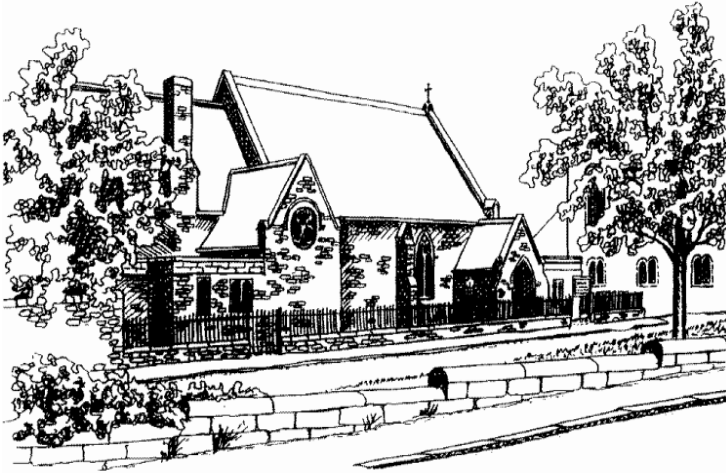


Holy Trinity Dunfermline



Registered Charity No. SCO15181

July & August 2016 Magazine

Holy Trinity Church, Dunfermline

Diocese of St Andrews, Dunkeld & Dunblane

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Services	Sunday	Eucharist	8am (first Sunday of month)
		Sung Eucharist	11am
		Young Church	11am
	Thursday	Eucharist	10.15am

The views and opinions expressed in this magazine are those of the authors of the articles and do not necessarily reflect the official policy or position of the Vestry (Trustees of the Charity) or of the Scottish Episcopal Church

Editor's blog

July has arrived! Hooray! If you are wondering why I give July a much warmer welcome than any of the other months, you may not be aware that I am a teacher. By the time July is here – even if it is soggy and cold and nothing like July ought to be – most pupils and teachers are worn out and fed up with each other. We need a break. We need time apart.



We need no longer to be subject to the peculiar environment of a school, with its regimented timetable and large numbers of people in confined spaces. We need the opportunity to get stuff done – including fun stuff – that just isn't possible at any other time.

But while I breathe a sigh of relief, I also worry about the future of our country. Brexit was unanticipated by Remain and Leave voters alike. We are now in a period of uncertainty. Racist incidents seem to be increasing. The leadership of the two biggest political parties in the UK is in turmoil. How do we navigate our way through this? Can we learn to trust each other again?

To be honest, I don't have any concrete answers, except to continue to pray and listen for God's voice. In his sermon printed in this magazine, Oliver O'Donovan says that we need to focus on the important questions (which are usually not the ones being asked by politicians and the media). So we might ask, Where do we see God working in all of this? What can we do to be disciples in this place? Jesus spent time with the voiceless, the marginalised and the persecuted. What does this mean for us in the here and now?

To end on a lighter note – in the immediate aftermath of the referendum result, my pupils were asking only one question: Would they still be able to get Milky Way Magic Stars? This came about because of a spurious post on social media which had gone viral. The post said, "Reason number 183270 for staying in the EU", and showed a photograph of the back of a packet of said sweets. On the packet was written 'Product should not be sold outside of the EU'. I'm not sure which is more concerning – the fact that my pupils are so ready to believe what they read on social media, or the fact that their first response to the referendum result was about chocolate! To be fair to them, though, Milky Way Magic Stars are rather delicious...

Caroline Mitchell

Round-up

From the Rector's Diary

In May I was delighted to be invited to Rosyth Parish Church for the visit of HRH Princess Anne as part of the centenary of the Battle of Jutland.

Local historian Martin Rogers presented HRH Princess Anne with a special edition of his History of Rosyth Dockyard.

I was very impressed with the displays from local schoolchildren.

The Parish Minister led a poignant act of worship during which we kept a minute's silence remembering the 8,000 people who died at the Battle of Jutland in 1916.

In June I was invited by the Minister at Dunfermline Abbey to a picnic lunch in the Abbey church hall to celebrate the Queen's 90th birthday.

