

ST MARY'S EPISCOPAL CHURCH

NEWPORT ON TAY



EASTER 2014

Services for Holy Week and Easter



Palm Sunday 13th April 10.45

Procession & Sung Eucharist: reading of the Passion according to St Matthew

Holy Tuesday 15th April 19.00

Meditation followed by Compline

Holy Wednesday 16th April 12 noon

Meditation & Midday Office

Maundy Thursday 17th April 19.30

Commemoration of the Last Supper with washing of feet.

Procession to the Altar of Repose and stripping of the altar. Vigil at the Garden.



Good Friday 18th April

12.00 to 13.30

Silent prayer in church

13.30 to 15.00

Good Friday Liturgy with Holy Communion and Address.

19.30

Tenebrae [Ecumenical service]

Holy Saturday 19th April

09.00

Morning Prayer (said)

Easter Day 20th April

10.45

Easter Vigil with Lighting of the New Fire, the Paschal Candle, Affirmation of Baptismal Promises. Sung Eucharist.

Eden to the Cross

*All created things are living in the Hand of God.
The senses see only the action of the creatures;
but faith sees in everything the action of God
[P de Caussade - Abandonments to Divine Providence]*

God gave me a Garden of Delight – a place of springs of living water, trees, flowers, blossom of all kinds. God saw it was very good. God delighted in what God created, and from the earth, the dirt, the humus, God’s breath, God’s spirit gave me life. God’s breath animated the dust from which I came - this simple human being – Adam. My name means human but in Hebrew there is a play on words – for *adamah*, means earth – we are the same.

The Garden of Delight is Eden – that’s what the name means – and this divine garden recalls the “garden of God, of the Lord”, mentioned elsewhere in the Bible. [eg Ezek 28:13-16], and such sacred gardens are also known in other ancient Near Eastern temple traditions.



Thus I started the sermon for the first Sunday of Lent. For during Lent we have been journeying from Eden to the Cross.

All creation is said to have started in this Garden of Delight but our Lenten story leads us to the Wilderness - to Mount Tabor of the Transfiguration, to the Well in Samaria, to Lazarus’s tomb. And finally to a garden across the Kidron Valley, to a hill top where we witness a terrible death and thence to a cold Tomb in another garden.

But our story does not end there for, as we believe, 3 days later we are standing in the Garden - another Garden of Delight for in it we see our resurrected Lord.

It has been during this time that those hearing the familiar stories have been invited to try and imagine themselves in the picture - to use the

well tried Ignatian method of prayer of imagination. And at times it is amazing where it may lead in one's deepening relationship with God.

Very often I have talked about the value of just sitting - out of doors, perhaps - and just 'being' - being held in the Hand of God as Pierre de Caussade says. Abandoning ourselves to the Divine. But it is not an easy practice for we are readily distracted - by our thoughts primarily, but by disturbing sounds and for some by pain and fatigue and sorrow.

Returning to that first garden it wasn't just a story about life, but about the knowledge of good and evil - and that symbolizes wisdom. It was a story about human beings not asking God for wisdom, for guidance, but grabbing what they wanted, grabbing what they thought would give them wisdom. We see this desire repeated in stories in the Bible, with humanity trying to grasp at divinity - trying to enter the divine life. But endlessly we see God's enduring grace towards humankind.

But God never gave up on us - and at last we see Christ, the beloved Son of God - who, following his baptism, with the Spirit descending like a dove upon him, was led into the desert. The word used, literally translated, meant 'drove' almost 'thrown out' into the Wilderness.

Adam and Eve were cast out - thrown out - into the wilderness of the world because humanity listened to the serpent, and did not obey God - Jesus' went from the Wilderness of prayer and obedience into the harsh reality of betrayal and death. We were barred from the Garden of Delight by the cherubim and the flaming sword - angels ministered to Jesus when he had completely refused to be persuaded by the power of evil, the devil.

So for what is left of Lent - but we don't need to stop there - perhaps we need to take the time to shake off 'Adam', to look deeply at ourselves and what makes us tick - do we really listen to God and heed God - do we try to be someone we are not - or try to follow the true path -

the true path of following Christ, to try and be Christ in the world. And what does that mean but to be loving, and caring, empathetic, to be observant, seeing the needs of others? But it also means being fair to ourselves.

So as we ponder the desert place, and perhaps the wilderness of our own lives - the desolate spots, the times when we would like things our way, when we wonder why things are tough for us, when we are faced with difficulties, doubts, hardships, temptations, when we feel forlorn and look at our own problems - we need that change of heart and mind - that turning away from our own selves, our own lives, our own feelings and what we want to make us feel important, and full of knowledge, and we turn to God.

