

**ST TERNAN'S SCOTTISH EPISCOPAL
CHURCH MUCHALLS**

MAGAZINE

September 2018



Sunday Service 10.30a.m.

Scottish Charity No. 023264

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**To the congregations of St James' Stonehaven and St Ternan's Muchalls
From Very Rev Dr Francis Bridger and Dr Peter Smart**

Dear Friends

As you know, Peter's sabbatical has come to an end, and he has been back with both congregations in July and will be again in August. We are now writing to let you know that Peter has advised both Vestries that, after 3½ years of sharing his ministry with you, he feels the time has come for him to return to his home church at Montrose, and also to offer his services to St Andrew's Brechin on a shared basis. These are the two congregations with whom he has been worshipping over the past three months.

As you can imagine, Peter has not taken this decision lightly. He has devoted much prayerful thought to it as he seeks to discern the next steps in his ministry as a lay reader.

When Peter willingly agreed to Bishop Nigel's request in December 2014 to become your Interim Ministry Co-ordinator, it seemed unlikely that he would still be with you almost 4 years on. He trusts that he has served you faithfully and to the best of his ability. Peter is certainly grateful for the kind and welcoming way in which he was accepted into both congregations. He hopes that you will respect his decision to return 'home'. He has discussed his decision with Francis, who has wholeheartedly supported his decision.

Peter is keen to reassure everyone at St James' and St Ternan's he will remain a key advocate on behalf of both congregations so that the interests of both congregations remain high on the diocesan agenda.

We are both sure that Bishop-elect Andrew will work with you to discern an acceptable way forward for the two churches as he familiarises himself with his new diocese, and we are glad to report that he will be with you to preach and celebrate at the joint service planned for 30 September at St Ternan's.

With our joint best wishes and blessings

Francis Bridger (Dean)

Peter Smart



Back to School – and daily life- Revd Paul Hardingham

'Most Christians don't really believe that the ordinary things they do every day have anything much to do with God's purposes in time and eternity. But the reality is that God can and does work through His people... among the people they naturally meet, doing the things they normally do.' (Mark Greene).

September is the time when we get back to our normal routines after the summer break. It's a good opportunity to ask how God wants us to make a difference in our workplace, school, family or with friends.

Paul writes: *'And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.'* (Colossians 3:17).

As disciples, we are called to do the ordinary things in the name of Jesus, i.e. *act in the way Jesus would in our situation.*

'WHATEVER you do': God is at work in every aspect of our lives. He can use whatever we do to make a difference to those around. Do we believe this? Our lives shouldn't be like an orange, segmented into the sacred and secular, but more like an apple, in which the whole is available to God.

'Whatever YOU do': God wants to use us to make a difference to the people and places where we spend time. We can trust Him for the resources we need hour by hour, day by day, year by year. What do we need from Him?

'Whatever you DO': Our work is for God alone, out of gratitude for God's love for us. How does this perspective make a difference when what we do seems hard, unrewarding, or unappreciated by others?

'Work doesn't take us away from God; it continues the work of God.' (Eugene Peterson).



We are like the Thai boys trapped in the cave The Rev Tony Horsfall

The dramatic rescue of the boys trapped deep inside a cave in Thailand has been an inspiration around the world. That all of them could be brought out alive seemed almost beyond belief, yet because of the bravery, skill and ingenuity of their rescuers it happened. One news reporter spoke about their 'salvation', and it certainly is a remarkable illustration of the salvation that Jesus offers us.

The boys were trapped deep underground in the darkness of a flooded cave for nine days, with no way of escape and no hope of saving themselves. They were lost and cut off from the outside

world, separated from their families and friends. What a picture of the condition we find ourselves in when we are separated from God because of our sin.

Help for the boys came in the form of experienced divers and skilled cave rescue teams, not just from within Thailand, but from all around the world. These brave people left what they were doing to save the boys, exposing themselves to danger and harm, and risking their lives to rescue the boys. Indeed, one Thai navy diver lost his life in the process. They entered the dark world of the cave system to search for the boys and bring them back home. It reminds us that Christ left the glory of heaven and entered the darkness of our world in order to rescue us from our spiritual plight. He took on human form and became one of us so that He might save us – and of course, it cost Him His life.

