

ST TERNAN'S SCOTTISH EPISCOPAL
CHURCH MUCHALLS

MAGAZINE

September 2021



Sunday Service 10.30am

Pulpit Piece – Arma Isles

Road Signs

A clergyman was in a hurry and was stuck in a traffic jam. He decided that the only way to get past was to drive to the right of the Keep Left sign, in the other lane, which seemed to be clear. Of course, he met a police car, they pulled him over, and he said "Officer, please let me carry on, if you don't, I shall be late for a funeral."

The policeman replied- "If you drive like that sir, you'll be early for your own funeral!"
Travelling along the highway, you will see any road signs. Some are danger signs and some are direction signs.

God has provided many signposts to help us along the journey of life. Some are God's danger signs, warning us of hazards ahead, if we keep going as we are. Other signs from God, are direction signs pointing out which way we should be travelling. In either case we ignore them at our peril.

God gave us the 'Ten Commandments' to bring some order to our unjust legal system. God is like a wise parent setting the boundaries of acceptable behaviour to help his unruly children. But it became complicated and eventually there were 613 additional commandments in the Old Testament.

Jesus found this situation intolerable - hygiene is an admirable way of avoiding infection, but when the Jews refused to eat with those who didn't bother with the ritual way of washing Jesus said " You abandon the commandment of God and hold to human condition".

The foundation of all law he said is the law of love.
Love is like the direction signs you find at a road junction. You won't get into danger if you ignore the direction signs- only lost!!

God gives us the law of love to help us travel the right road until we reach the happy destination in heaven.

Through the grace of God love, helps us to make choices in situations that the law can't possibly care!

A good Christian knows that it is more important to behave in a loving way than to follow every picky detail of the laws of the Bible!!

Safe journey!



New Minister

The vestries and Bishop Andrew are delighted to announce the appointment of the Rev Mary Jepp as the full-time priest in charge and transitional minister for St Ternan's and St James'. Mary is presently associate priest in Petersfield Deanery in the Diocese of Portsmouth, serving the benefices of West Meon and Warnford, of East Meon, and of Langrish. Prior to that, she was the Rector of Holy Trinity Kilmarnock in the Diocese of Glasgow and Galloway.

Mary is Canadian, as well as having UK citizenship, and has a background in teaching before entering the ministry. She trained on the Eastern Region Ministry Course in the Church of England, then ministered in the Diocese of Ely. She met her husband, Mike, while he was serving in the RAF in Canada. He is now an undertaker, a calling he will continue in Aberdeenshire.

Mary will begin this ministry in mid-November 2021. More details of the licencing services will follow in due course.

Mary writes:

"My mother used to say....'God works in mysterious ways etc. etc.' . Over the past few months those words have reverberated around my head on several occasions as I would say that this time last year, the notion that Mike and I would once again have the boxes out and we would be planning a move to Scotland was the farthest thing from our minds. Saying that we are both thrilled at the prospect of moving north to be with you in the near future.

"Mike, who I met when he was serving in the Royal Air Force at RAF Goose Bay in Labrador Canada, and I seem to have moved a great deal throughout our married lives. Where ever we have put down roots I have always sought out a worshipping community, as a result my church experience has ranged from cathedral to heatless, sans electricity churches on the edge of wildernesses. For me, regardless of where we have ended up, it is the relationships that have mattered most, they being our relationships with God, with each other, the communities we live in and the world beyond our church walls.

"Although the press at the moment appears to be full of doom and gloom regarding the future of religion I think we live in very exciting time. Perhaps the phrase 'imagining the future' speaks of what lies ahead. In saying that I am not suggesting that time honoured traditions and expressions of faith should be abandoned but that we should prayerfully consider what God is asking us to do using all that he has given us to experience and spread the message of his love. Recently I came across the phrase that blessings are found when giftings and needs meet...together I hope that we will be able to use our individual gifts to work towards meeting the needs of those we live alongside and in doing this we will be blessed.

"Mike and I are so looking forward to be with you! Every blessing!

