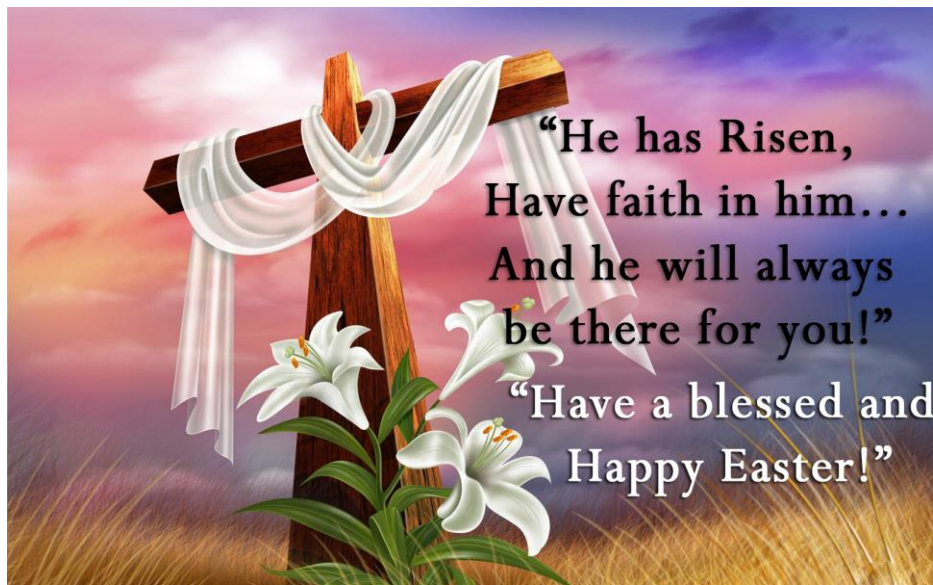


ST TERNAN'S SCOTTISH EPISCOPAL
CHURCH MUCHALLS

MAGAZINE

April 2021



**Zoom Sunday Service 10.30am until 25th April when hopefully we
will be back in church**

At last- we emerge from the long dark tunnel of Lent. Lent which has taught us how to die, as it gives way, to the days ahead to Easter in which Jesus is showing us how to live- not only how-to live-in eternity, but in the here and now.

When he rose, that first Easter he didn't tell his friends to sit around and have a party. He wanted them to respond dynamically to the news, he had been to so much trouble to bring them. He said to Mary 'Go and tell'. The Angel said 'Go and tell'. Five times in the Easter accounts we have it recorded – 'Go and tell'.

I'm alive Jesus is still saying 'Go and tell'.

But how can Christians get so excited about Easter when the whole world is in such a state?

Someone probably asked exactly the same question of the disciples for their country was in an awful state at the time. It had the Roman Army of Occupation there, much to the frustration of all good Jews. It seemed that no disciple was safe in the seething cauldron that was Jerusalem. Yet into this tense volatile situation, came a few ex-fishermen from Galilee with news so amazing that hardly anyone believed it.



Yes, things may be more difficult for us to 'Go and tell' this year, but soon we hope we may be given the grace to meet again and mingle with as many folk as we can and 'Go and tell' the message of the Easter Christ- not passive but active. Not inert but dynamic!! It's a message he calls us to take to the world.

'Christ is Risen' Alleluia. Amen

Happy Easter

There He Stands - By Nigel Beeton

Introit: The stillness of dawn by the tomb.

The first rays of morn touch the gloom.
The men keeping guard undisturbed
Cry out as a loud noise is heard...
A thunderclap fractures the sky
A dazzling light from on high.
An angel – his eyes burning bright
Descends in a glory of light!
All Heaven and Hell hold their breath -
For God's last great battle with Death!
And then, with one word from the Throne
The angel rolls back the tomb-stone.....

*Our Great Risen Lord, there He stands
To His Father he raises his hands
He's alive! He's alive! How we sing!
Of our Risen, Victorious King!*

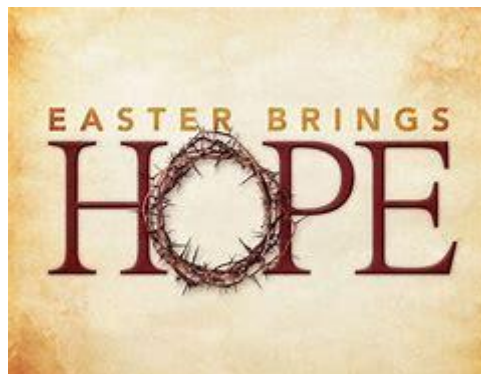
Easter Hope- Canon Paul Hardingham

"So many people right across the country are anxious about employment, anxious about food, isolated from loved ones and feel that the future looks dark." These are words from the Archbishop of Canterbury's sermon on Easter Day 2020. Who would have thought that we are experiencing the same uncertainties this Easter!