What was most striking was that, having found the boys, the rescuers then had to carefully escort each one through the floodwaters of the cave system. One diver went in front, and another came behind, while the boys had to trust completely in their rescuers during the arduous exit from the caves. Only in this way could they be saved. It reminds us again of the way in which Jesus, in bringing many sons to glory (to use a phrase from Hebrews 2:10) gently and carefully leads each one of us from the dark place of life without God into the light of His presence. He asks us to trust Him as He leads the way, and to belief that He is able to save us completely, and for all time.

The book of Hebrews uses an unusual title for Jesus. It calls Him the 'pioneer' of our salvation (2:10). The word 'pioneer' suggests one who goes before us, making a way possible where there was no way before. It suggests an adventurer, one is brave and bold and willing to risk everything to save others. In a very real sense the people who rescued the boys were pioneers, because such a rescue had never been attempted before. It was daring, dramatic and heroic. So too was the rescue mission of Jesus that brought Him into our world and took Him to the darkness of the cross at Calvary. It is what pioneers do; lay down their lives for others. It's what Jesus did for each one of us.

As you did it to the least of these....

The early Celts were keenly aware of Christ's command to love our neighbours. This is from 'Celtic Fire'

Remember the poor when you look out on fields you own,
on your plump cows grazing.
Remember the poor when you look into your barn
at the abundance of your harvest.
Remember the poor when the wind howls and the rain falls,
as you sit warm in your dry house....

The poor have no food except what you feed them
No shelter except your house when you welcome
them,

No warmth except your glowing fire.

Ancient Celtic Prayer



When you try and do God's work

We do the works, but God works in us the doing of the works. - St Augustine of Hippo

He who labours as he prays lifts up his heart to God with his hands. - St Bernard of Clairvaux

Diary of a Momentous Year: Surviving - and singing - in the trenches - Canon David Winter

Modern people, distraught if deprived of 'all mod con', must be baffled how men survived year after year of living much of the time in the trenches of the Western Front. For month after month everything was ankle deep in mud. These were their living quarters, complete with primitive toilet arrangements, permanent damp, rats and trench foot – and that's before one mentions the enemy's constant shelling.

There were, of course, moments of respite at rest centres behind the lines – and there was always the coveted hope of a 'blighty', a wound that was not too serious but would mean treatment back in the UK. 'Blighty' was an Urdu word passed on by soldiers who had served in India – it means 'European', or in this case 'home'.

Some men, it's true, succumbed to what was called 'shell shock - traumatic stress syndrome. But the amazing fact is that most not only survived the trench conditions and the ever-present danger, but even looked back on it as a significant experience to be proud of. How on earth did they do it?

My answer, largely based on things I heard from my father and his war-time colleagues, centred on two experiences: songs, and camaraderie. When they marched and sang 'Pack up your troubles in your old kit bag' and called on each other to 'smile, boys, smile', they were celebrating being part of a strange and exhilarating brotherhood. Humour was rife in the trenches, much of it about the sheer awfulness of their situation. The 'Wiper's Times', a newspaper produced by soldiers in Ypres, can still make us laugh, as its recent revival on stage has proved.

It was the camaraderie - the sense of belonging to an exclusive 'club' - which made the humour possible and authenticated the songs. It was a profound feeling of belonging which made the impossible bearable. There was, one must add, a third element in trench survival: the chaplains and the Salvation Army. I never heard a single veteran discount their value, right there in the heart of things, offering a prayer, yes, but also tea and cakes and understanding. Of course, the soldiers hated the war, the loss of comrades, the relentless months of deadly danger. But their songs and memories also told another story, which we should not forget.



8th Sept The Nativity of the Blessed Virgin Mary

In both eastern and western Churches, Mary has always been held as pre-eminent among all the saints. The unique, extraordinary privilege of being the mother of the One who was both God and Man, makes her worthy of special honour. Thomas Aquinas believed she was due *hyperdulia*, or a veneration that exceeds that of other saints, but is at the same time infinitely below the adoration, or *latria*, due to God alone.

The gospels of Matthew and Luke give Mary most mention. Luke even tells the story of Jesus' infancy from Mary's point of view. Her Song, or *Magnificat* appears in Luke 1:46-55.

The virginal conception of Christ is clearly stated in the gospels. But after Jesus' birth, Mary fades quietly into the background. During Jesus' public life, she is mentioned only occasionally, as at the wedding at Cana. She reappears at the foot of the Cross (John's Gospel) and is given into John's care. In the early chapters of Acts, Mary is with the Apostles, and received the Holy Spirit along with them on Whitsunday. But her role was not the active one of teaching and preaching.

