World Day of Prayer are ready and, as in this press release, invitations are given. We should ask who is missing from the table in our communities? How can we include them?

As in the story, all are invited. World Day of Prayer is for everyone.

Will you accept our invitation? A warm welcome awaits you at Newtonhill Parish Church

**Elizabeth Green**  
**24<sup>th</sup> Feb 1924- 22<sup>nd</sup> August 2018**

Elizabeth Green died on the 22<sup>nd</sup> August 2018. Her husband Michael was priest at St Ternan's from 1979 -1988. Michael died in 1989. Michael was the person who set about the revival of St Ternan's during his time at St Ternan's. The rectory must have been a cold damp house to live in during that period!

Elizabeth, in her will expressed a wish that her ashes were scattered in the grounds of St Ternan's. The Vestry and the congregation are more than happy to fulfil Elizabeth's wishes, not only because of all the work she did at St Ternan's, but also because she was a wise, kind, caring, intelligent lady who will be missed by us all who knew her.

The scattering of the ashes will take place as part of the 10.30 Eucharist Service on the 17<sup>th</sup> March 2019. Rev Jane Green, Elizabeth's daughter-in-law will officiate at the Eucharist and the scattering of Elisabeth's ashes. She will be accompanied by her husband Michael, Elizabeth's son, and one of Elizabeth's daughters.

In later years, Elizabeth lived in Stonehaven and worshipped at St James's. The congregation of St James's has been invited to join us at St Ternan's for the interment of Elizabeth's ashes. Any of Elizabeth's friends from around the area will be very welcome. Please pass this information to any of Elizabeth's friends.

A soup and sweet lunch will be served after the service and allow the family to reacquaint with members of the congregation and Elizabeth's friends.

**George Masson**



## The next 30 years of world religions - Peter Brierley

How will the world change with respect to religion over the next 30 years? What will the map of world religions look like in 2050?

A link-up between the Global Christian Database in Gordon-Conwell University and *Operation World* staff on the Lausanne website suggests the following trends in relation to population:

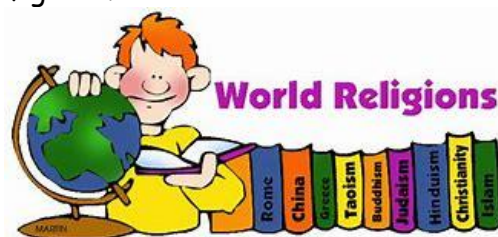
- A third of the world will still be calling itself Christian in 2050.
- A high rate of growth in Islamic countries (because of high birth-rate) will bring Muslim numbers almost up to Christian numbers.
- All the other religions (Hindus, Buddhists, Chinese religions) will be a smaller percentage then.
- The non-religious parts of the world will shrink because their birth-rates are low.
- The number of young people under 15 will be roughly the same then as today, around two billion, but the over-60s will more than double from under a billion today to over two billion then.
- Half the world lives in a city today; by 2050 it could be two-thirds.
- Four out of every 10 Christians in 2050 will live in Sub-Saharan Africa, and another four elsewhere in the Global South. The remaining fifth will be in Europe or North America.

The key determinants then over the next thirty years will most likely be greater urbanisation, increasing Muslim dominance and ever more older people.

These trends will also most likely occur in the UK, and are in fact already happening, and projected to continue. In 1960, 78% of the population lived in an urban area; by 2017 it was 83%. In 2001 just 2.7% of the UK population was Muslim, in 2011 it was 4.4%. In 1991, 16% of the UK's population was 65 or over, in 2016 it was 18%, and by 2041 it is projected to be 25%. Africa is probably the continent that will change most in the years ahead. It is still the poorest continent - 37 out of the world's 40 poorest countries are in Africa. Already a fifth, 20%, of the world's young people (under 15) are in Africa; by 2050 that proportion will rise to a third, 33%.

If they were "disciples of Jesus [they] could be a power for good; unemployed and angry they could be the fuel for civil wars." Already a quarter of the world's Christians are African, by 2050 that could be two-fifths, 40%. "In great prayer meetings, in faithfulness to the Bible, in starting new churches at home and overseas, Africans are changing the world."

Sources: *Praying for the World*, Week 2, 2019, Lausanne website, [www.lausanne.org/pray](http://www.lausanne.org/pray); Office for National Statistics for UK figures.