This was a community lunch like the one being held in the Mall in London and we all had specially decorated picnic boxes and a delicious picnic lunch.

Donations towards the lunch were given to a local children's charity.

Looking ahead, and building on our good relations with our Church of Scotland neighbours, there are plans for a joint Songs of Praise at the Abbey on Sunday evening 21st August.

Alison Cozens



Official photographs taken at Rosyth Parish Church on Saturday 28th May at the commemoration of the Battle of Jutland.

Printed here with thanks to Martin Rogers.

Young Church

Since Easter, we've been busy learning about what happened to Jesus next. We've discussed his resurrection; the 40 days he spent with his friends and disciples; the things he said and taught; his ascension and the gift of the Holy Spirit. We've recently moved onto thinking about what it means to be part of the Body of Christ; what love really means and how small acts of kindness can make a big difference.

Young Church is taking a break now over the summer holidays but will resume on **Sunday 21 August 2016**. During the holidays, families are welcome to use the 'Happy Bags' in church (which contain books and small toys) or to use the church hall if you need a break during the service.

We intend to start back in August in style with a **Young Church Family Day** after the 11am service on the first Sunday back, Sunday 21 August. All our Young Church family members are invited. Feel free to invite any friends or relatives who would like to come along! Bring your own picnic and, weather permitting, we will proceed to the Glen for fun and games. If the weather's not kind, we will have games and crafts in the hall and church. A time for us to re-connect, laugh, chat, and play together in the fellowship of God's love.

Have a great summer!
Love, Elaine

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Financial Report

At the end of March the General Fund income was £42,838 and the expenditure £51,724, giving a deficit to date of £8,885.

The retiring collection for Christian Aid was £150.

The Rector's Fund for the needy of the parish has a balance of £259.

Peter Hutchings



The Reverend Tim Tunley, Pastor for Scottish ports, preached at Holy Trinity on Sunday 26th June.

He is pictured here with a display of the knitted goods given to The Mission to Seafarers.

We also held a retiring collection which raised £321.



50/50 Club Winners

8 th May	1st	Malcolm & Yvonne Gosling	5	£100
	2nd	Arthur Slack	26	£82
	3rd	George & Agnes Philip	12	£40.50
		Donation to Holy Trinity		£222.50
12 th June	1st	Martin Eastwood	31	£100
	2nd	Ron Hawkins	48	£82
	3rd	Rebecca Key	67	£40.50
		Donation to Holy Trinity		£222.50

Next draws: 8th May & 12th June

Confirmation Service



Congratulations to our six new members – Chris Huckle, Roddy Huckle, Alexandra Huckle, Jack Foster, Matthew Cromwell and Sarah Cromwell – pictured here with our rector, Alison Cozens, and our bishop, David Chillingworth, following their confirmation on 22nd May

General Synod 2016

This report is taken from Inspires magazine online, which can be found at www.scotland.anglican.org:

“General Synod 2016 took place at St Paul’s & St George’s Church, Edinburgh last week (9-11 June)...

One of the many presentations given during General Synod, included a report on the recent meeting of the Anglican Communion’s Anglican Consultative Council (ACC) meeting held in Lusaka, Zambia from Mr Alistair Dinnie, the Scottish Episcopal Church’s representative on the ACC...

There was a high level of media interest in the debate on the Motion on the First Reading to change the Canon on Marriage [*Motion 14*]. The BBC recorded the announcement of the vote on this Motion.

The offering (almost £2,000 including prospective Gift Aid reclaim) taken during General Synod was for Christian Aid's Refugee Crisis work in Greece and Serbia."

You can watch videos from General Synod on the Scottish Episcopal Church website at www.scotland.anglican.org.