Yours in Christ...Mary"



Female clergy – Peter Brierley

In 1992 the Church of England voted to allow the ordination of women. Since 2014 they have also been able to become Bishops. The percentage of female clergy across all denominations in the UK in 1992, the first year it was counted, was 7% (of which 5% was Church of England). By the year 2000 it was 10% for all denominations, by 2008 19%, by 2016 21% and in 2019, the latest year available, it is 24% (but 29% for Church of England and 23% for their senior clergy).

The Salvation Army has the largest proportion of female officers – an estimated 49% in 2020. The United Reformed Church has also had a high percentage – 36% in 2020. Likewise in 2020, the Methodist Church of Great Britain had 36%, and the Church of Scotland had 28%. In 2020 the Baptists had 15%, New Churches (especially Vineyard, Newfrontiers and Pioneer) 16%, and Pentecostals 15%. The Roman Catholics and the Orthodox have no women priests at all.

How do these percentages compare with female leadership generally? Globally there are 21 women serving as the head of state or government in 193 countries, which is 11%. In the UK, of the top FTSE 100 companies only 5% of the CEOs are women. Of the MPs returned in the 2019 general election, 34% were women. In the UK regular Armed Forces, 11% are women.

One can always make other comparisons, but by these few examples, the percentage of female ministers is at least comparable to, if not better than, other sections of British society.

Let Jesus Christ find you - Ven John Barton

Jesus said, 'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.' John 14:1-6

We come to church regularly to meet God. But actually, God comes to meet us. He comes to us personally though His Word; and in Holy Communion, Jesus arrives under cover of bread and wine, saying 'this is My body; this is My blood'.

The whole Bible is the story of God searching for us, not the other way round. It begins with Adam and Eve running away and hiding, and that's how it continues to this day. But it ends with a dramatic vision of reunion.

In the meantime, humanity is invited to stop, turn round, and face God who is in pursuit.

'Turning round' is what 'repentance' means.

Becoming a Christian is letting Christ find us; being a Christian is becoming an apprentice in His workforce.

Not long before His crucifixion, Jesus taught His apprentices about His death - and theirs. "I'm going to prepare a place for you, and I will come again and take you to myself, so that where I am you may be also."

When we contemplate dying, it may seem like a journey into the dark. But we will not go alone. Never alone. As we reach out into the darkness, Christ is reaching out to us. Just as He has been reaching out to us throughout our lives, so He is there to grasp us as we breathe our last. "I will come again and will take you to myself, so that where I am, there you may be also." For the disciple, death is a union - a reunion with Christ. It's the most natural thing in the world. So, we pray that at our end, we may reach out into the darkness, to find we are grasped by the One who has already prepared a place for us.



September Prayer

Dear Lord,

September – the month of new beginnings for many, as summer fades and school and college terms start.

After such a strange time of restrictions, hopes of freedom, with warnings to be cautious, it is hard to know what to expect this September.

We can't know what lies ahead, Lord, but we *can* trust you to see us through whatever it turns out to be.

Thank you for your promise, *I will never leave you or forsake you...*
(Hebrews 13:5)

Help us to hold fast to that promise, to keep trusting you - and to be thankful for each September day.

In Jesus' name.
Amen.

By Daphne Kitching

Five things we've learnt about Truth in the pandemic - Revd Peter Crumpler

I'm involved in a project rooted in the Church of England's St Albans diocese, north of London. We bring together people from a range of backgrounds and faiths to address the question 'Where is Truth now?'

A vital issue for us from recent months has been 'How has truth fared during the pandemic? Here are five key points.

Truth can save your life.

Knowing the truth about the Covid-19 virus and vaccines gave vital protection during the pandemic. The advice of scientists, health professionals and researchers has been widely sought out and debated.

But we've also seen a rise in conspiracy theories, anti-vaccination campaigns and growing confusion as people challenge the extent of the pandemic, and whether Covid-19 is really a threat. Social media algorithms stand accused of spreading misinformation faster than reliable facts and corrections.

Truth comes from trust.