And we need to realize that without God we can do absolutely nothing. Being called by God to do God's will isn't easy - as Jesus found. He was not given the easy option of power. He was given Calvary. But we can remember the words

of de Caussade that "all created things are living in the Hand of God" - and that gives us hope and trust - so try to imagine that - imagine the stories in the Gospel - and listen for God's call to us, day by day, minute by minute. And to hear that call - because often it is as Elijah found - the sound of sheer silence - we need to still ourselves - take time to 'be' and not always doing - for true knowledge, true wisdom will be found in the heart of God.

In a few weeks we shall be standing in another Garden as the New Fire is lit, the Paschal Candle, reminding us of the Light of Christ, is blessed and lit - we shall all hold candles and renew our baptismal promises - we shall receive the sprinkling of the holy water - as we step from the River and hear the voice of God reminding us that we are infinitely loved.

So as we journey from Eden to the Cross let us once again look through Adam's eyes - yes indeed lost and yet found. And as the delightful story of the harrowing of hell on Holy Saturday, reminds us - Christ's

love overcame death and Adam and all who had died before Christ's victory have been drawn from the clutches of death and hell, and banishment and failure into the loving arms of God.



Getting together

On Shrove Tuesday about 17 of us gathered at the Brig o Tay for dinner - beautifully cooked by Leta and we all enjoyed ourselves. That was the fourth time we had done this and we plan to meet again for Midsummer. In the summer we plan to have a picnic following a Eucharist on one of the tables at Balmerino Abbey. We chose two dates in 2012 but each time it poured with rain - maybe we will have better weather next time.

Easter Communions

Piskies are called to receive Communion at least at Easter to be full members of the Church. If you are housebound or in hospital please contact me as I am very willing to bring you Communion - not just at Easter - but any time. Also if you are in need of healing in body, mind or spirit, please consider the

Sacrament of Anointing. If you are not sure about any of this please speak to me so I can visit and discuss it with you.

Journeying on

We are midway through Lent and Mothering or Refreshment Sunday, is upon us - with clocks changed again and the evenings lighter and longer. Daffodils are dancing in the rather exuberant wind and birds are beginning to nest - suddenly the world seems a joyous place as we break from winter, albeit one that wasn't too bad this year. So we look forward at St Mary's to Spring and summer, continuing with Casting the Net and living in the hope that more people will find their way to our lovely Church.

One or two seem to have moved away but we hope they will return. There is much to be grateful for and much to work and pray for.

Grace and peace with with you and may you have a blessed Passion-tide and a joyous Easter.

Denise

NEWPORT NIFTY KNITTERS

It has been a busy and productive year for the many knitters in our group. We have been overwhelmed by the number of items which have been received, and knitted items have been sent to many places where there is a need.

Three parcels have been sent to the Raphael Centre in South Africa, and Denise came to one of our meetings and talked to us about the centre.



Approximately 500 squares (6 parcels) have been sent to KasCare, also in South Africa. KasCare has a team of people on site who knit the squares together into blankets for children, so this excuses our knitters from the laborious task!

A parcel of jumpers and blankets was sent to the Karatu Education Fund in Tanzania. This parcel took 5 months to arrive, but it did get there, thankfully! Two parcels have been sent to Lubasi Home in Zambia

We have had feedback, and some pictures, from all these locations, so we know that the parcels have arrived. This amounts to 12 parcels which we have posted, and since it costs £15.75 to send each parcel, it is comforting to know that our efforts (and money) have not been wasted.

Where does this money come from? At our group meetings twice a month, we each pay £1 for tea/coffee and a biscuit. We also took part in the Fairtrade Fair in Newport, ostensibly to raise awareness of our group, but we had

some items to sell, and a beautifully knitted snowman to raffle, and we raised over £70, which will pay for several parcels to be posted.

The group also supports other charities abroad, where there are no associated postage costs, because the items are either taken out by individuals or sent by van. A consignment of 160 jumpers and 90 hats for small children was taken to Mission International in Dundee. These were taken to Rwanda and Burundi in July, via their container project. More jumpers and hats for small children were given to the Raven Trust in Malawi

A large number of items was given to Comfort Rwanda; baby jumpers and hats, blankets and beanies, as well as 50 pairs of baby booties, by special request! The Freedom from Fistula Foundation, operated and funded by the Gloag Foundation was given 2 large parcels to be sent to various places in Africa. Gary Torbet, from Carpathian Aid came to our group meeting in November, and outlined the work they are doing in Romania. He went away with a large number of knitted goods, which were being sent by van to Romania.

Local charities are also supported. Blankets have been given to the Salvation Army in Dundee, one of which was spotted being worn in Gallagher Park shopping centre! We have also donated, by special request, hats, scarves and gloves, which they give to their clients as Christmas presents. The premature baby unit at Ninewells Hospital also take hats and cardis for their tiny patients.

We are so grateful to all our knitters, many of whom do not come to our meetings, but beaver away on their own at home, and also to those people who donate wool.