Following the vote on Motion 14, the Primus, Bishop David, gave this address:

"I think that, after today's presentation and yesterday's vote, it is right that I should share some of my current thinking about how we should respond to the context in which we now find ourselves in Scotland. I'm sharing with you my thinking - it's part of the leadership which I share with the members of the College of Bishops. Firstly there is the matter of yesterday's vote in which there was not the majority necessary to enable the Rule 10 Motion to be debated. That decision arose from our Synodical process. That was our decision. But I think that those who brought the Rule 10 Motion can be forgiven if they feel disappointed that their Motion did not reach the Synod Agenda. It would be a mistake, I think, to conclude that there is not a significant feeling in this church that we should be moving on Human Sexuality issues. How far and in what timescale - that will be for this Synod to decide. But I think the changed context in which we find ourselves because of the passing of the Marriage and Civil Partnership Bill makes movement necessary and inevitable. We are also aware of the rapidly-changing social attitudes which are all around us and which are particularly visible among young people. We have been talking for a long time - but not about what we needed to be talking about. We talked about the Anglican Covenant when we should have been talking about these issues themselves. What the Anglican Covenant debate did was to encourage us - mistakenly I believe - to think that conflict around human sexuality was primarily an inter-provincial matter within the Anglican Communion. This Synod firmly decided not to adopt the Anglican Covenant. What follows logically is what I said yesterday in my Charge - that our first focus should be on our own internal diversity and our second focus should be on the Anglican Communion's diversity. So we have now heard a Report on the Cascade Conference. I believe that it was highly successful and is becoming a model for others. A church-wide process is already under way in our dioceses. This is

entirely within the mainstream of Anglican Communion life - provinces are realising that these issues will not be resolved by win/lose votes - not without creating winners and losers. Similar movements were visible in the recent Church of Scotland Assembly where the Report of the Theological Forum urged the church to adopt a mixed economy. As I said yesterday, we carry in our life - and should honour - interwoven strands of faith and life. Those include different approaches to our understanding of the authority of scripture; a passion for justice and inclusion; understandings of holiness of life, a picture of Jesus whose ministry included rather than excluded. It's important to remember that this is about more than Same-Sex Marriage and whether our clergy will celebrate such marriages in our churches. It's about the situation which arises when clergy who are in Civil Partnerships decide to enter into a same-sex marriage - and when a person who is in a same-sex marriage presents themselves in the process of vocational discernment for ministry. You will want to know what I think should happen next. Firstly the Cascade Process will run during the rest of 2014. At the end of it, I think it will be for the Mission and Ministry Board and the Faith and Order Board to discern what we can see of the 'mind of the church' I have been suggesting for some time that, while the Cascade process runs, I and one or two others should be seeking some quiet consultation with particular individuals and groups to explore possible approaches for the future. There is a need for some material for debate. I think we need to seek some work on the theology of marriage from our Doctrine Committee. I would like to see a substantial discussion at General Synod 2015 in which we look at all these issues in a way which will inform action in following years. And finally... What churches should model to the world is not patterns of conflict but patterns in which we move forward together in relationship even when we do not agree. In other words, I am uncomfortable with mixed economies if they actually mean separate economies. As I said when I spoke in the Church of Scotland Assembly, I am happy with diversity but not happy with diversity without engagement. So if our church is to move on these issues, I hope that those who find it difficult to agree will be an honoured and respected part of that movement. Such an aspiration is clearly illogical. But then as I began by saying yesterday we are not members of an institution but the disciples of Jesus Christ."

*The Most Revd David Chillingworth
Bishop of St Andrews, Dunkeld & Dunblane
Primus of the Scottish Episcopal Church*

From the Pulpit

Sermon by Oliver O'Donovan, Sunday 19th June

Then all the people of the surrounding country of the Gerasenes asked him to depart from them (Luke 8:37).

Why did the Gerasenes ask Jesus to leave their territory? Possible answers suggest themselves at once. Their property and livelihood had been encroached on. A force of disorder had been let loose in their society from their larger and more turbulent neighbours across the water. It is difficult not to sympathise with them a little. They were just anxious to secure their position, and so would we all have been.

Yet here was the man they called Legion sitting quietly, listening to Jesus teach, *clothed and in his right mind*. A miracle had taken place among them, which had touched and healed one of their own; a familiar figure, whose crazed and demented behaviour they had simply learned to accept as part of the scheme of things, though they kept him at arm's length.

