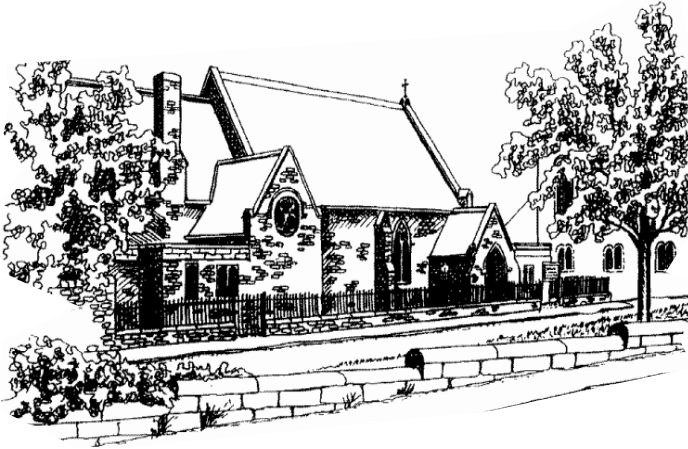


# Holy Trinity Dunfermline



October 2009  
Magazine

**Holy Trinity Church, Dunfermline with St  
Margaret's, Rosyth**  
Diocese of St Andrews, Dunkeld & Dunblane

**Bishop**

The Rt Revd David Chillingworth  
28a Balhouse Street  
Perth PH1 5HJ  
01738 643000

**Rector**

Rev'd Tim Bennison  
The Rectory, 17 Ardeer Place  
Dunfermline KY11 4YX  
01383 720532  
mobile (07735 368483)  
Email: rector@holytrinitychurch.org.uk

**Retired Assistant Priest**

The Revd Ross Kennedy  
12 Calaisburn Place  
Dunfermline KY11 4RD  
01383 625887

**Wardens**

Rector's Warden	Jack Wardell
People's Warden	Ken Spink

**Services:**

Sunday: Eucharists at 8am & 11am  
Young Church at 11am  
Monday - Thursday  
Morning Prayer at 8am  
Thursday: Eucharist at 10.15am

The Young Church meets every Sunday (except School Holidays) in the Church Hall at 11am. Creche facilities for the very young are also provided.

# **Pebbles on the Shore**

## **Random Reflections** **from the Rector**

Apparently it's not only the earth that has two hemispheres. So does the human brain. Not a North and a South hemisphere, but a left and a right hemisphere. And, in popular parlance and theory these two different halves of the brain are responsible for different aspects of our experiencing and processing.

The left side of the brain is said to be responsible for our logical, structured, language orientated thinking and experiencing; and our right brain is said to be the source of the emotions, the imagination, symbolism, special perception and the more intangible, 'touchy-feely' stuff. Furthermore, it is said that some people tend to favour the right side of their brain over the left, whereas others favour the left side of the brain over the right.

In other words, some people tend to work better, in a more cognitive, language based, rational sort of environment; whereas others feel more relaxed with ambiguity, symbolism and lack of definition. Of course, we all have to be able to do both, and we all do - the two halves of



the brain are intimately connected - but it's a question of where we feel more comfortable, or of what seems natural.

The other day, someone directed me to a website which is supposed to test whether you favour your left or your right brain. It's a very simple test. You are presented with a picture of a dancer spinning round. If you see her going clockwise then that is supposed to indicate that you favour the right-hand side of your brain; if you see her going anti-clockwise, that is supposed to show that your left brain is more dominant - and, by concentrating, it should be possible to change the direction that the dancer spins.

It sounds a bit daft, but it was quite good fun having a go. I tried relaxing and thinking of pictures and feelings to get it to turn clockwise, and doing mental arithmetic to get it to go anti-clockwise. I'm not sure how much difference

what I thought made, but I did seem to be able to get it to change directions at will after a while, and I felt quite proud of myself!

Of course, the whole thing is an illusion really. The dancer isn't spinning at all. What you really see is two static, two dimensional images - flipping from one to the other; but, because the brain is used to interpreting things that are three-dimensional it automatically converts the two-dimensional images to a three-dimensional image and, in the process, creates the illusion of the figure spinning round.