Yet the Easter story remains one of hope overcoming darkness and despair. The women arrived at the tomb on Easter morning with mixed emotions, as they came to anoint Jesus' body. *'But when they looked up, they saw that the stone, which was very large, had been rolled away.'* (Mark 16:4). They were confused, as they tried to make sense of Jesus' death. Their hopes were dashed with an uncertain future. In the current pandemic, we too are left asking: *Where is God in all this?*

The young man at the tomb reminds them that God is still in control: *"Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him."* (Mark 16:6).

The women had forgotten Jesus' promise to the disciples that He would die and rise from the dead. Jesus' resurrection is also the sure foundation of hope for us in the present crisis. He turns our confusion and fear into joy and wonder! We can trust Jesus' plan for the future of our world and lives, despite the fact that things can't return to the way they were: *"There needs to be a resurrection of our common life, a new normal, something that links to the old, but is different and more beautiful. We must dream it, build it, make it, grasp it, because it is the gift of God and the call of God."* (Justin Welby).



Quotes with Holy Week and Easter in mind....

The world cannot bury Christ. The earth is not deep enough for His tomb, the clouds are not wide enough for His winding-sheet. - *E Thomson*

There is not a single pessimistic note anywhere in the New Testament after the resurrection. - *Andrew W Blackwood*

Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime. - *Martin Luther*

The door of the Holy Sepulchre is the portal through which we enter the kingdom of God. - *Herbert F Gallagher*

Covid-19: should we have sacrificed the economy, or us? - John Barton

Suppose the Government had chosen an entirely different policy for dealing with coronavirus. Instead of building temporary hospitals and instructing us to wash our hands, observe social distancing, and then locking us down, they had let the pandemic run its course? Hundreds of thousands of people would have died: mainly those who were old, as well as some younger people with pre-existent health deficiencies. As these potential casualties were already costing the National Health Service much more per head than anyone else, their (slightly) premature deaths would have saved the Exchequer billions and freed up resources to improve the health and standard of living for the rest of the more vigorous population. Only the fittest would have survived. Isn't that the law of nature?

Instead, the policy was deliberately to sacrifice the economy. At all costs, human beings were to be saved, whatever their longer-term prospects. Consequently, many businesses have gone under, unemployment has shot up and may get worse when the dust clears. Family relationships have been curbed, children may have lost a year's schooling, and leisure, hospitality and travel have been hampered.

Why? Why choose this policy and not that?

The answer is a religious one. Perhaps without realising why, policymakers chose to act as though each human being has a value which can't be measured by their state of health or wealth or status. That's not what 'nature' intends. It's what the Christian faith demands. Everyone, everyone without exception, is unique and marked with God's image. Everyone has the potential for adoption as a child of God. Christ died for each one. You can't put a price on that.

Some countries have this faith ingrained in their national character. Some do not. In some, life is cheap, disposable and valued only by its usefulness for production or warfare. The fittest survive. Even then some are sacrificed as warriors, like suicide bombers paying the price of an ideology.



Christianity doesn't happen by accident. It is the outcome of missionary activity and the conversion of one-time unbelievers. They then saw other people in a new light: equally worth saving, whatever the cost.

Dreadful as it is, Covid-19 will eventually be controlled. In its wake will be a history of survival, not of the fittest, but of the God-given value of every human being.

Lessons of Lockdown

This past year may have altered your perspective on life. Some of the following statements may be worth thinking about...

- Life is precarious
- A nurse is worth more than a professional footballer
- Spare time isn't a waste of time
- A smile is precious
- Being alone isn't the same as loneliness
- Hard work doesn't guarantee employment
- I'm spending more on food & drink and less on church & charity
- Silence opens us to creative ideas
- Social media are a mixed blessing
- Shopping needn't be addictive
- Isolation teaches us we need each other to generate energy
- Getting back to 'normal' isn't God's plan for the human race
- When everything else is shut, God is open

Fighting the pandemic of shame - Revd Peter Crumpler

When it comes to preaching the gospel to 21st century people should we be talking more about shame? And will the Covid pandemic change our thinking?