Twice in the course of the story the Gerasenes are said to be afraid. Fear seized them first as soon as they saw Legion. It was as though his unusually quiet and reasonable figure was somehow more threatening than he had been when he was wild. Then their fear grew as the story of the herd of pigs, careering down the slope into the sea, got around. When they saw the results of the miracle, they began to be afraid, but when they realised what the miracle would cost them financially, their fear turned to decision. But it did not begin with the economics; it began with something deeper, the challenge to the fixed assumptions of their life.

What were they afraid for? For their social order, for the clear assumptions on which it was based, the limits within which it constrained them and the possibilities it kept open for them. It was a fear of having to think all over again about practical things which, to all intents and purposes, they had thought settled long ago - what you do with lunatics, for example.

We have no reason to criticise them. We are in no position to. Social order is a basic good we all depend on. We are jealous for it. When a developer marches in and promises to pull down a familiar copse of trees to put up a block of flats, we shall be up in arms. Maybe we have never really noticed the grove of trees, but that is not the point. The point is that the landscape in which we live and

work needs to remain stable. What a miracle means is that we have to reconsider our familiar order in the light of what God can and wills to do for us. For the Gerasenes, one of their own – a useless life and a general nuisance – is made sane and well. As they hurried out of the town onto the hillside, that was the new fact that they had to digest, and the great question facing them was, Is this a threat, or a promise?

During these Sundays after Trinity we have been reading from Paul's Letter to the Galatians, that passionate argument the Apostle conducted with his new Gentile converts who wanted to adopt the traditional social identifier of Jewish nationality, circumcision. Paul reminds them that there is a decision in principle to be made between what he calls "law", meaning the whole content of traditional practice, and "promise", which is what the law was given to prepare them *for*, and cannot be grasped simply by conforming to traditional observances. To appreciate the cultural tradition that God has given us is one thing; to see what God is calling us *to*, is another, and that requires *faith*, the recognition of God at work, calling us on to moral rebirth, new service and fulfilment of our potential.

This throws a beam of light upon what the Gerasene community had to decide. Was Legion's cure a threat or a promise? In a way, it was both. They were bound to see that if God was at work among them, their way of life would not remain the same. At the same time, what was offered them was precisely what their way of life was meant *for*, the wholeness and health of body, mind and spirit that beckons from the horizon of every human culture, but is usually only a dream. Now they had to take the step of faith, and allow their dream to become a reality.

To some of us this is all very uncomfortable, and I put myself in the front row. I value social continuity, and I dislike changes that apparently aren't necessary. "If it ain't broke, don't fix it!" is one of my working rules. But what do people like me say if God, unexpectedly, sets about fixing things that I never knew were broke, or - which is more or less the same thing - thought were so broke for good and all that I needn't bother my head about them? Then I have to start thinking all over again about where it was that this social continuity I so prize was meant to get us. And I have to decide whether and how, by his own acts and signs, God is getting us there. All the Gerasenes needed to say was something like this: there must be *something* going on here, because something made poor Legion better – at least, we had better find out what we

can about it! But they couldn't see that. And so they determined to nip this thing, whatever it was, in the bud, and turned Jesus out as an undesirable alien.

And at this point I cannot help remembering that on Thursday we are all being asked to make a big decision - almost as big a decision, on the face of it, as the one the Gerasenes had to make. I hesitate to mention it, because I am afraid that somebody is going to say, "He means that Jesus is the foreign presence of the European Union, the healing of Legion is all the good that European trade can bring us, the Gerasenes are the timid British who are too self-protective," and so on. Or perhaps, "He means that the Gerasenes are the Europeans all bound up in rules and regulations, and Legion shows us we need to break free!" Then someone will start making an allegory with the pigs! But that is not the way Holy Scripture teaches us to approach a decision. What Scripture helps us do is to focus on the most important questions. Listening to the arguments exchanged by the politicians on both sides of this struggle, it seems to me that they are all what you might call "Gerasene" arguments: "How much money in your pocket?" was what one egregious piece of campaign literature asked. "How can we defend our institutions and maintain our position in the world?" is a less egregious one, but no less Gerasene. God summons us to ask ourselves questions that the politicians and the media aren't asking. Where in the confusion of contemporary politics do we see signs of God's promise? How are we being directed into new health of mind and spirit, and new tasks of service? I don't suggest that if we ask these questions, we shall know at once whether we should tick "Leave!" or "Remain!" But if we don't ask them, then, perhaps, as Jesus warned us, the salt may have lost its savour.