Knowing who to trust is one of the fastest growing challenges facing anyone wanting to know more about the pandemic and its causes.

While faith in doctors and scientists is generally good, trust in politicians has remained low, and scepticism and confusion are growing.

Truth can be found on your doorstep – but not always.

Local information has become more important, especially during lockdowns. But with local newspapers and radio in decline, neighbourhood social media networks have been taking their place, spreading information – not all of it verifiable and sometimes incorrect.

Often, it's fear that drives our response to the stories we read. We eagerly consume stories highlighting a new 'threat' from Covid or scapegoating people not keeping to the lockdown rules. We respond emotionally, 'with our gut' – rather than our brain or intellect.

Truth has to be valued and protected.

Reliable, trusted journalism has been at a premium. ITV News journalist Julie Etchingham defended the role of the media during Covid-19. The news presenter, a practising Roman Catholic, explained: "Many in our front-line services and the wider public are demanding answers. We are there on their behalf."

In December 2020, Yorkshire Post editor James Mitchinson, published his response to a reader who believed social media posts over his newspaper's reports. The open letter headlined 'Do not believe a stranger on social media who disappears into the night' sets out the contrast between verified public interest journalism and disinformation posted online.

Truth can be complicated – and that's ok.

Throughout the pandemic, politicians have spoken about 'following the science.' This, they have said, has guided their decision making. Yet scientists can have a range of views, based on similar research findings. It's in the discussion and debate that scientific truth arises.

People accept that the 'scientific evidence' is not always straightforward. We know that truth can be complicated, from our own daily lives. So, politicians who level with their electors about the complexity of the decisions are often received with more credibility.

In continuing to ask the question "Where is Truth Now?" our modest project is helping to keep the conversation going – and encouraging others to do the same.



Reflected Faith Series: the Bread we eat - Revd Dr Jo White

The majority of Sunday morning service in churches throughout the world are based on the Last Supper of Jesus.

At the Passover meal, on the night before His death, Jesus took bread, gave thanks, broke it and gave it to His disciples saying, "*This is My body given for you;*" (Luke 22:19a). He also took wine and passed it to each of them and said, "*This is My blood, given for you.*"

These two elements, the bread and the wine, continue to be the central focus for Christians: doing what Jesus asked us to do, '*Do this in remembrance of me.*' (Luke 22:19b) What we call this service varies between denominations and even between churches within the same denomination.

It is a way of giving 'thanks' as Jesus did (the word '*Eucharist*' comes from the Greek by way of Latin, and it means 'thanksgiving'), reminding us not only of the tremendous sacrifice that Christ had made on our behalf, but also recalling the love and joy that Jesus brings to the community. The word '*Communion*' comes from something done with others – the community. It's done with Christ. It's done with other worshippers. In sharing the meal, 'I' becomes 'us'.

The word '*Mass*' comes from the conclusion to the traditional service – which was in Latin: '*Ite, missa est.*' 'Go. You are being sent.' Today we use similar words, 'Go in peace, to love and serve the Lord.'

At the moment many churches, especially the Church of England, are only giving bread to the congregation with the priest alone consuming the wine. So, the meaning underlying the taking and the giving of bread is more crucial than ever. In some denominations the bread is literally the 'daily bread', whilst in others it is a 'wafer' or yeast free bread – as was used at the original Passover.



1st September: Drithelm - vision of the afterlife

Drithelm is the saint for you if you have ever wondered what lies beyond death, or if you have had a near-death experience. He was married and living in Cunningham (now Ayrshire, then Northumbria) in the 7th century when he fell ill and apparently died. When he revived a few hours later he caused panic among the mourners and was himself deeply shaken by the whole experience.

Drithelm went to pray in the village church until daylight, and during those long hours reviewed the priorities of his life in the light of what he had seen while 'dead'. A celestial guide had shown him souls in hell, in purgatory, in paradise and heaven. Suddenly the reality of God and of coming judgement and of what Christ had done in redeeming mankind became real to him, and his life on earth could never be the same again.