For many years, the Church has focused our gospel appeal around guilt, pointing out that men and women need to repent of their sins and turn to Christ. Which, of course, is perfectly true.

But would our gospel message resonate better with today's generations if we first helped to address a widespread feeling of shame, before looking to guilt?

Guilt says 'I did something wrong.' Shame declares 'I am profoundly wrong.' That feeling of shame is one experienced by many today.

Rebecca Winfrey, a theological and pastoral researcher for a homelessness charity, explains: "God is intimately concerned about relieving the shame of His people. Never has this been more relevant than in today's culture, in which shame is rife and yet largely unrecognized."

In 'The Cross and Shame' (Grove Books), she says: "Shame is much bigger than guilt in most people's concept of what is wrong with themselves."

I believe the Covid pandemic could also make the situation much worse, with people experiencing the 'shame' of debt, redundancy or bankruptcy, or maybe the perceived shame of not being actively involved on the 'front line' of fighting the virus or facing mental illness.

Jesus showed people on the margins that they were worthy of love and being connected with wider society.

In His interactions with the Samaritan woman at the well, with the tax collector Zacchaeus or the woman accused of adultery, He shows compassion and affirms the dignity and worth of the individual – addressing their shame – before implying any guilt.

Jesus's death by public crucifixion was designed by the Romans to be painful, humiliating and shameful. Having been subjected to profound human shame, the resurrected Christ brings humankind salvation and redemption from shame's dehumanising impact.

In the Hebrew scriptures, Adam and Eve experience shame after they have eaten from the Tree of Life in Eden and have to clothe themselves with fig leaves. The Exodus is an account of the Jewish people being released from the shame of slavery into the freedom of their worth in God's eyes.

Paul writes to the Thessalonians of believers "sharing in the glory of our Lord Jesus Christ." To the church in Ephesus, Paul writes that "we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do."

Rebecca Winfrey encourages church leaders to teach and model true humility, acknowledging their own struggles with shame, and ensure that churches are communities that care for people affected by shame. New Christians should be taught that they could face shame in a secular culture and to know their intrinsic value in God's sight.

Winfrey recommends healing prayer and Ignatian-style meditation, where people encounter Jesus as they immerse themselves in gospel stories.

Confession of sin and repentance of our wrongdoings are vital parts of our Christian message, but maybe preachers and pastors could also be addressing the pandemic of shame in our society.



Those who say they will forgive but can't forget, simply bury the hatchet but leave the handle out for immediate use. - D L Moody

The following quote forms the entire text of a miniature book, which was hand-set and printed in 1963 by a Doris V Welsh, a former staff member of the Newberry Library in Chicago. No information about the book can be found in the essays and sermons of a James Allan Francis, to whom it is often attributed. As an anonymous work, "One Solitary Life" was published in The Irish Echo, 27th December 1969; in the Congressional Record, 23^d December 1969, vol. 115; and on a variety of Christmas greeting cards in the 1970s and 1980s.

One Solitary Life

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village, where He worked in a carpenter shop until He was 30, and then for three years He was an itinerant preacher.

He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never travelled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood.

While still a young man, the tide of public opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was his coat.

When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend. 19 wide centuries have come and gone and today He is the centre-piece of the human race ...

All the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that One Solitary Life.



Easter Prayer- *By Daphne Kitching*

Dear generous, loving Father,

How can we thank you for the precious gift of your Son Jesus, for His life of obedience and servanthood, for His choosing to die that agonising death on a cruel cross, so that we can be forgiven, and most of all for His death-defeating resurrection on the first Easter morning and the gift of His Spirit to those who put their trust in Him?

We can't possibly thank you adequately Lord, but we want to try! Thank you, thank you Father, that Jesus, our Servant-King is alive, Lord of heaven and earth - and yet still serving us, so that we too can live and serve.