Mary's significance grew with the centuries. By the fifth century she was called *Theotokos*, The Mother of God, and from the seventh century onwards, she was given four festivals: The Presentation in the Temple (2nd February), the Annunciation (25th March), the Assumption (15th August) and her Nativity (8th September).



Marian devotion has played an enormous role in the church down the years. Mary has been the object of countless prayers, accredited with performing many miracles, and the subject of thousands of artistic endeavours. She has had hundreds of chapels or parish churches named after her. During the Reformation many images of Mary were destroyed. The Second Vatican Council 1962 made an extended statement on her, stressing her complete dependence on her Son, and regarding her as a model of the Church.

Principal Marian shrines of today include Lourdes (France), Fatima (Portugal), Walsingham (England), Loreto (Italy), Czesochowa (Poland) and Guadalupe (Mexico).

29th Sept Enter all the angels, led by Michael

What is an angel? Easy, people think: a shining figure with glorious wings, who appears from time to time to do some mighty work for God or bring a very special message from him.

Well, that's right in one sense (apart from the wings, which owe more to stained glass windows than the Bible). But the fact that not all 'angels' in the Bible are 'glorious' or 'shining' should make us hesitate to categorise them in this spectacular way. After all, the three apparently ordinary men who visited Abraham and Sarah to tell them that she would have a son even though she was long past child-bearing age had none of those outward embellishments. Nevertheless, Abraham recognised them as divine messengers.



The Bible is full of angels, from the early chapters of Genesis to the last chapter of Revelation, and often they had a key role in crucial events. It seems, from just two instances, that Michael was their leader, an 'archangel'. In many stained-glass windows, he's seen with a sword, because in a vision in Revelation he led the angelic host who fought and defeated Satan and his army.

In the Gospels, an angel of the Lord appeared to Zechariah in the Temple, to tell him that his elderly wife was to have a son, the forerunner of the Messiah, John the Baptist. An angel - Gabriel - appeared to Mary to tell her that she would be the mother of the Messiah, the Son of God. An angel appeared 'in a dream' to Joseph, the village carpenter in Nazareth, to tell him to go ahead and marry his fiancée, Mary, and later - also in a dream - warned him not to go back to Bethlehem. A 'young man', whom we take to have been an angel, was sitting in the empty tomb on Easter morning, waiting to tell the startled women that Jesus wasn't there - He had risen (Mark 16:5).

Without going into every biblical reference to angels, those should be sufficient to show that the word covers an enormous diversity of experience. So, the Letter to the Hebrews speaks of those who practice hospitality as sometimes 'entertaining angels unawares'. Sometimes people recognised angels for who they were, and sometimes they didn't. Angels, quite simply, are God's agents or emissaries, messengers and ministers of His will. Sometimes they are human; sometimes they seem to be spiritual beings.

Perhaps we could even say that *anyone*, in any situation, who is at that moment God's 'messenger' to us, or serves us graciously, is an 'angel'. So, when we say, 'Oh, be an angel and pop up to the chemist for my prescription', we may be nearer the heart of the matter than we think!

Some musings on daily life

- I don't do drugs or alcohol, because I find I get the same effect just standing up really fast.
- Children seldom misquote you. In fact, they usually repeat word for word what you shouldn't have said.
- I don't approve of political jokes...I've seen too many of them get elected.
- I love being married. It's so great to find that one special person you want to annoy for the rest of your life.
- I married my wife for her looks...but not the ones she's been giving me lately!
- The next time you feel like complainingremember: Your rubbish bin probably has better food in it than 30 percent of the people in this world.

Summary of Vestry Minutes - Friday, 20th July 2018

1. Minutes of Vestry Meeting Friday 18th May 2018

Following two small amendments, the minutes were accepted as a true record of the meeting:

2. Matters Arising.

- a. **Strutt Parker**- Ian contacted Strutt Parker re fees and duties. Also contacted other letting agencies re their fees and duties. Their fees were about 12% +Vat above Strutt and Parker so it was felt we should stay with them meantime. There is a need to ascertain if a survey was done prior to the initial renting/leasing and also, was a performance certificate done as required. Grants are possible for upgrading. Carol to obtain updated statement from them.
- b. **Pastoral Care**- John Usher has received his PVG clearance

3. Minutes of Quinquennial Review Vestry Meeting Friday 22nd June 2018

The minutes were accepted as a true record of the meeting:

4. Correspondence.

Peter Smart has sent a letter to Vestry expressing his intention to stand down as our interim ministry co-ordinator. He will attend our church for a service in late July and another in August, thereafter return to his home church at Montrose and assist at St Andrews Church in Brechin. He sends best wishes to St Ternan's for the future.