However that may be, just compare what the Gerasenes asked with what Legion asked, and what each asked with what each got. They asked to have nothing more to do with Jesus, and they got what they asked for. He asked to stay with him, and he did not get what he asked for. But it is obvious, all the same, that what Legion took away from his encounter with Jesus was infinitely more than what the Gerasenes took away. Why was that? Because even in his madness he recognised the Son of God. Faith has never, perhaps, expressed itself in stranger words than the cry of this man who thought of himself as many people: "Do not torment us!" Yet that was real recognition, whereas the Gerasenes never knew who had been in their midst. Why? Because they had not noticed Legion himself. Sitting there, calm, clothed and rational, he was nothing at all to them. Only the pigs commanded their attention. *Amen.*

Up and Coming



The Gathering 2016: Growing Disciples

NEW DATE!!!

**Saturday 17th September, 10am – 4pm
St Ninian's Cathedral**

This year's Diocesan Gathering has been postponed until September.

With a wide variety of workshops, we will explore many different ways in which we might grow as disciples, and grow by making disciples.

The Gathering is always a family-friendly event. There will be a programme for children and youth and, for the first time, an amazing opportunity to explore Christian mountain biking!

Booking forms are available from Jack Wardell in August. If you have any questions about the event, please contact Rev Thomas Brauer, Diocesan Missioner, on 01738 443173 or missioner@standrews.anglican.org.



The Diocese of St. Andrews, Dunkeld and Dunblane
GROWING FAITH COMMUNITIES | CASTING THE NET
A Diocese of the Scottish Episcopal Church

Scottish Charity Number: SC017654

SUMMER BIBLE STUDIES

To take place in Holy Trinity church hall from 8pm to 9pm

Sunday 3rd July to Sunday 14th August at 8pm

An opportunity to read and reflect on the readings for the following Sunday

All welcome, especially those reading the lessons or leading the intercessions

Baby joy!

Two new baby boys have arrived into our church family.

Congratulations to both families on their happy news.

Nicole Morris and Spencer Bolen's son Luke was born on 28th March.

Kerry & Andrew Polanski's son Alexander James was born on 26th May.



DATES FOR YOUR DIARY

Sunday 7th August – Visiting preacher: Canon Andrew Wingate OBE
Andrew is currently Inter-Faith advisor for the Diocese of Chichester and a Chaplain to the Queen

Sunday 21st August – Picnic for families and friends of Young Church
For more information see Elaine Cromwell's article on page 5 of this issue

Saturday 19th September – New date for the Diocesan Gathering
For more information see page 13 of this issue

Saint in the Spotlight

St Mary Magdalene, 22nd July

For a saint as well-known and revered as Mary Magdalene, it is surprising how little is actually known about her, and how much contradicting speculation has coloured the picture of her that has been passed down to us. This is mainly because the name Miriam, translated into the Greek as Mary, was a common female name amongst the Jews, and over the centuries there has been some confusion as to which Mary is which. In most of the gospels, when Mary Magdalene is meant, it is clearly written as such, or as Mary of Magdala. All four gospels are quite clear that Mary Magdalene was at the crucifixion along with Mary, the Mother of Jesus, and another Mary, who is probably the Mother of James. It is also clear that she was in the group of women who attended Jesus' tomb with oils to anoint the body and found the stone rolled back and the tomb empty, and were told by two angels at the tomb that the Lord had risen. Two of the Gospels (John and Mark) specifically say that it was to Mary

Magdalene that the risen Lord first appeared and that she carried the news back to the disciples. Apart from this, the only mentions of Mary Magdalene by name are in Luke 8: 2 and Mark 16: 9, where it is recorded that Jesus expelled seven devils from Mary Magdalene and thereafter she followed Him as a disciple. The paucity of information in the gospels is not, however, surprising, in that at the time they were written the role of women was seen as of little import.