## Adam & Eve

At Sunday School the children were learning how God created everything, including human beings. Little Josh was especially intent when the teacher told him how Eve was created out of one of Adam's ribs. Later in the week his mother noticed him lying down and looking scared. "Josh, what is the matter?"

Josh whispered "I have pain in my side. I think I'm going to have a wife."

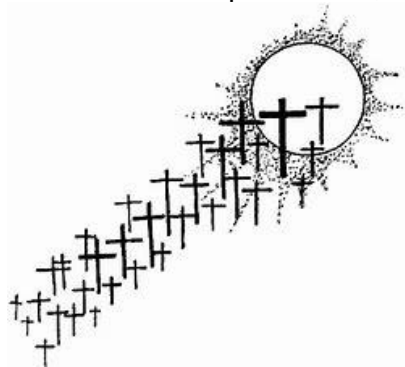
## 20<sup>th</sup> March – Cuthbert: beloved monk and bishop of Lindisfarne

Cuthbert of Lindisfarne (c 634-87) has long been northern England's favourite saint. It is easy to see why: Cuthbert was holy, humble, peaceable, prayerful, faithful in friendship, winsome, and really kind. Cuthbert was born into a fairly well-off Anglo-Saxon family and became a monk at Melrose in 651. He and another monk, Eata, were sent to start a monastery at Ripon, but Alcfrith, who owned the land, insisted that they adopt the Roman customs, which Cuthbert's Celtic church did not allow. So Cuthbert and Eata quietly returned to Melrose, where Cuthbert became prior in about 661. Then came the Synod of Whitby in 663/4, and the Celtic Church formally decided to adopt the Roman Customs. After this, Cuthbert was sent on to Lindisfarne as prior, where he sensitively introduced the new ways, and won over the monks there.

Cuthbert was very much loved at Lindisfarne. His zeal was evident in his constant preaching, teaching, and visiting of the people. He was also said to have gifts of prophecy and healing. Occasionally, Cuthbert reached 'people overload'. Then he would retreat to a tiny islet called Inner Farne, where he could pray in total seclusion. When, to his horror, he was told he had been made Bishop of Hexham, he immediately 'swapped' sees with Eata, and stayed on at Lindisfarne as Bishop. Sadly, Cuthbert died on little Inner Farne, only two years later, on 20 March, 687.

Cuthbert was buried at Lindisfarne, but that is not the end of his story. For it was only now that his travels began. After the Vikings destroyed Lindisfarne in 875, several monks dug him up and set out to find Cuthbert a final, and safe, resting place. For the next 120 years Cuthbert was deposited in various monasteries around the north of England and southwest Scotland. Finally, in 999, Cuthbert was allowed to rest in Durham, where a Saxon church was built over his shrine.

All that travel must have done him good; when his body was exhumed to be put into the 'new' Norman Cathedral in Durham in 1104, it was said to be still in perfect tact, and 'incorrupt'.



## **God and the Tesco token - Rev Tony Horsfall**

I was shopping recently with my wife at the local Tesco store. Having paid for our goods we were given a blue token, which my wife explained we could place in the donation box of a local good cause as we left the shop.

Sure enough, near the exit were three large plastic containers into which we could drop our token, each representing a different charity needing support. The more tokens they receive, the bigger the donation they will be given from the supermarket, so it was a weighty choice! I chose the local Youth Choir.

I am in the habit, just before I sleep, of looking back over the day that just finished. That night as I went to sleep God reminded me about the blue token and my concern to use it wisely. As I get older, I am increasingly aware of the importance of every day, that each new day is a gift from God to be enjoyed and cherished. None of us know how many days we have, but we do know they are running out. All the more reason, then, to use them wisely.

As I thought about the token it seemed to me that with each new day, I have been given the gift of a token from God, and I should do my best to use it for His glory. When we are young, with our lives stretching out ahead of us, it is as if we have thousands of tokens to spend (70 years, for example, would be 25,550 tokens), so to waste a few is not such a disaster. However, now that I am in my 69<sup>th</sup> year, there may not be so many tokens left! I need to spend each one wisely. Moses, who lived to the grand old age of 120, prayed to God like this: "Teach us to number our days aright that we may gain a heart of wisdom (Psalm 90:12)."





## **Women's ordination – 25 years on - Ven John Barton**

Twenty-five years ago, this month, women were ordained as priests in the Church of England. As the BBC commentator on the first service in Bristol Cathedral I was prepared for disruptions from demonstrators, but it proceeded reverently and without a hitch. The only protest was outside, where a group of approving Roman Catholic women held a banner saying, 'We're Next'.