Next day he divided his wealth into three: giving one third to his wife, one third to his sons, and the remainder to the poor. He became a monk and went to live at Melrose, where he spent his time in prayer and contemplation of Jesus.

Drithelm's Vision of the afterlife is remarkable in that it was the first example of this kind of literature from England. It was SO early: seventh century Anglo-Saxon England! Drithelm has even been seen as a remote precursor of Dante.

On a lighter note, Drithelm can also be a saint for you if you didn't get abroad this summer but ventured to swim instead off one of our beaches: he used to stand in the cold waters of the Tweed for hours, reciting Psalms.

8st August 2021

I found this passage while looking into the seven statements that Jesus makes about himself in the Gospel of John. What struck me about this passage was the simple invitation to believe. Faith is a choice; you make an active choice to believe. To believe that the world is not simply a series of random events, to believe that there is purpose in everything, both good and bad. More than that it, is to know that you are part of something meaningful, to know that you are loved and cherished and to share that love with others.

Jesus said to her

**I am the resurrection
and the life**

Do you believe this?

(John 11:25-26)

Sheep's Tale- *Daphne Kitching*
(Luke 15:1-7)

I didn't know I was lost,
Just thought I'd try a new path,
Walk a different way for a while.
After all, the rest of the flock
Seemed so comfortable, so sure of themselves.
I'd sometimes felt alone
Even with the ninety-nine all around me.
Then there was my voice - always one bleat behind,
And just because I sat behind that particular bush
Where the ewes always congregate,
I got pushed to the edge of the flock.
So, yes, I'd strayed a bit,
But I wouldn't say I was lost exactly,
Just wandering.

That was until night fell,
And I fell
Deep into danger,
Far from the flock,
Lonely and yes, lost now
And wanting so much to go home,
Not knowing how,
Needing help,
And the night so dark.

Then out of darkness
His voice of light,
Searching,
His arms of rescue,
Saving,

His heart of love,
Rejoicing
Because He found me,
My Shepherd.

He came to look
For *me*.

Faithful to Scripture, Faithful to Science: Alister McGrath on science and Christian faith- *Dr Ruth M Bancewicz*

Alister McGrath is well-known as a theologian, but he started out as a scientist. After becoming a Christian as a student, he wanted to learn about his new faith, so he studied theology at the same time as completing his PhD in molecular biophysics. He has not lost touch with science but has continued to write and speak about how science and Christian faith work together. In this

extract from a recently released interview, he shares his experience of being a scientist and a Christian.

"I think my most vivid experience of wonder took place in the 1970's when I was on vacation in Iran. We were travelling on a bus in the middle of the night because it wasn't hot then, and the bus broke down. We found ourselves in the middle of this solemn black desert, and the night sky shone with a brilliance like I had never seen before. That just overwhelmed me, it made me think there is something really wonderful here.

"Now, I was a Christian by that time, and I knew how Christianity could answer that but it just struck me, that sense of wonder has two possible outcomes. One is science - this universe is wonderful, what's it all about? But of course, it is also about religion, the deeper levels of things that science can't really engage. I think one of the things I have discovered over time is that maybe this sense of wonder both opens the gateway to science and to faith, and that those two together are able to answer questions which on their own they simply couldn't.

"I think science is wonderful at asking questions. Some of those questions can be answered, but very often when you do answer them, they simply open up yet more questions. But of course, there are some more fundamental questions I think science simply cannot answer - they transcend its capacities to answer, and you might think of non-empirical questions like, 'Why am I here? What is the meaning of life? What is good and how do I live a good life?'

"These are real questions and they're good questions but they're not scientific questions. And the psychologists tell us that we really need answers to those questions if we are to lead a fulfilled human existence. You find some scientists who say, 'Well because science can't answer them there are no answers to be given', but actually most realise that there are answers waiting to be discovered - it's just that science can't deliver them.

"Science fills in part of a big picture but there are parts of the picture you have to fill in from somewhere else. Science is part of the answer but only part, and faith supplements it, giving us a vision of life that is exciting and reliable, and also something that we can inhabit meaningfully."