Help us to be your Easter people and live lives of faithful witness to the living Lord, empowered by your Holy Spirit, building in all that we think, say or do for your kingdom to come. Hallelujah! Amen

Easter Story Biscuits for your young grandchildren and great grandchildren

Prep. Time: 20 minutes

Total Time: 1 day

Ingredients:

- 110 grams of pecan nuts
- 5 grams vinegar
- 3 egg whites
- 1 pinch salt
- 200 grams sugar
- large plastic bag
- wooden spoon
- tape
- Bible

Instructions:

Preheat oven to 150C

Place pecans in the plastic bag and let the children beat them with the wooden spoon to break into small pieces. Explain that after Jesus was arrested, He was beaten by the Roman soldiers. Read John 19:1-3.

Let each child smell the vinegar. Put vinegar into mixing bowl. Explain that when Jesus was thirsty on the cross, He was given vinegar to drink. Read John 19:28-30.

Add egg whites to vinegar. Eggs represent life. Explain that Jesus gave His life to give us life. Read John 10:10-11.

Sprinkle a little salt into each child's hand. Let them taste it and brush the rest into the bowl. Explain that this represents the salty tears shed by Jesus' followers, and the bitterness of our own sin. Read Luke 23:27.

So far, the ingredients are not very appetising...

Add sugar. Explain that the sweetest part of the story is that Jesus died because He loves us. He wants us to know and belong to Him. Read Ps. 34:8 and John 3:16.

Beat with a mixer on high speed until stiff peaks are formed. Explain that the colour white represents the purity in God's eyes of those whose sins have been cleansed by Jesus. Read Isaiah 1:18 and John 3:1-3.

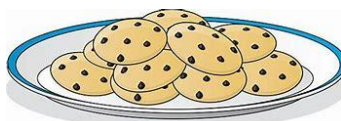
Fold in broken nuts.

Drop by teaspoons onto non-stick baking parchment-covered baking sheet. Explain that each mound represents the rocky tomb where Jesus' body was laid. Read Matthew 27:57-60.

Put the baking sheet in the oven, close the door and turn the oven OFF. Give each child a piece of tape and seal the oven door. Explain that Jesus' tomb was sealed. Read Matthew 27:65-66.

GO TO BED! Explain that they may feel sad to leave them in the oven overnight. Jesus' followers felt despair when the tomb was sealed. Read John 16:20 and 22.

On Easter morning, open the oven and give everyone a cookie. Notice the cracked surface and take a bite. The cookies are hollow! On the first Easter Jesus' followers were amazed to find the tomb open and empty. Read Matthew 28:1-9.



Average age of churchgoers - *Dr Peter Brierley,*

The average age of a pre-Covid churchgoer in 2020 was 50, whereas the average of a person living in England as a whole was 41. So, churchgoers are almost 10 years above the average in age. It doesn't vary hugely by gender – in 2020 male churchgoers were 48 on average and female 51.

In Scotland in 2020 folk were slightly older – the average male churchgoer was 53 and women were 55. These are against a population average of 42, so Scottish churchgoers have a larger gap. We don't have the same information about Welsh churchgoers or those in N Ireland, though their average population ages in 2020 were, respectively, 42 and 40 (making the overall UK rate 41).

The graph shows that Scottish churchgoers have consistently been older than English churchgoers over the last 40 years. Almost certainly this is partly because England has seen huge numbers of immigrants, asylum seekers, workers, students coming to the country since the 1980s, a number of whom come from Christian countries and presumably would join a local church.



23rd April: St George and Hiccup and the dragon

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

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

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

Today, we are still called to stand for Christ against wrongs and injustice in daily life, whatever the personal cost. However, we also need to be ready to look our enemies in the eye and meet their hostility with love and compassion. This is why we also remember this month that Jesus died and rose again, so that we might have God's power to do this in our lives.



Was the trial of Jesus legal? - David Pickup

We have high expectations of the legal system. In criminal cases we want criminals punished and innocent people protected. I have been involved in many court hearings and all clients want a just result. Some disagree with the decisions, but few actually question the basic fairness of the legal system.

As a lawyer, I have thought about the legal trial Jesus faced. I find the biblical accounts of what happened on Good Friday challenging to read, not because the gospels differ a lot, because they are remarkably consistent; not only because the subject matter is harrowing. They are difficult because the subject matter is complicated.

The legal system was very different to ours. For a start, Jesus was in the centre of three different legal jurisdictions: the Jewish legal system with its council, the law of the occupying Romans and also that of King Herod, who ruled Galilee, where Jesus came from. There was not one trial, but several. One writer has counted six. There were at least two hearings before the Temple council, two procedures with Pontius Pilate and a hearing of sort with King Herod. These were interspersed with beatings and abuse.