5. Treasurers Report.

Income: May £2,029.65 Expenditure £4,430.80 Deficit £2,401.22.
Total Funds at end of May £27,340.95

Income: June £2,996.27 Expenditure £6,479.27 Deficit £3,483.00
Total Funds at end of June £23,857.95.

The costs included the tree felling – totalling £3294, and £3300 for the balance of the wood burning stove in the Rectory.

The Insurance premiums for the Church and Rectory have been renewed, at a slight reduction on last year, and will continue for three years.

A recent wedding gave a net receipt of £207 after various fees had been met.

6. Property Convenors Report

a. Rectory

- i. Wood- burning stove now installed.
- ii. Outstanding:
Decorating still to be done once dates have been agreed between painter and tenant.
Joinery work: Repair on south Garage door - Facia and soffit rotten;
Outside toilet door - foot of post rotten; Pellet store door needs replacing;
Ground level too high NW corner of Rectory
Wall near back door to be rebuilt

b. Church and extension

- i. New speakers now mounted and installed – Total cost £948.40
- ii. Organ repairs completed

- c. **Grounds:**
 - i. To do -
 Levelling and weed removal prior to turf laying next year, between Church and Rectory
 Water flow /raised bank at North side of church. Will require detailed survey.
- d. **Heating System.**
 - i. Defective thermostat boiler valve replaced – cost £587.38

7. Social Group Report

- a. May and June - Monthly Bring and Buy totalled £65.50
 There was a successful afternoon tea on 16th June which raised £530.00.
 Thanks to all who helped
- b. Two events planned for the autumn
 - i. Granite City Brass Band to play in the church
 - ii. -A floral art evening to be held in the Skateraw Hall on 23rd November at 7.30.
 The displays will be raffled.

8. The Future/Charge Review/Quinquennial Review

The requirements of the Charge and Quinquennial Review were scrutinised by Vestry, and all points addressed or discussed

- a. **Accounts and Trustees Report-** The Report from Irene at the AGM would cover this
- b. **3 Year Budget-** Needs to allow for projection of maintenance costs: ministry costs: repairs: heating and general running costs. There have recently been substantial costs relating to the Quinquennial inspection, helped by successful grant and funding applications. Any outgoing expenses are carefully monitored.
 Carol was asked to review past budgets - plan for the future
- c. **Quinquennial Architect's Report** -George has copies of all documents relating to Current Quinquennial Architects Report
- d. **Most Recent Parish Profile-** The current Profile is requiring some updating of Information. It was decided to keep the present photographs for the review and update them if and when it is needed in connection with the appointment of a Priest-in-Charge
- e. **Congregational Strategy Plan-** It is proposed that we ask the Congregation for their thoughts re the future and strategies at the Service on Sunday 19th August, and give them a month to consider their reply
- f. **Checklist Requirements of Canon Law-** We meet all the points required apart from the updated
- g. **Inventory of Assets,** which is being progressed on to the new form.
- h. **Reflection of the Charge over past 5 years** – The over-riding concern is our ageing and dwindling congregation, with more responsibility given to fewer people as we all endeavour to do what we can, offering time, services and support within the church and community. There is an expanding new town nearby, and the hope is that more people and families from there will come to our church
 Some recognition from the Diocese that we are part of a larger family would be welcome and acknowledged in the form of Stipend support and more input and support from them
 Rhona gave an outline of a Strategic Plan
 Irene will collate all the various Reports required and submit them.

9. A.O.C.B

- a. There is to be a Ministry Team Meeting 13th August at 10.am in the Community Room
- b. The Bishop will hold a joint service –St James and St Ternan’s - at St Ternan’s on 30th September. There will be soup and sweet or buffet lunch to follow.
- c. The removal and replacement of Memorial plaque round the back to the front of the church, near to the Contemplative Bench
- d. Russ proposed the possibility of having a sub-committee (outside Vestry but to report back to Vestry) to explore ways to increase our church congregation, and raise church awareness.
He would be willing to chair it. Irene suggested he submit an article for the September Magazine
- e. Review Date is 1st October 2018 -Vestry will meet 2pm on September 28th in the community Room to collate all information
- f. Harvest Festival 14th October 2018
- g. AGM will follow the Service on Sunday 18th November 2018

Rhona Vassilikos



Call anytime

A minister assured his congregation that they should feel free to call him anytime they had a problem. That night the minister's phone rang at 3 a.m. On the other end was a dear elderly lady who said, 'I can't sleep.'