Find more on wondersofthelivingworld.org

Smile Lines: Flying bishop

The new Bishop wanted a bird's eye view of his new diocese, so he had an idea. He rang his local airfield to charter a flight and was told that a twin-engine plane would be waiting for him. Arriving at the airfield, the bishop spotted a plane warming up outside a hangar. He jumped in, slammed the door shut, and shouted, "Let's go!"



At once the pilot taxied out, swung the plane into the wind and took off. Once in the air, the bishop spent several minutes

enjoying the views, and looking for local landmarks. Finally, he instructed the pilot, "Fly down the valley now and make low passes so I can take pictures of some of the best of the old parish churches."

"Why?" asked the pilot.

"Because I'm the new bishop," he replied happily, adjusting his camera, "and I want some good aerial views of my diocese."

The pilot was silent for a moment. Finally, he stammered, "So, what you're telling me, is, you're NOT my flight instructor?"

Climate Sunday is this month - Canon Paul Hardingham

Sunday 5th September is being designated Climate Sunday, ahead of the UN's climate change conference, COP26, in Glasgow during November. How should we approach the challenge of climate change?

We have damaged God's creation: God delights in His creation: '*God saw all that He had made, and it was very good.*' (Genesis 1:31). However, we have damaged this world and impacted people, created in His image. The burning of oil or gas and cutting down forests is increasing the concentration of greenhouse gases like carbon dioxide that trap heat in the Earth's atmosphere. The global average temperature could increase by 1.5°C in 2030, resulting in significant damage to our planet. Already, increasing temperatures are melting ice caps, raising sea-levels, changing rainfall patterns and creating extreme climate events. It's the 70% of the world's poorest population who are being impacted most!

Hope is found in Jesus: He has an intimate knowledge of the workings of creation. '*For in Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through Him and for Him. He is before all things, and in Him all things hold together.*' (Colossians 1:16,17). Our hope for the future lies in what Jesus has done and continues to do in the world. He is the one who sustains creation and will bring everything to completion.

An invitation to respond: Simple everyday actions can help to sustain our planet, including recycling of waste, energy saving and changes in our lifestyle and diet to help the planet. We can fix our eyes on Jesus, as we pray for our world for our world leaders, gathering in Glasgow, asking that they may reach a good agreement for the future of our world.



Becoming new- *Lester Amann*

When a caterpillar changes into a butterfly, it's hard to believe it's the same creature. But at both stages of its life, it has a body that is perfectly suited to living in a particular environment. This insect can help us understand the afterlife and the significance of the resurrected Jesus.

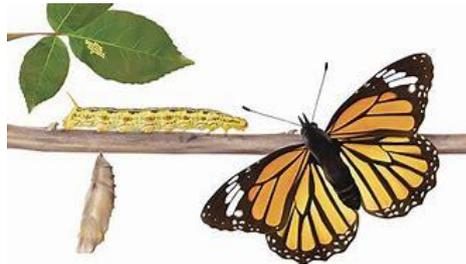
Paul, on his journeys, discovered that some members of the church in Corinth were confused about life after death. So, Paul, wrote a lengthy letter to them to explain the importance of the resurrection of Jesus, and how it affects our future existence.

Paul doesn't mention caterpillars and butterflies but describes a seed becoming a plant. By just looking at an individual seed there is no knowing what it is going to look like! But out of its death comes a beautiful new life form.

Paul points out that all living beings have a body that enables them to live in a particular environment. There are earthly bodies for living in a physical world and a spiritual body for living in the heavenly realms. And so, God will give to us a new spiritual body to enable us to live with Him in heaven.

Of course, all butterflies eventually die, but in our resurrected body we will not be subject to decay or death. How do we know this? Jesus said: "Because I live, you also will live" (John 14:19). Jesus pioneered the way for us. He died on the cross, arose from the grave, and so opened up the way for all believers in Him to go to Heaven.

Thanks be to God!