Jesus faced two separate sets of legal accusations: one for blasphemy before the religious council and one of rebellion before Pilate. The Romans would not have been interested in the Jewish religion, but sedition meant trouble.

Very few of the participants come out of the story well. Many of them could have stopped at the different states, but they did not. The whole procedure was a setup, the illegal murder of an innocent man.

So, what was illegal about it? Here are some points:

There was an unholy and unfair rush to accuse, convict and kill Jesus before Passover.

The judges had conspired to arrest and charge Jesus, the procedure was muddled, and they tried to fit the charge to suit the evidence. The judges were prejudiced and determined to kill Jesus. It is not the judge's role to find witnesses, but to be impartial.

It was illegal to try capital cases at night. By doing so the Sanhedrin broke the law. When a person's life was at stake, the trial could only be held during the day and they should have delayed judgment until the next day. It was illegal to try someone on the day before the Sabbath or before some holy day.

Jesus was forced to incriminate Himself, which was not allowed and not acceptable evidence. Jesus had no-one to support Him or given time to defend Himself.

The trial should not have taken place in anyone's home.

The whole thing was a travesty of justice. Jesus was illegally murdered.

This is a very brief introduction to a complex subject. There are many websites which analyse this, written by much more learned people than me. Two books stand out which are readable authoritative and available:

Grieve, V, (1990), *The Trial of Jesus*, STL Bromley
F F Bruce, (1985) *The Real Jesus* Hodder & Stoughton, London



8.

SUMMARY OF VESTRY MINUTES – TUESDAY, 9TH MARCH 2021

1: Matters arising from Minutes of Vestry meeting - 15th February 2021

The new Piano stool gifted by Ken Tonge- Irene apologised that due to an oversight, the letter had not been sent and will attend to it in the immediate future

Ministerial Group Report-The Bishop came to our Zoom Sunday service last Sunday – 7th March, instead of our Mothering Sunday Service.

Chapleton Easter Events- No word has yet been received from the Chapleton Events Organiser regarding any planned events.

Following information received post meeting from Rachel (Events Organiser)

I have arranged for 12 local artists to paint some large wooden eggs for the community to find around Chapleton and in addition I will be running a competition for kids to design their own eggs. Such a shame we can't have something more with all these restrictions but I still think it will be a bit of fun.

I have attached a poster and the template so feel free to distribute to anyone you think might be interested in taking part. The entries will be displayed in The Hut over the spring holiday and we have prizes for four age categories. We are hoping to auction the artists' eggs at the end to raise money for Grampian Autism Society

Easter cards- No decision has been reached regarding Easter cards.

2: Transitional Ministry report

The Profile Comments regarding the St Ternan's Profile have been forwarded on to the Bishop's Offices. The Bishop, Dean and JCG will reappraise the comments before distributing the information to the Vestries who, if approve, will then send it out to the congregation for information George is to write up the part regarding church history and buildings

Housing (For Transitional Minister)

The Canon Law directs that there should be 4 bedrooms, 2 Reception rooms and study.

Carol has drawn up a short list of possible houses in the designated areas, and sent a copy to Anne O’Gorman. When it comes to viewing the property/properties, there will be one from each Joint Church Group plus one person from the Diocese. Due to current restrictions, only one person will be allowed to view the house at any one time.

Regarding possible houses, Home Reports would need to be obtained and an assessment of work needed to be done. Would a new build be more practical but maybe be a less expensive option – with limited maintenance in the future? There is also time issue with a new build.

The Church is looking to promote an environmentally friendly approach in all areas.

Although the house may not be occupied until early summer – after the appointment – the matter needs to be investigated and acted on. The Post will/could be advertised next month.

3: Treasurers Report

The income for the month of February was £1523.98. The amount for the gift aid envelopes was collections paid direct into bank £345.00. The deeds of covenant £265.00. Donations £12.00. Expenditure for February was £1367.25.

Surplus for February was £156.73 and total funds at end of February £40,580.93.

Electric Bill- Carol explained that she is having an ongoing battle with SSE regarding our electricity bill. You will recall we installed a smart meter at the end of October at their request thus avoiding inaccurate readings. She had never received a bill although she knew it was due and was getting concerned and last week she tried unsuccessfully to get them on the phone. However, a bill duly arrived next day for £693.60 quoting estimated readings and our old meter number!! She then called them at 8.30am and was told it was an error and they would rectify and send out another bill which they did and again estimated readings and our old meter number amounting to £99.47. Today (5/3/21) She called at 8.30am and did not get a satisfactory explanation. She replied it was not good enough and have been promised another bill.