Of course, there are still people who object to women's ordination on principle. Some believe the practice frustrates the prospect of church unity, others hold that God has created women and men to hold complementary but different roles - and leadership in the Church is reserved for men. At the last count, 30% of the 20,000 active clergy were women and 23% of the senior posts were held by women, and that includes 18 bishops.

It would be difficult now to imagine the Church of England and the Scottish Episcopal Church without women priests and bishops. They serve as chaplains in prison, hospital and the Armed Services, and of course as Ministers and Curates in parish churches.

Hannah Madin was ordained 18 months ago when she was 28 and is a Curate in York. She recalls visiting a parishioner whose husband had just died; the widow said, "I wasn't expecting a female Vicar, but I'm so glad you are". Hannah's husband is also ordained; she says it helps that he understands the random and unique nature of the job, they support each other in prayer, and they never talk shop on their day off!

Sue Restall was one of those ordained in Bristol 25 years ago and is now in active retirement in the Midlands, having been a parish priest and a hospital chaplain. In her experience, although women and men may have different talents, that is more to do with personality than gender. However, she does recall making a bereavement visit when a widower cried his eyes out, saying he could only have done that in front of a woman. Sue says her role is no longer controversial – "I am simply a priest who happens to be a woman".

## **Psalm 63 - or how to cope with the pressures of daily life**

*Rev Paul Hardingham*

If you had to describe our society in a single word, the most appropriate one would be *pressure*. We live with pressure in every aspect of life, from our school, work or family life, to the big issues facing our world.

King David knew what it meant to live under pressure. His son, Absalom, led a rebellion against him, resulting in David fleeing for his life into the wilderness of Judah. It was there that he wrote Psalm 63. The psalm demonstrates the priorities a person of God under pressure.

*God my desire: 'You, God, are my God, earnestly I seek you; I thirst for you, my whole being longs for you, in a dry and parched land where there is no water.'* (v1). David's physical thirst was an expression of his deeper thirst to know God. Even though separated from the worship of the sanctuary, he chose to seek God. When God seems distant or silence in our lives, we too can choose to seek him; this can be a vital path of growth in our relationship with him.

*God my delight: 'Because your love is better than life, my lips will glorify you.'* (3). David's delight in God is expressed in praise, as he recognises God's love for him. What gives us delight in our lives? Does it come from the things of this world or from God himself?

*God my defence: 'I cling to you; your right hand upholds me.'* (8). David is surrounded by enemies, but confident in God's defence and purpose for him. God uses our troubles and disappointments to fulfil his will, as he develops our character and trust in his purposes.

'Don't worry about locating your purpose. If you are seeking after God, your purpose will locate you.' (Tony Evans).

### **St Ternan's Memorial Plaque**

On the North wall of the church set between the Community room and the Vestry external wall a memorial plaque was erected in 2000. The plaque was erected to record the names of people who have an association with St Ternan's and also have contributed to the church continuing as a centre of Christian fellowship and love over the years with St Ternan's and the surrounding communities.

The first names on the plaque were the members of the congregation who had trees planted in their memory by their relatives and friends. The trees were all planted to the North of the dyke that splits the fue to the North of the church and the trees are still there to this day. The opportunity for any member of the congregation who wanted to add a loved one's name to the plaque could do so. The opportunity is still there.

The plaque was erected in 2000. The extension was built in 2010 though clear of the plaque it did affect the people who wished to sit and reflect on their nearest and dearest who had passed away. The area in front of the plaque was not conducive to quiet reflection, because of the incline from the extension down to the West wall of the Rectory, and the area not only North facing but is enclosed on three sides totally in the shade with no sun reaching it, sitting out in this area you are exposed to the wind. Access was difficult for people with disabilities. It was not seen as value for money to landscape this area.

The necessary documentation eg canon 35, congregational meetings etc. completed and approval to move the plaque was received in 2012, but not followed through because the South side of the church grounds were still a wilderness, and no final decision was made on the building of the car park for the disabled.

In 2016 The disabled car park and contemplation area was completed, leaving the way open to re-site the plaque on the South side of the church.

In 2012 the cost was £690 to re-site the plaque, in 2019 the cost would be £936 with no guarantee that the plaque could be removed intact.

To manufacture and install new memorial plaque on South side £1008

The inscription cost would be £3.40 per letter (vat included) There are 509 letters on the existing plaque total cost for inscription £1,750.