20th anniversary of 9/11 – looking back on the horror - *Ven. John Barton*

The TV pictures looked like some macabre video game, with toy aircraft crashing into matchbox towers. Then incredulity turned into utter dismay. This was real: the most powerful nation in the world had been invaded by 19 airborne Islamic terrorists, with devastating effect. Nearly 3,000 people died.

The US government announced a war on terror. Futile invasions of Iraq and Afghanistan followed, with more loss of life.

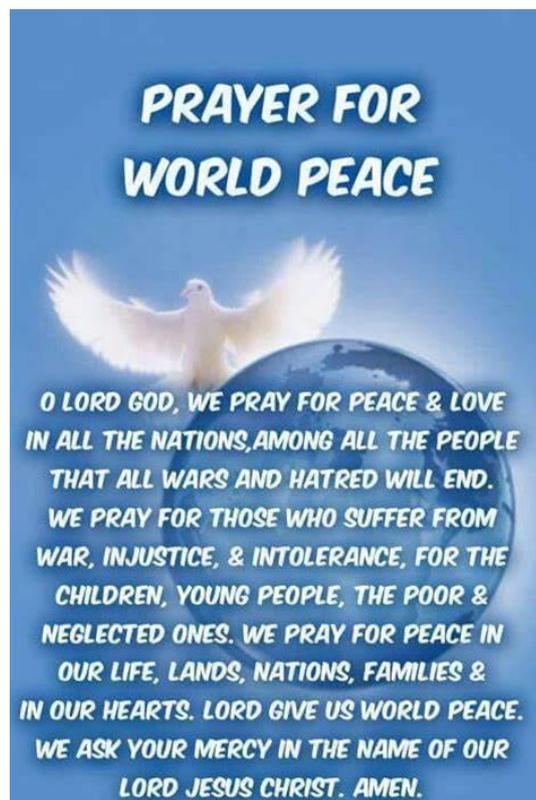
9/11 was 20 years ago this month. Five years later, coordinated suicide attacks on London's transport system were carried out, also by Islamists. 52 people of 18 different nationalities were killed and more than 700 were injured. In 2017, 23 people died and 1,017 were injured in the Manchester Arena bombing. There have been other terrorist murders; at least three plots have been foiled during the coronavirus pandemic.

Today, the MI5 estimate of the threat of a terrorist attack in the UK hovers between substantial and severe. The world isn't as secure as we had once hoped. In addition to the menace of unconstrained violence, our planet is silently protesting against centuries of abuse, and we're only just waking up to our accountability as stewards. At the same time, we must come to terms with the knowledge that Covid-19 and its variations are permanent additions to the list of deadly diseases to be held at bay by immunisation. There will be more to come.

Our forebears, who lived in even riskier times, drew strength from Psalm 91:

*You who live in the shelter of the Most High,
who abide in the shadow of the Almighty,
will say to the Lord, "My refuge and my fortress;
my God, in whom I trust."
For He will deliver you from the snare of the fowler
and from the deadly pestilence ...*

The Psalm is no panacea, or divine guarantee of earthly immunity, but the assurance that God holds the whole world in His hands and His ultimate purposes will not be thwarted.





ChurchArmy

September 26th -Wilson Carlile, founder of the Church Army

Wilson Carlile was born in Brixton in 1847 and did not set out to become an evangelist. Instead, he was brilliant at both languages and music, and excelled as a businessman. That is, until an economic recession and serious illness brought him crashing down and finished his career, aged only 31.

Not surprisingly, a serious breakdown followed, when Carlile questioned everything that he had been attempting in life. This search for a new meaning brought him to faith in Jesus Christ, and so turned his world upside down. He later wrote:

I have seen the crucified and risen Lord as truly as if He had made Himself visible to me bodily sight. That is for me the conclusive evidence of His existence. He touched my heart and old desires and hope left it. In their place came the new thought that I might serve Him and His poor and suffering brethren.

Wilson approached two Christians whose passion for ministry was already well known: the Americans evangelists Moody and Sanky, who were at that time in England. Wilson attended their meetings and supplied music via his harmonium. In return, he learned a lot about effective outdoors evangelism.