Between the first and fifth centuries AD a number of writings by various authors appeared, some purporting to be written by, or written from the words of, the apostles. In many of these apocryphal writings there

are frequent and contradictory mentions of Mary Magdalene. For example, many of them seek to clarify the relationship between Jesus and Mary. Almost all of them say that they were companions, that on their journeying they walked together, and that through these conversations she was able to explain Jesus' teaching to the apostles. Others allege a relationship and even a marriage.

There are equally diverse, contradictory and downright impossible suggestions as to Mary Magdalene's background. There is a lot of support for the contention that Mary Magdalene was the penitent harlot who was freed from her sins by Jesus and anointed and wept over his feet and dried them with her hair (Luke 7: 36-50). She is also claimed to be Mary, the sister of Martha and Lazarus, since Martha's sister too anointed Jesus' feet and wiped them with her hair (John 12: 3-4). It became so widely held that the penitent, Mary Magdalene and Martha's sister were the same person, that Pope Gregory I (Gregory the Great) stated in a written homily about 591AD that they were so. As a result, the

feast dedicated to St Mary the sister of Martha was removed from the church calendar, leaving just the feast of St. Mary Magdalene. This remained a tradition that was widely held in the Roman Catholic Church until recent years, and by some protestant churches, including the Anglican Communion. The Eastern Church and some Benedictine orders disregarded the homily and continued to celebrate the feast of St Mary of Bethany as a separate feast day on 29th July, as well as St Mary Magdalene's feast on 22nd July.

Other wilder claims from the early writings are even more unbelievable, including suggestions that Mary Magdalene was the bride of St John the Apostle at the Marriage at Cana, that she was the wife of St John the Baptist, and that she was the beloved disciple referred to in St. John's Gospel (though in John 10: 26-7 it is clear that the beloved disciple is male and probably St John himself).

The ultimate fate of St Mary Magdalene is also clouded by improbable legend. One version is that she became a hermit and lived

in the desert for thirty years; another that she lived and died in Ephesus, which is the most widely-held belief. And then there is the most unbelievable legend of all: that she travelled by sea from the Holy Land to Provence, taking with her an amphora used to hold wine at the Marriage at Cana. Like St Paul, she was shipwrecked at Malta. In Provence she preached Christianity and eventually died near Aix-en-Provence, where there is a shrine holding relics said to be those of Mary Magdalene. There is also an amphora in Angers Cathedral said to be that brought to France by Mary.

Fortunately, we are not called upon to believe any of the legends and suppositions about Mary Magdalene. We have to recognise, however, that she had a tremendous love for Jesus. She was chosen by Him to be the first person to whom He appeared on that first Easter Day, and was the one to break the news of His resurrection to the disciples. If it helps to see her as the penitent who renounces her sins and is forgiven by Jesus, then why not? It gives us the confidence to know

that if we too love God our sins will also be forgiven.

St Mary Magdalene is the patron saint of apothecaries, perfumers, hairdressers, and penitent sinners.



Finally, a most improbable footnote legend, but it is fun. Because she had been at the crucifixion, the Emperor Tiberius commanded that she be brought to him. When she came into his presence, she held an egg up and said, "Christ is risen". The Emperor scornfully said that Christ rising from the dead was as likely as the egg in her hand turning red. Before he finished speaking the egg turned a bright red. As a result, she was allowed to preach Christianity to the imperial house, and thus started the tradition of coloured eggs for Easter.