The new plaque would only be needed if the old one was damaged when it was being removed. Both a builder and Robertson's memorials say that there is a 50/50 chance it would be damaged during its removal. Divine providence could prevail!

There are only two spaces for additional names left on the original plaque.

### **Other factors**

Elizabeth's Green family have requested that Elizabeth's name is added to the plaque. (Her husband David Green's name is already on there)

The Gold lettering on the plaque is badly in need of being repainted cost to be confirmed with Robertson's Memorials.

### **George Masson**

Please let George or me know your thoughts on this matter. Perhaps we could have a fund raiser to finance the removal of the plaque?

**Irene Butler**



**Round, like a circle in a spiral, like a wheel within a wheel... - Rev Dr Gary Bowness**

Many years ago, at the Pleasure Beach at Blackpool, there was a certain 'ride' or amusement that was strictly for the physically fit. It consisted of a flat wooden disc about 20 feet in diameter and set at an angle of 45 degrees in the floor. When it began to rotate, the aim was to get to the centre where there was a pole. As the disc rotated faster and faster, everyone who failed to get to the pole got flung off. Nowadays there's probably a regulation banning it as far too dangerous!

The principle of the game was a basic law of physics. When any wheel rotates, the outer rim moves fastest of all. Half way to the centre and you are moving a lot more slowly. And, at least theoretically, at the absolute centre will be a point which is totally still. That's why anyone who reached that pole could stand there quite comfortably.

We have just started the Church's season of Lent. It's generally thought of as being a time for giving up chocolate, wine, whatever. But it's really a time to remind us that in our own rapidly spinning world, God is the still centre.

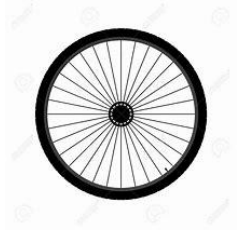
All around God is motion, sound, change and decay - galaxies circling, seasons and years rotating, life developing and decaying. And at the still centre, where there is no variableness, is God, the same yesterday, today and forever.

At Christmas, we thanked God for entering the ever moving and changing life of the world. But one great characteristic of Jesus was His stillness. Busy, harassed, injured people found someone with neither clever chat nor idle gossip, neither vulgar boasting nor loud opinion. His life always seemed to rotate round a still central point, which gave Him His balance and authority.

"Be still then and know that I am God" wrote the Psalmist. Lent is a time for us to stop and remember that. Lent is a good time to be a little more silent than usual - quicker to listen and slower to speak. And the more silent spaces we give ourselves, the more we'll give that still, small Voice within.

God's stillness is still full of energy. That still centre of the spinning disc is also the point which drives the rest of the rotating circle. Equally, when we're in touch with that still centre, we'll be able to give strength and support to those who feel they're spinning at the edges.

Being still does mean that we need to take time to pause, to take stock, to take a critical look at our lives. That's what Lent is about. On the spinning discs of our own lives, we need to remember that there is a still centre, calm and yet full of energy - which is where God is.



### **What a world what a world** *By Megan Carter*

What a world, what a world, whirling and twirling  
Twisting and turning spinning in space,  
God with His finger brings order from chaos  
Mountains and seas all put in place.

Man the peak of all His creation  
Awakes to a world full of beauty and grace,  
Walks in the garden with God his creator  
Fellowship sweet as they meet face to face.

What a world, what a world, whirling and twirling  
Twisting and turning peace now has gone  
Ignoring his Lord bringing chaos from order  
Fellowship broken, man now all alone.

It's His world, not our world  
He has come to reclaim it,  
Restoring communion foolishly lost,  
Our Saviour, Redeemer with undeserved grace  
Brings us back to the fold through the work of His cross.

## **Shine, Jesus, Shine.** - Lester Amann

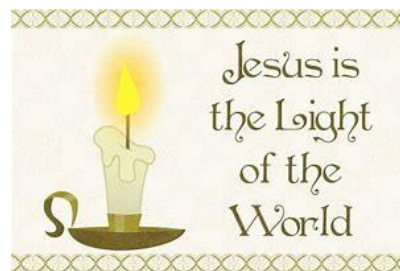
At the flick of a switch or a press of a button we can illuminate our homes with all kinds of gadgets. City life has street lights everywhere and if we need a light for dark places, we can use a torch. Life for people in Bible days must have been so different. The darkness was something to be feared. Anyone in the open at night was vulnerable to attack, not only by robbers and thieves but also by animals.