Utilities Aid contacted Carol again offering to examine our electricity accounts to make sure we are on the correct tariff. Carol has a letter agreeing to this typed and ready to go with a copy of the correct account when it comes in – they are aware of the problems Carol is experiencing so hopefully their intervention will be to our benefit.

Scottish Church Heritage- It was approved that we should re-join Scottish Church Heritage (cost £15). The Information currently on the site needs up-dating

Bishops Lent Appeal- Vestry asked Carol to give £50 same as we did last year.

Request to transfer funds from community account to working account- Vestry approved of the transfer of £2K from the community account to the working account.

4: Property Convenor’s Report

• Rectory Completed

New toilet seat fitted cost £27.00 Richard re-fitted.

Outstanding

Discussion with Richard about the temp in the bedrooms during this winter. We are going to have a look behind the thin wooden panels that cover over the fireplaces with the thought to replace them with insulated panels. Richard has agreed to do the work.

We pay for any materials.

The Rectory EPC (Energy Performance Certificate) expires on 27th April 2021 (ten years) Needs to be renewed and rectory energy, environmental efficiency etc, needs to be re-assessed. There is free energy advice available from Home Energy Scotland. I will follow this up.

New hinges to be fitted to garage henhouse door. Henhouse needs to be cleaned out of unwanted signs, rubbish etc. carted to tip.

- **Church and extension**

Completed

Church and Heating system checked twice weekly over the lockdown period 18th Dec to date. Hot and cold-water system run, toilets flushed and mouse traps emptied. (10 mice to date that's total of 20! Since 18th Dec. More mice than congregation!!). Boiler operation checked, emptied ashpan and boiler tubes cleaned weekly. Organ turned on and keys operated.

Outstanding

Due to lockdown unable to paint base of Bill's Yamaha organ, or organise nameplate. The key to the safe is still missing. To date no one has contacted me with any information. Luckily, I have a spare.

Contacted RJA Electrical (Stonehaven) with reference to carrying out Periodic Inspection of Electric systems in Church, Extension and Rectory. Waiting for response regarding dates and costs. Note this is a statutory requirement. Extra reference on the Rectory where we have a tenant installed.

- **Grounds - Outstanding**

Nothing to report, except the grass is growing and the snowdrops are beautiful. God's creation, Spring is here!

- **Heating System**

This last load of pellets from Puffin are causing the boiler problems with a build-up of clinker on the insert. Contacting Puffin to register complaint waiting for a response.

Two of the Heat exchanger cleaning motors packed in. Called out AD Heating Engineer to replace. Total cost £396.00.

Inventory Church, Extension, and Parish room.

Di and I are working on identifying, all items contained within the premises, that should be in the Inventory. There is a new inventory document (2018) issued by Provincial authorities that requires completing. This is causing a lot of work however we have to comply with Canon 35 and submit.

In the not-too-distant future inventory of all documents needs to be updated, and what we do with the boxes of Vestry minutes (for example) held on hard copy. Who can advise? These documents are already on computers.

In view of the document files in the Parish Room- Do we need to consider putting information on I cloud. Steven willing to advise.

5: PVG Report

Nothing to report

6: Re-opening of Church

Discussion ensued re options:

- Could introduce alternate weeks - Church and Zoom Service to include those church members who cannot Zoom.
- Local authority border restrictions in place.

- Full vaccinations not completed - - vulnerability
- Could opening church for personal prayer – maybe 11am -2pm one day a week - would need stewarding - volunteers for short periods.
- Church will need full clean again – professional company as before.
- Should kneelers and pew cushions be returned to main church - in empty/cordoned-off pews?
- The churches long term commitment to reducing carbon footprint – need to consider alternatives for heating.

In view of the ongoing up-dating on easing of restrictions. it was felt we should have a further Vestry zoom meeting on Tuesday 16th March at 7pm. to ascertain if there is a possibility of reopening the church and crossing local borders. (Post Vestry -this was later changed to 24th March)

7: Verbal Report from Synod.

Irene attended and gave a resume of things discussed.
She has also been appointed no 3 Alternate for General Synod meetings.