Interesting though probably not very scientific.

Scientific or not though, the general principle of there being different ways of thinking and experiencing and processing seems to make sense. What also seems to have become true over the last two or three centuries is that the cognitive, language-based, rational, scientific ways of thinking have come to be given rather more credibility than the more nebulous, less tangible ways of thinking. The former we call 'objective' and think of as being closely related to 'truth'; the latter, we call 'subjective' and think of as not really valid beyond the realm of personal experience.

This division between the objective and the subjective; between that which can be rationally or scientifically demonstrated to be 'true' and that which is 'just' feelings or emotions or symbols or the imagination, is a fundamental assumption of our modern scientific and rational world-view.

Significantly, people often say that religious beliefs are not rational, or are unscientific. What's interesting though, is the impact that our scientific and rational world-view has had on the whole area of religion and faith.

In the past, it was far more likely that people would simply 'immerse' themselves in a religion: join in with the liturgies and rites of the faith community; embrace the stories that the community told about its history and its purpose; internalise its symbolism and values and think within the boundaries of its world-view. All without asking questions about the 'objective', 'scientific' truth or otherwise, underpinning it all. For most of its history, Christianity was simply a way of life, a way of being and a way of relating to others.

More recently though, in the light of our scientific and rationalist world-view it has become very

much about 'beliefs' and objective 'truth'. Nowadays, rather than immerse ourselves in a tradition and a way of life, we tend to want to stand outside the Christian faith and objectively assess the validity of its claims, and, if we feel we can 'sign-up' to what it believes, then we join. If not, we don't. The very word 'believe' has changed its meaning over the years from an affirmation of commitment or loyalty to something, to a declaration of assent to an objective, propositional statement. Some branches of the church make this modernist approach to faith absolutely clear, by demanding that members assent to the objective truth of a list of things like the Virgin Birth, or the bodily resurrection, or the Trinity or the miracles before they can join. All of which seems faintly ridiculous to me. No-one will ever be able to 'prove' Christianity

from the outside - scientific methodology simply isn't designed for religious faith. The Christian faith will always look ridiculous to those who are not part of it - it will never make sense to our 'left brain' way of thinking.

Nevertheless, billions of people around the world and across the centuries have been able to affirm, often in the strongest possible ways, the 'truth' of Christianity. Not a scientific or rational truth, not the kind of truth that Richard Dawkins would recognise, but truth, all the same. And, perhaps, the reason for this is that that, from the inside, the 'truth' is actually quite obvious.

Tim

PS: If you want to try the spinning dancer exercise, do a Google search for 'left brain right brain dancer' and follow one of the first few links that comes up.

September 2009

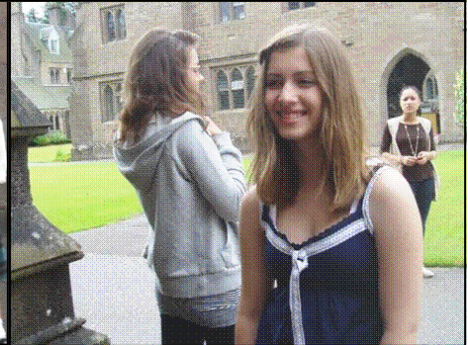
Peter Hutchings

At the end of August the income was £ 46,910 and the expenditure £ 53,281.

The Rector's Fund is for the needy of the parish.  
The current total to hand is £ 469



Following last month's article by Andrew Wedge here are a few photo's of his last delegate "Glenalmond"



Top, Glenalmond; Middle left, "the Scots boys": Middle right, Ellen looks happier than Sabine about chapel; Bottom, The A Team.





Left: A Photo of Andrews group on the PYN visit to Mull and Iona—Andrew is behind the camera!

Below some snaps from the Harvest Supper held on 2nd October in the Church Hall.