Carlile then prepared himself for a life of ministry. He was confirmed into the Church of England, studied at the London College of Divinity, ordained in 1880 and served his curacy at St Mary Abbots in Kensington. But Carlile wanted more than comfortable parish life, and soon began outdoor preaching again. He wanted to reach the poor, unchurched, of the community.

Carlile left Kensington to work in a slum mission, and by 1882 he was busy uniting the local Anglican parish missions into one organisation. Here his business skills in planning and organising proved invaluable, and soon he had founded the 'Church Army.' He then founded two training colleges, to train both men and women evangelists. After slight hesitation, the Church of England agreed to incorporate the Church Army into its structure, and even created the office of Evangelist for the Church Army captains and sisters.

In the years that followed, Church Army has done great work in evangelism, as well as in social and moral welfare. It helped support the troops during World War 1. Carlile remained honorary chief secretary until retirement in 1926. He died in 1942.

Smile Line: Daughter-in-law

A young man rang his mother to announce, with great excitement, that he'd at last fallen in love and was contemplating marriage. He went on: "Just for fun, I'm going to bring over my girlfriend and two of her friends. I would like you to try and guess which one I'm going to marry."

The mother agreed. So, the next day her son arrived at his mother's house with three beautiful young women. They sat on the sofa and chatted for a while with the family.

When his mother went out to the kitchen to put the kettle on for tea, her son followed her. "Okay, mum," he said. "Guess which one I would like to marry."

She replied at once: "The one in the green dress." Her son was astonished and asked how on earth she had guessed. The mother shrugged. "That's easy. I don't like her."



God-sign - Daphne Kitching

(Isaiah 40:31)

So tired,
So weary,
That the beauty
Of the gold-framed clouds
Over the mountains by the loch,
This particular sunset
Releases the tears of weeks
And months and years,
Oh Lord, the pain and sadness of it all,
Why?
And after such discouragement,
What now?

Then, lifting my eyes,
He is there,
Soaring, majestic in his element,
An eagle!
Golden God-sign,
Reminder of the gift of free will.
And so, I choose –
To trust, expectantly, Lord,
That you will exchange my weakness for your strength.

I *will* soar and walk – and even run again,
By your grace and your Spirit,
For your glory.
I will.

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

George Masson Tel: 01569 73928



ROTA 2021

Date:	CELEBRANT/ Pastoral Assistant/ Address	Readers/ Intercessions:	Readings:	Sidesperson	FLOWERS (cleaning) Teas
05/09/21 PENTECOST 15	ARMA ISLES Steven Coull Address: Arma Isles	Sheila Usher John Usher Steven Coull Sheila Usher	PROVERBS 22: 1-2, 8-9, 22-23 JAMES 2: 1-17 MARK 7: 24-37	George Masson	Rhona Vassilikos Katy/Russ
12/09/21 PENTECOST 16	FATHER PAUL MCLAREN-COOK Irene Butler Address: Father Paul McLaren-Cook	Diana Driver Dee Foulds George Masson Muriel Hargreaves	PROVERBS 1: 20-33 JAMES 3: 1-12 MARK 8: 27-38	Carol Masson	Sheila Usher Muriel/Eric
19/09/21 PENTECOST 17	RUSS HUDDLESTON Irene Butler Address: Russ Huddleston	Ken Tonge Steven Coull Carol Masson Dee Foulds	PROVERBS 31: 10-31 JAMES 3: 13-4: 3, 7-8A MARK 9: 30-37	Steven Coull	Diana Driver Carol/George
26/09/21 PENTECOST 18	JOHN USHER Sheila Usher <i>BILL STANLEY COMMEMORATION SERVICE</i>	T.B.A.	T.B.A.	George Masson	Sheila Usher Sylvia/David
03/10/21 PENTECOST 19	ARMA ISLES Irene Butler Address: Arma Isles	Sue Manson George Masson Steven Coull Sue Selway	JOB 1: 1; 2: 1-10 HEBREWS 1: 1-4; 2: 5-12 MARK 10: 2-16	Steven Coull	Sue Manson ORhoda/Carl