The Bible often mentions darkness to be a symbol for evil, whether real or imaginary. The Old Testament records watchmen on the walls of a city or large town who were employed to protect the inhabitants. Watchmen were impatient for the sunrise and a psalmist thinks of his soul waiting on God to deliver him, like the watchman waiting for the dawn. (Psalm 130:6)

The Bible often associates darkness for inappropriate behaviour, problems, difficulties, wrong-doing and malevolence. Darkness can also mean a wrong course of action, wilfulness and stupidity. When the Scriptures speak of *light* this shows up what is amiss with our lives. Light can reveal a problem and show the way to avoid or overcome it.

The prophet Isaiah wrote about people walking in darkness and seeing a great light. This in turn would change their lives for the better. He was describing the coming of Jesus who would be a light for us. He would come to reveal everything that is wrong with us, and to be the means to bring us a new life, a new purpose and a new future. He would break the power of sin and death and make it possible for everyone to be reconciled to God.

In a world that needs to see the healing and saving light of Jesus, we are called to be lights of hope, peace and love. What we do and what we say matters. Our actions and words should point people to our heavenly Father. Sometimes this is difficult and sometimes we fail. But we still should try to be like the psalmist who, while thinking about God, said *Your word is a lamp to guide me and a light for my path.* (Psalm 119:105)



## **Signs & Symbols: the bells, the bells!** - Rev Dr Jo White

Last month we thought about 'crossing ourselves' and in a way I wanted to continue that by asking 'when would you cross yourself?' I can recall people doing it almost superstitiously at times of danger, seeing an ambulance rushing on the road or even as a sign of gratitude at good news. Many sign themselves to psychologically draw a line before and after their time of prayer. Marking out that time as 'special'. I continue to do so before I eat a meal as a sign of gratitude for the food I shall consume and a request that God will use it to strengthen me to serve him in my day. Many times, in church I notice people do so when the prayer of the Trinity, Father, Son and Holy Ghost is mentioned.

Did you know that church bells also were and still are sometimes used to reinforce 'holy points'? In the Church of England, Canon Law still requires every church and chapel to provide at least one bell to ring the people to divine service (Canon F8).

When church services were held in Latin (*not so long ago!*) a bell was usually rung prior to the saying of any and all Trinitarian prayers to forewarn the people so that they could join in with that prayer and specific action. In some churches this continues today even though it is the language of the country being used.

Bells may also be rung at other significant points such as the lifting of the consecrated bread and wine. Whilst the bells were normally handbells, within rural communities where locals were unable to attend the service due to farming obligations the tower bell may also be rung so they could effectively 'join in as they are able'.

When do you hear church bells this month?



## **Moses and IT**

When you think about it, Moses was the first one to download files from the cloud, using a tablet.

## **BREXIT: where do we belong now? - The Ven John Barton**

I was in France when the clock struck midnight on New Year's Eve 1973 - the moment Britain joined the European Union - and later I received the maroon passport which identified me as one of its 743m citizens.



Almost all our new-found friends had been Britain's enemies in the past, so this union seemed to be a breakthrough. Perhaps that was naïve. International relations have always been treated as opportunities to further national interests and if others also benefitted, well, that was a bonus.

We are now retracing our steps and no one can be sure whether our communal fortunes are going to improve or deteriorate.

The Bible doesn't offer a blueprint for Brexit, but it does remind us of our routine responsibilities towards our nation. Here are three extracts, written at a time when the State was far from Christian. The little church in Rome was instructed: "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God."

And in the First Letter to Timothy, "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. This is good, and it is pleasing in the sight of God our Saviour, who desires all people to be saved and to come to the knowledge of the truth." The First Letter of Peter actually instructs readers to "honour the Emperor", which is surprising when you consider what blackguards some of the post-holders were.

The Christian's ultimate citizenship will be in a recreated fusion of heaven and earth, but that's not an excuse to opt out of our duties here and now. We must guard against narrow nationalism which pits us against the rest of the world, but rather develop a gracious patriotism which begins with gratitude and ends with generosity.

## **We are getting smaller**

Well, at least our families are!

In 1961 there were 16.6 million households in the UK with an average of 3.0 persons.

In 1981 there were 20.6 million families with 2.7 persons each.

By 2001 we were 24.5 million households, with 2.4 people in each.

By 2021 we'll have 28.3 million households, though still with 2.4 persons in each.