'I'm so sorry to hear that,' he comforted her. 'But what can I do about it?'

She sweetly replied, 'Preach to me a while, minister.'

Start with what you have, and don't worry about what you don't have *The Rev Reuben Ezemadu of Nigeria*

When Jesus fed the 5,000, He did not produce the food from thin air. Instead, He asked the disciples how many loaves of bread they *already had* (Mark 6:38). When they produced the five loaves and two fish, it seemed laughable. Everyone knew that wasn't enough. No one thought that what they had was, in the hands of God, more than sufficient.

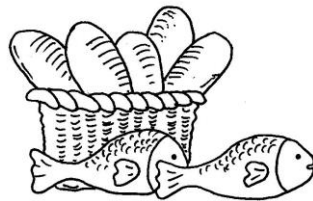
Moses had the same problem. He was told to go to Pharaoh and ask him to release the Israelites out of Egypt. He asked a very natural question, "What if they do not believe me or listen to me?" God asked him, "What is that in your hand?" It was his staff which, to his utter amazement, became a snake in front of him. That staff in the hand of Moses became the staff of God. It parted the Red Sea, it made the waters close over again, when it was used to strike a

rock out came water and when in time Aaron took it, it sprouted, budded, blossomed and produced almonds. In the hands of God, more than sufficient.

A desperate widow appealed to Elisha the prophet. Her two children were about to be taken as slaves to make good a debt. 'What do you have?' asked Elisha. 'Nothing, but a flask of oil,' she replied. 'Go and borrow jars and containers from all your neighbours, as many as you can,' he ordered, 'then fill them from your flask.' She went inside her house with her two sons and filled every jar. 'Then the oil stopped flowing' (2 Kings 4:6). 'Sell the oil, pay off your creditor, and live on the remainder,' said Elisha. In the hands of God, a flask of oil was more than sufficient.

What do *you have now*? A couple of spare hours a week? Some clothes that you no longer need? A willingness to visit someone who is lonely? An opportunity to help a neighbour or colleague? A talent for DIY? For sewing? For sharing your faith? What actually do you have? In the Bible, people who used what they had in the service of God found that, however seemingly insignificant, it was more than sufficient with God's blessing on it.

What is the key that opens the divine grace? Obedience. It was *obedience* in using what they already had that engendered the miracle. May it be so for you also.



Bigger in America

We all know about the American preference for bigger cars and houses. But Americans even like their churches to be bigger. More than half of American churchgoers attend one of the 1,600 megachurches (each with at least 2,000 in attendance).

The five largest American churches are beyond imagining in a UK context:

- Lakewood Church, Houston, Texas. Pastor: Joel Steen with 43,500 weekly.
- North Point Community Church, Alpharet, Georgia. Pastor: Andy Stanley with 30,700 weekly.
- Life. Church, Edmond, Oklahoma. Pastor: Craig Groeschel with 30,000 weekly.
- Gateway Church, Southlake, Texas. Pastor: Robert Morris with 28,000 weekly.
- Willow Creek Community Church, South Barrington, Illinois. Pastors: Steve Carter and Heather Larson with 25,750 weekly.

However, the pastors feel that while existing megachurches will continue the trend now is for simpler, more traditional expressions of worship with smaller congregations.

Source: Hartford Institute for Religion Research, quoted in *Christianity*, May 2018, Page 36.



One Plan for St. Ternan's Future

It is the job of all Christians, including the St. Ternan's congregation, to encourage the unchurched to become church going Christians. I see this as a 3-step undertaking:

- Demonstrate that we can support workwise a full-time Priest by increasing our congregation by plus 50 celebrants, then;
- Hire a full-time Priest, one with leadership and enthusiasm;
- Help our new Priest to increase the congregation until we need more facilities or services.

The importance of the first step cannot be over emphasised. If we do not grow our congregation soon, we are at risk of St. Ternan's closing and becoming a redundant church in the next 10 years. It is very hard to change the unchurched into Christians with a redundant church.