Canon 4 Election of Bishops

Revision groups were considering the proposed updating of the procedures for the election of a Bishop

8.: A.O.C.B.

1. Correspondence table to be reinstated. Katy to progress
2. Letter to Ken – Irene to do
3. Queries were raised as to whether and where we record the numbers at our Zoom Services. Irene has raised it with the Bishop who is still to come back with an answer

Rhona Vassilikos

Reopening of St Ternan's for worship

Following a Vestry meeting to discuss the reopening of church for worship several viewpoints were put forward but several members had reservations. They have not yet had their second corona Virus Injection and feel vulnerable as lock down restrictions are still in place.

It was therefore decided that Sunday 25th April would be a viable date for reopening. This of course is dependent on the relaxing of current guidelines from the Government. We will continue with our Zoom services until that date.

In the meantime, there has to be some preparation prior to reopening for worship. The church should have a deep clean, having been closed for over a year, and the Reserved Sacrament will need to be replaced/renewed. Pew cushions will be replaced in the church – on the cordoned-off pews to clear the community room where they are currently stacked.

Irene Butler



Notices found in church newsletters - that didn't quite come out right!

- * This being Easter Sunday, we will ask Mrs Brown, our church warden, to come forward and lay an egg on the altar.
- * Ladies are requested not to have children in the church kitchen.
- * For those who have children and don't know it, we have a crèche in the crypt.
- * Bring & share church supper: Prayer and medication will follow.
- * Don't let worry kill you. Let the Church help!
- * The organist invites anyone who enjoys sinning to volunteer for the choir.
- * At the church meeting last week, the rector spoke briefly and delighted the audience.
- * Remember in prayer the many who are sick both of our church and the community.
- * Smile at someone who you find hard to love. Say 'hell' to someone who doesn't much care about you.



Signs found outside churches....

- * Free Trip to heaven. Details Inside!
- * Searching for a new look? Have your faith lifted here!
- * Dusty Bibles lead to Dirty Lives.
- * Come work for the Lord. The work is hard, the hours are long and the pay is low. But the retirement benefits are out of this world.



Easter Morning by Daphne Kitching
(John 20:1-18)

Who is it you are looking for?
Who?

Mary,
Looking for her Lord,
Early in the morning,
While it was still dark,
Looking for Jesus,
Expecting His death-wrapped body,
Finding, instead, the stone of surprises and loss.

The men come and go,
But Mary stays and weeps
For the love of her Lord.
Looking, looking into the darkness,
She weeps.

Angels in white turn her to the light,
And the possibility of grace.

And in the speaking of her name, the world changes.

Mary.
Looking, looking no longer,
The Lord lives, gloriously,
For Mary.


He lives for all who look.
Who is it you are looking for?
Who?



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

George Masson Tel: 01569 739283

ROTA APRIL 2021

Date:	CELEBRANT/ Pastoral Assistant/ Address	Readers/ Intercessions:	Readings:	Sidesperson Greeter	FLOWERS (cleaning)
04/04/21 EASTER SUNDAY	ARMA ISLES <i>Russ Huddleston</i> Address: Arma Isles	Steven Coull George Masson Ken Tonge Sheila Usher	ACTS 10: 34-43 1 CORINTHIANS 15: 1-11 JOHN 20: 1-28		
11/04/21 2 nd Sunday of Easter	GEORGE MASSON <i>Irene Butler</i>	Dee Foulds John Usher Diana Driver Ken Tonge	ACTS 4: 32-35 1 JOHN 1: 1-2: 2 JOHN 20: 19-31		
18/04/21 3 rd Sunday of Easter	IRENE BUTLER SONGS OF PRAISE				
25/04/21 4 th Sunday of Easter	JOHN USHER <i>Sheila Usher</i> Address: Ken Tonge	Sheila Usher John Usher Sheila Usher Sheila Usher	ACTS 4: 5-12 1 JOHN 3: 16-24 JOHN 10: 11-18	George Masson <i>Carol Masson</i>	Rhona Vassilikos
02/05/21 5 th Sunday of Easter	ARMA ISLES <i>Russ Huddleston</i>	Katy Gill Di Driver Steven Coull Ken Tonge	ACTS 4: 5-12 1 JOHN 3: 16-24 JOHN 10: 11-18	Irene Butler <i>Eric Hargreaves</i>	Sue Manson