If you have any wool lurking in your house which you do not want/need, we can take it; double knitting preferred, but we can cope with anything, any colour, any amount! Or you may feel the urge to knit, so please do! We are happy to supply you with knitting yarn. Speak to Betty (01382 542273) if you are interested. We were pleased to hear that a group of ladies in Scotsraig has started a knitting group, and will be supporting our causes.

Betty Evans

☞ Coming Home ☞

When in July last year I preached my final sermon in the parish to which I was licensed in Worcestershire, I took my text from the Gospel for the day. It was Luke 8:39 - “return home and tell how much God has done for you”. It was from the account of the demon-possessed man and the transferring of the demons into a herd of pigs, which then rushed down a steep bank into the lake and were drowned. I remarked to the congregation that, having looked at this reading, I had wondered how on earth I was going to find something appropriate to the occasion in this rather bizarre story! By the words in v 39 had seemed to just leap off the page, as the words of Holy Scripture so often do. I suggested that here was a reference not only to how I was ending my ministry amongst them, with a story to tell, but a story that might be of interest to others whom I had yet to meet in Fife.

I told the congregation how I was indeed returning home, not just to Scotland, but to a place within sight of the city in which I was born and brought up. Chris and I had never really thought of coming to live in north-east Fife and we were actively looking for a property in parts of

Angus and east Perthshire. Then, unmistakably, we were led, and I do mean led, to The Gauldry and within the first few minutes of viewing the bungalow which was, as things turned out, to be our new

home, we knew without doubt that this was it. This is where we wanted to be and, as we now

believe, where God wanted us to be, and His gift to us.



The man in that Gospel reading certainly had a story to tell when he returned home after so many years of being completely out of his mind and living, just existing really, in such dreadful circumstances. But then so do many who have encountered Christ in their lives. Perhaps you have a story to tell of how you have been guided and helped in your life, maybe, as Chris and I were, in very difficult and trying circumstances.

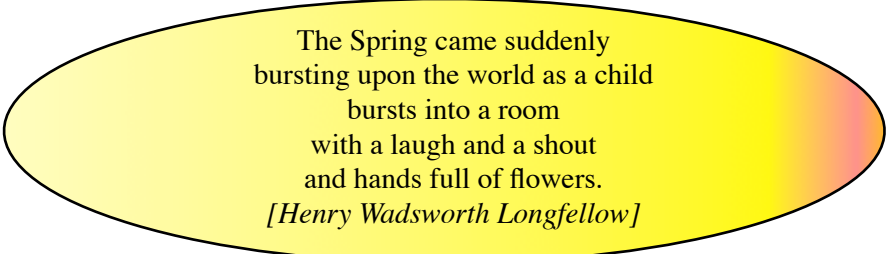
We are all on a journey through life and sometimes that journey can be difficult, painful and challenging.

At times of trouble we may for a while feel alone, or even abandoned, and wonder where God is in it all. Like the writer of Psalm 69, we may have sometimes thought that, as he describes it, we were sinking into the miry depths where there is no foothold, had come into the deep waters and were almost engulfed by them; we may have felt worn out calling for help and looking for God. The Psalmist went through it all, came out the other side, and in his deliverance praised God in telling others what He had done for him: “I will praise God’s name in song and glorify him with thanksgiving -- the Lord hears the needy and does not despise his captive people”.

It is when men and women, ordinary men and women, perhaps unnoticed by this world and thought to be of little importance, tell their story that God is so often glorified, and those who hear that story sometimes turn to Him and experience His grace in their own lives. Such stories can sometimes be of greater value and much more powerful than carefully prepared sermons preached from the pulpit. The bible is full of people’s stories and this is just one of the things that make it so powerful and relevant. Much of it is about real people in real and often very difficult circumstances having real encounters with God, being delivered from adversity, experiencing the love, mercy and goodness of God in their lives and therefore being able to proclaim with the Psalmist: “the Lord has done great things for us, and we are filled with joy.”

Coming to St Mary’s and becoming members of the congregation, has certainly been a joy for us and we already feel very much at home in this lovely church. Everyone has been so kind and welcoming and extended to us hands of friendship and Christian fellowship and for this we are very thankful indeed.

Graham Peacock



The Spring came suddenly
bursting upon the world as a child
bursts into a room
with a laugh and a shout
and hands full of flowers.

[Henry Wadsworth Longfellow]

Nationalism?

At some point between now and September we all have to decide whether to vote *Yes* or *No* on the issue of Scottish independence, so nationalism is in the news.



There were some interesting and influential Episcopalian contributions to the earlier debate about Devolution but I have been surprised at the apparent reluctance of any of the churches to engage with the issue that now confronts us. This worries me, since it clearly has a Christian ethical dimension. So my purpose here is not to raise any political points but to tease out a few aspects of that broader context as they appear from the pew.