The starting place for increasing our congregation is to form a small group to brainstorm the multiplicity of ways known from other churches to grow congregations. We will start with the following 10 steps, found on the Internet <https://growchurch.net/how-to-grow-a-church-congregation-10-steps-to-church-growth> by Simon Crowe, from Leeds, currently a Missionary in Thailand:

1. Make Sunday a Special Event;
2. Add a Second Service;
3. Welcome Church Visitors Well;
4. Create a Culture of Community;
5. Invest in the Next Generation;
6. Involvement in the Community;
7. Increase our Church Presence Online;
8. Unload the Present Lay Ministry;
9. Be an Outward-Focused Church, and
10. Pray

We will present our recommendations to the Vestry and then set about finding the leaders to implement our recommendations.

If you would like to participate in the first step of this plan, the brainstorming meeting, mark your calendar for Friday 21st September, 2018, at St. Ternan's, 2:00pm.

Russ Huddleston



How to get to heaven

The teacher asked her Sunday School class: 'If sold my house and my car, had a big car boot sale and gave all my money to the church, would I get into Heaven?'

'No!' the children all answered.

'If I cleaned the church every day, mowed the grass, and kept everything neat and tidy, would I get into Heaven?' Again, the answer was, 'No!'

'Well,' she continued, 'then how can I get into Heaven?' A five-year-old boy shouted out, 'You've got to be dead first!'



Security

(Jn1:4,5 Heb13:5)

*God knows the end from the beginning,
He knows His purposes are good.
When darkness hides the path and signposts,
He keeps our feet on the safe road.
His light shines in Jesus, true forever,
Darkness a trick of troubled minds,
God is real and travels with us
Guards our steps before, behind.*

*Let's be thankful for this moment,
Trust our questions to His grace,
He knows the end from the beginning,
We are secure, He has a place..
Prepared and waiting and beautiful,
For His children.*

By Daphne Kitching

Ministry Team

Interim Minister: Very Rev Dr Francis Bridger

Tel: 01382 739035

George Masson Tel: 01569 739283

ROTA - SEPTEMBER 2018

Date:	CELEBRANT/ Pastoral Assistant/ Address/Chalice	Readers/ Intercessions:	Readings:		Cleaning/ Flowers Teas
02/09/18 PENTECOST 15	ARMA ISLES <i>Irene Butler</i> Carl Nelson	Sheila Usher Ken Tonge John Usher Sheila Usher	DEUTERONOMY 4: 1-2; 6-9 JAMES 1: 17-27 MARK 7: 1-8, 14-15, 21-23	Carl Nelson	Sheila Usher Rhoda Nelson
09/09/18 PENTECOST 16 (Baptism)	REV JANE NELSON <i>Irene Butler</i> John Usher	Di Driver Ken Tonge John Usher Sue Selway	ISAIAH 35: 4-7A JAMES 2: 1-17 MARK 7: 24-37	Sue Selway	Sue Selway Katie Gill
16/09/18 PENTECOST 17	GEORGE MASSON <i>Russ Huddleston</i>	Katie Gill Sue Manson Sheila Usher Ken Tonge	ISAIAH 50: .4-9a JAMES 3: 1-12 MARK 8: 27-38	Carl Nelson	Sue Manson/ Di Driver Peggy Tonge/ Oxsana Huddleston
23/09/18 PENTECOST 18	JOHN USHER Address: Russ Huddleston Sheila Usher	Carol Masson George Masson Carl Nelson Sheila Usher	JEREMIAH 11: 18-20 JAMES 3: 13-4. 3, 7-8A MARK 9: 30-37	Eric Hargreaves	Kathleen Northcroft Carol Masson
30/09/18 PENTECOST 19 Joint Service with St James at St Ternan's	BISHOP ANDREW <i>Irene Butler</i> Eric Hargreaves	Eric Hargreaves Jan Horn Ken Tonge Muriel Hargreaves	NUMBERS 11: 4-6; 10-16; 24-29 JAMES 5: 13-20 MARK 9: 38-50	Jan Horn	Muriel Hargreaves Katie Gill
07/10/18 PENTECOST 20	ARMA ISLES <i>Sheila Usher</i>	Carl Nelson John Usher Sue Manson Sue Selway	GENESIS 2: 18-24 HEBREWS 1: 1-4; 2: 5-12 MARK 10: 2-16	Sue Selway	Sue Manson/ Di Driver Rhoda Nelson