Duty Rota for July / August

DATE	WELCOME	BREAD & WINE	COLLECTION	SERVERS	READERS	INTERCESSIONS
3 July	Doreen Esnol Julie Combe	Julie Combe Helen Dalgity	Peter & Jean Crabb	Rod Key Isobel Thomson Brendan Grimley	Pam Grimley Eve Gilchrist	Doreen Esnol
10 July	Jack Wardell Ivor Curran	Ivor Curran Barbara Key	John & Brenda Waterfield	Peter Cozens Rod Key TBC	Linda Brownlie Ivor Curran	Rebecca Cromwell
17 July	Janice & Klaus Mohr	Wendy Stephen Janice Mohr	Frances Jack Doreen Esnol	Rebecca Fleming Linda Brownlie Muriel McKenzie	Adrienne Lyon Sara Hunt	Andy Nicholl
24 July	Jackie Huckle TBC	Doreen Esnol TBC	George & Agnes Philip	TBC Andy Nicholl Eve Gilchrist	Brian Smith Chris Huckle	Pam Grimley
31 July	Malcolm & Yvonne Gosling	Muriel McKenzie Frances Jack	Malcolm & Yvonne Gosling	Sarah Cromwell Andrew Wedge Isobel Thomson	Yvonne Gosling Frances Jack	Dorissia Forsyth
7 Aug	Eve Gilchrist Karen MacDonald	Eve Gilchrist Karen MacDonald	Monica Terry Ivy Stewart	Rebecca Cromwell Brendan Grimley TBC	Eve Gilchrist Karen MacDonald	Brian Smith
14 Aug	Andy & Dorothy Nicholl	Andy & Dorothy Nicholl	Peter & Jean Crabb	Rod Key Andy Nicholl Linda Brownlie	Gill Wardell Andy Nicholl	Linda Brownlie
21 Aug	Iain & Caroline Mitchell	Iain & Caroline Mitchell	Helen Dalgity Eileen Donaldson	Peter Cozens Rod Key Muriel McKenzie	Helen Dalgity Caroline Mitchell	Karen MacDonald
28 Aug	Adrienne Lyon TBC	Adrienne Lyon TBC	Barbara Key Sheila Hawkins	Rebecca Fleming Eve Gilchrist Andrew Wedge	Sheona Wedge Doreen Esnol	Brendan Grimley

Readings for July / August			
3 July	2 Kings 5: 1-14	Galatians 6: (1-6) 7-16	Luke 10: 1-11, 16-20
10 July	Amos 7: 7-17	Colossians 1: 1-14	Luke 10: 25-37
17 July	Amos 8: 1-12	Colossians 1: 15-28	Luke 10: 38-42
24 July	Hosea 1: 2-10	Colossians 2: 6-15 (16-19)	Luke 11: 1-13
31 July	Hosea 11: 1-11	Colossians 3: 1-11	Luke 12: 13-21
7 August	Isaiah 1: 1, 10-20	Hebrews 11: 1-3, 8-16	Luke 12: 32-40
14 August	Isaiah 5: 1-7	Hebrews 11:29 – 12:2	Luke 12: 49-56
21 August	Jeremiah 1: 4-10	Hebrews 12: 18-29	Luke 13: 10-17
28 August	Jeremiah 2: 4-13	Hebrews 13: 1-8, 15-16	Luke 14: 1, 7-14



Next Copy Deadline **Friday 19th August 2016**

Please send articles and photos to Caroline at
carolinesking@hotmail.com

Who's Who at HOLY TRINITY

Secretary	<i>vacany</i>	
Treasurer	Peter Hutchings	728534
Lay Rep	Linda Brownlie	410501
Vestry	Pam Lynn	881874
	Andrew Wedge	07846 187354
	Jack Wardell	722948
	Brendan Grimley	851473
	Andy Nicholl	07876 315430
	Caroline Mitchell	07913 741276
PVG Co-ordinator	Andrew Morris	07743 750796
Musical Director	Roger Weatherhogg	07787 420537
Servers	Phil Smithard	722416
Sacristan	Frances Jack	721683
Flowers	Gill Wardell	722948
Cleaner	Brenda Waterfield	734309
Young Church	Elaine Cromwell	721663
Youth Fellowship	Andrew Wedge	07846 187354
Dorcas Group	Sheila Hawkins	725955
Mothers' Union	Barbara Key	738821
Wives Group	Pam Grimley	851473
	Yvonne Gosling	851605
Women's Guild	Winnie Miller	725157
HT 50/50 Club	James Geldart	734997
	Linda Sherwood	416558
	Doreen Esnol	621054
	John Kennedy	740910
Sunday Coffee	Doreen Esnol	621054
	Helen Dalgity	726350
Hall Booking	Linda Sherwood	416558

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If you are a Tax Payer making donations to the church and you are not already registered for Gift Aid, please speak to **Rod Key** or a member of Vestry who will help you. Alternatively simply fill in one of the yellow gift aid envelopes that are available in the vestibule and on the pews.