*The figures come from the Office for National Statistics, Household Projections, Table 401.*



## **St Patrick**

I arise today through God's strength to pilot me;

God's might to uphold me,

God's wisdom to guide me,

God's ear to hear me,

God's word to speak for me,

God's hand to guard me,

God's way to lie before me,

God's shield to protect me afar and near, alone or in a multitude."

*St Patrick*





### Rekindling

*"A smouldering wick He will not snuff out..." – Isaiah 42*

The oil is consumed, the lamp burns low.  
Bright, dancing flame becomes a flick'ring glow.  
Exhausted, tiny, failing source of light  
almost overpowered by the night  
but its last efforts catch Compassion's eye.  
He refuels the lamp that has run dry  
then cups His hand and breathes, life-giving breath  
rekindling a light so close to death.  
Flame glows and flickers then begins to dance,  
revived, renewed, receives another chance.  
Compassion gives His breath, love, energy –  
He sees not just what is but *what could be*.

*By Helen Brocklehurst*

### **Ministry Team**

**Interim Minister: Bishop of Brechin**  
**Right Rev'd Andrew Swift Tel: 01382 459 569**

**George Masson Tel: 01569 739283**



**ROTA - MARCH 2019**

<b>Date:</b>	<b>CELEBRANT/ Pastoral Assistant/ Address/Chalice</b>	<b>Readers/ Intercessions:</b>	<b>Readings:</b>	<b>Sidesperson</b>	<b>Cleaning/Flowers Teas</b>
<b>03/03/19</b> <b>Sunday before Lent</b> Quinquagesima	<b>JOHN USHER</b> <i>Sheila Usher</i> Address: Ken Tonge	Katie Gill Eric Hargreaves Jan Horn <i>Sheila Usher</i>	EXODUS 34: 29-35 2 CORINTHIANS 3: 12-4.2 LUKE 9: 28-36(37-43)	Eric Hargreaves	<b>Sheila Usher</b> Rhoda Nelson
<b>06/03/19</b> <b>Ash Wednesday</b> <b>7pm</b>	<b>REV JANE NELSON</b>	Volunteer Volunteer Volunteer	ISAIAH 58: 1-12 2 <sup>ND</sup> CORINTHIANS 5: 20b-6: 10 MATTHEW 6: 1-6; 16-21		
<b>10/03/19</b> <b>First Sunday of Lent</b>	<b>REV JANE NELSON</b> <i>Irene Butler</i>	Sue Manson Carol Masson George Masson <i>Ken Tonge</i>	DEUTERONOMY 26: 1-11 ROMANS 10: 8b-13 LUKE 4: 1-13	Sue Selway	<b>Kathleen Northcroft (NO FLOWERS)</b> Katie Gill
<b>17/03/19</b> <b>2<sup>nd</sup> Sunday of Lent</b>	<b>REV JANE GREEN</b> <i>Sheila Usher</i>	Ken Tonge John Usher Carl Nelson <i>Sue Selway</i>	GENESIS 15: 1-12; 17-18 PHILIPPIANS 3: 17-4: 1 LUKE 13: 31-35	Carl Nelson	<b>Sue Selway (NO FLOWERS)</b> Carol Masson
<b>24/03/19</b> <b>The Annunciation of the Lord</b>	<b>GEORGE MASSON</b> <i>Russ Huddleston</i>	Jan Horn Sheila Usher Eric Hargreaves <i>Muriel Hargreaves</i>	ISAIAH 7: 10-14 HEBREWS 10: 4-10 LUKE 1: 26-38	Jan Horn	<b>Sue Manson/ Di Driver (NO FLOWERS)</b> Peggy Tonge/ Oksana Huddleston
<b>31/03/19</b> <b>Mothering Sunday</b>	<b>JOHN USHER</b> <i>Irene Butler</i>	<b>NON- EUCHARISTIC SERVICE</b>	EXODUS 2: 1-10 2 <sup>ND</sup> CORINTHIANS 1: 3-7 LUKE 2: 33:35	Eric Hargreaves	<b>Sheila Usher (NO FLOWERS)</b> Rhoda Nelson
<b>07/04/19</b> <b>5<sup>TH</sup> Sunday of Lent</b> Passion Sunday	<b>ARMA ISLES</b> <i>Sheila Usher</i>	Di Driver John Usher Sue Selway <i>Sheila Usher</i>	ISAIAH 43: 16-21 PHILIPPIANS 3: 4b-14 JOHN 12: 1-8	Sue Selway	<b>Rhona Vassilikos (NO FLOWERS)</b> Katie Gill