## Liturgical Corner

### Part 3

## **Non-Eucharistic Vestments**

### **Cassock**

The cassock, an item of clerical clothing, is a long, close-fitting, ankle-length robe worn by clerics of the Roman Catholic Church, Eastern Orthodox Church, Anglican Church, and some clerics of the Reformed, and Lutheran churches. The cassock derives historically from the tunic that was formerly worn underneath the toga in classical antiquity.

The word in English is derived from the Italian *cassaca*, or the French *casaque*, both of which, themselves, possibly derived from the name of a barbarian tunic known in the second century as *Carcalla*. A long tunic was part of normal civilian dress in the late Roman Empire, but when, under the barbarian influence lay fashions became shorter the clergy retained the ankle-length coat.

The cassock is worn in a number of different contexts. In the Eucharistic liturgy it is traditionally worn under the alb (though this practice as largely been superseded in the Anglican Church by the use of the all-in-one Cassock-Alb). In non-eucharistic settings (e.g., at Evensong, or at a Funeral), the cassock tends to be worn under the surplice or cotta.

As well as an 'undergarment' it is also historically, an 'overgarment' in non-liturgical settings and, until recently, the cassock was considered part of the normal everyday clothing of the clergy, both inside and outside. In 1604 an Anglican Canon was approved which forbade 'beneficed' clergy to go out in public 'in their doublet and hose without coats or cassocks', and, with gown, hood, scarf and square cap this constituted the outdoor dress until the early 19<sup>th</sup> Century.

Nowadays most Anglican clergy are identified by their clerical shirt and collar, rather by a cassock, though in other traditions, particularly in the Eastern Orthodox Church, the cassock is still frequently worn as part of everyday dress.

The cassock, can also be worn by servers, choristers, vergers etc.

The Cassock can come in a variety of colours. For priests it is usually black - with red piping for Canons and purple piping for deans



and archdeacons. Bishops traditionally wear purple cassocks and scarlet cassocks are worn by chaplains to the queen and by members of Royal foundations such as Westminster Abbey, St George's Windsor Castle, Eton College and some Cambridge college chapels.

### **Surplice**

From '*superpelliceum*' which means 'garment worn over the '*pelliceum*', or 'pelisse', a coat or cassock lined with fur.

This garment is made of white linen, is plain and without ornament. It evolved in the eleventh or twelfth century as a looser, ungirded substitute for the alb in all ministrations except the celebration of the Eucharist. Thus, it is the only vestment that does not have a direct lay ancestor. It is used at all non-eucharistic services and worn over the cassock, with the stole, cope or hood as required. It is also worn by choir members and servers, etc when albs are not worn.

### **Cotta**

From the Italian for 'coat', this is simply a cut-down version of the surplice, worn over the cassock.

From 'cappa', a light cloak or mantle.

The cope came into fashion in

Rome in the first century BC for us in the summer against rain or dust, and was the shape of a semicircle fastened at the front with a clasp. A thicker version used in winter was called *byrrus*. It was used in ordinary life by the clergy, and first used in church services around the ninth century, mainly for outdoor services and processions to protect the other vestments, as these had become richly ornamented and expensive. In time the cope has become as ornamented as the vestments it was used to protect. It has orphreys down the edges in front and is fastened by a clasp or piece of material called a *morse*. There is a triangular piece of cloth at the back, representing what was originally a hood., Copes are chiefly used for non-eucharistic purposes such as processions, confirmations and evensong on festal days. They are worn by choir members and others as well as clergy.

### **Decorating the Church**

On behalf of the Congregation we wish to thank Gill and her team for the excellent decoration of the Church for the All Age Harvest Service.



The Vestry

## Young Church News

The Young Church have been leaning about how Jesus cares. The children took part in an All age service looking at how we should treat everyone the same even if they seem different from ourselves. At Harvest the Young Church will be serving soup and bread with donations going to a local homeless shelter. Young Church will continue throughout the October school holidays

Sheona Wedge

**The Harvest Supper**, organised by the Wives Group, was held in the Church Hall on the evening of 2nd October. This year the Buffet meal was followed by the raffle and then an hour of “variety” entertainment provided by HT members. Each Performance was a highlight in its own right and they covered all age groups from YC members to some very experienced performers indeed!



The evening included the “Von Tripp family” and someone with 3 legs, some stellar Choir singing and blues playing—see photos on centre page—and even some comedy from several mature members of the congregation. With over 60 Church members present the Wives Group have high hopes for funds raised from this event.

### Readings and Readers

4 <sup>th</sup> October Harvest Sun- day	<a href="#">Genesis 2:18-24</a>	<a href="#">Hebrews 1:1- 4, 2:5-12</a>	<a href="#">Mark 10:2- 16</a>	All Age
11 <sup>th</sup> October Pentecost 19	<a href="#">Amos 5:6- 7, 10-15</a>	<a href="#">Hebrews 4:12-16</a>	<a href="#">Mark 10:17-31</a>	
18 <sup>th</sup> October Pentecost 20	<a href="#">Isaiah 53:4-12</a>	<a href="#">Hebrews 5:1- 10</a>	<a href="#">Mark 10:35-45</a>	
25 <sup>th</sup> October Pentecost 21	<a href="#">Jeremiah 31:7-9</a>	<a href="#">Hebrews 7:23-28</a>	<a href="#">Mark 10:46-52</a>	
1 <sup>st</sup> November All Saints	Wisdom 3:1-9	Revelation 21:1-6a	John 11:32-44	

# Rotas

Oct 4	8am 11am	Phil Smithard All Age Service Sabine Forsyth All Age Service All Age Service Brendan Grimley & Fay Cuthbertson Harvest	Server Intercessions Server Collection Bread & Wine Chalices * Flowers
11	8am 11am	Andrew Wedge Brendan Grimley Rod Key Doreen Esnol & Frances Jack Ivy Stewart & Joyce Short Muriel McKenzie & Ron Hawkins	Server Intercessions Server Collection Bread & Wine Chalices * Flowers
18	8am 11am	Phil Smithard Hilary Bennison Andrew Wedge Fay Cuthbertson & Jenny Stooke Mr & Mrs P Crabb Muriel McKenzie & Isobel Thomson	Server Intercessions Server Collection Bread & Wine Chalices * Flowers
25	8am 11am	Rod Key Linda Sherwood Ellen Fearnley Mr & Mrs S Ballinger Monica Terry & Linda Sherwood Brendan Grimley & Fay Cuthbertson	Server Intercessions Server Collection Bread & Wine Chalices * Flowers
		Phil Smithard All Age Service Sabine Forsyth Mr & Mrs R Key Helen Dalgity & Winnie Miller Muriel McKenzie & Ron Hawkins	Server Intercessions Server Collection Bread & Wine Chalices * Flowers

## Who's Who at HOLY TRINITY

Secretary	Fay Cuthbertson	726243
Treasurer	Peter Hutchings	728534
Lay Rep.	Brendan Grimley	851473
Vestry:	George Philp	725860
	Sheona Wedge	720278
	John Kennedy	511981
	Malcolm Gosling	-
	Linda Sherwood	416558
Child Protect. Coord	Helen Welsh	411120
People's Warden	Ken Spink	735732
Rector's Warden	Jack Wardell	722948
Musical Director	Roger Weatherhogg	(work) 01592 583473
Servers	Phil Smithard	722416
Sacristan	Frances Jack	721683
Flowers	Gill Wardell	722948
Cleaner	Brenda Waterfield	734309
Young Church	Sheona Wedge	720278
Youth Fellowship	Jenny Stooke	-
Dorcas Group	Sheila Hawkins	725955
Mother's Union	Isobel Thomson	624322
	Fiona Barcroft	-
Wives Group	Doreen Esnol	621054
	Pamela Grimley	851473
Women's Guild	Edith Slack	724552
Hall Telephone	-	432490
Traidcraft	Linda Sherwood	416558
	Michelle Fearnley	412255
Sunday Coffee	Doreen Esnol	621054
	Fay Spink	735732
Hall Booking	Ken Spink	735732

**Next Copy Deadline  
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