As a general principle it's hard to accept that nationalism has ever been a vehicle of grace. The First World War was partly the consequence of the culture of nationalism that developed in the 19th Century. It proved to be the greatest man-made, and therefore man-avoidable, disaster to have befallen Europe in modern times. We still have to live with its consequences, including the perilous political instabilities in the Middle East which could drag us at any time into a military and nuclear conflagration that would be hard to put out.

The Second World War is now widely regarded as the unfinished business of the first one. I was nine years old when it came to an end. At that time I could hardly remember what it was like to live in a country at peace. Hitler's party was called the National Socialists, or 'Nazis' for short. The grim events those nationalists brought about do not provide encouraging precedents.

After 1945 a few brave and far-sighted souls decided to work towards

a better future. Jean Monnet and Robert Schuman pioneered this by laying the foundation for what eventually became the European Union. From time to time of course we all get *deaved* with the antics of the “Brussels Bureaucrats”. However the fact remains that the EU is the best insurance we have ever had against a renewal of hostilities between the nations of Europe. This is a reality we seem to find easy to forget but, as those of us who remember WW2 grow old, we surely have an obligation to remind our successors of its importance. And we are also entitled to ask how our memory should shape attitudes to this current debate, remembering as we do so that all the nations involved in the last century's two great wars thought of themselves as Christian.

It's probably no coincidence that the mantra of separation used to be “It's Scotland's oil”. Yet without capital from furth of Scotland it would still be where it was: inaccessibly buried beneath the floor of the North Sea. This reminds us that, regardless of geographical appearances, no country is an island economically. But of course events elsewhere make it clear that oil is a drug that is all too apt to befuddle our wits.

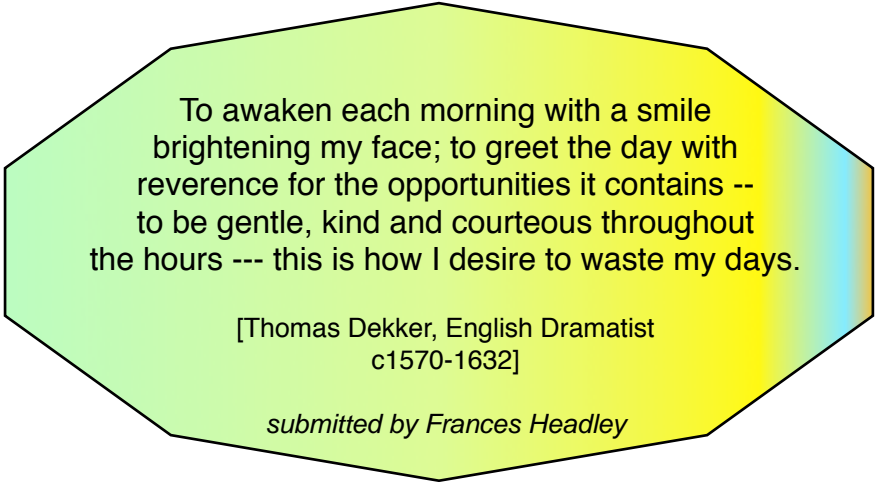
What is ‘nationhood’ anyway? In the original version of *The Monarch of the Glen* Sir Compton Mackenzie expressed this in a charming scene. The Macdonald of Ben Nevis and his pal Cameron of Kilwhillie are discussing the news. It is with some trepidation that they contemplate the prospect of the Highlands being governed by “Fifers and Aberdonians and every kind of Lowlander”. Thankfully our society may have managed to set aside some of the relics of these earlier divisions. The islands where we live have been the final refuge of most of the continent's human flotsam and jetsam and it is a fallacy to suppose that in our patch we share the same ancestry, or that our diverse antecedents differ from those of our European neighbours. Culturally our background is equally diverse. If we doubt this it is salutary to reflect that in the Northern Isles the Udal law of land tenure comes, not from mainland Scotland, but from Scandinavia.

So how do we manage to get by? The answer must surely be something to do with a feeling of neighbourliness: with a notion that the things we share are more precious than those dividing us. This plays out very clearly when a crisis appears. It might be a blizzard or a flood, or it might be the disappearance of a toddler from Pilton when the compassion of the whole community is expressed in its determination to find him.

In his tenth chapter St Luke the Evangelist tells how a lawyer asked the question “And who is my neighbour?” Jesus responded with what must surely be one of his most powerful parables. We all know the story of the man who was beaten up on the road from Jerusalem to Jericho; of how the spiritual leaders of Jewish society ignored his agony and passed him by; and of how he was rescued by a (mere) Samaritan. The clannish Jews regarded the Samaritans not only as foreigners but as people to be despised, even though their two societies seem to have coexisted in close proximity.

Our Lord's view of that is pretty clear from St Luke's account. The analogies are instructive.

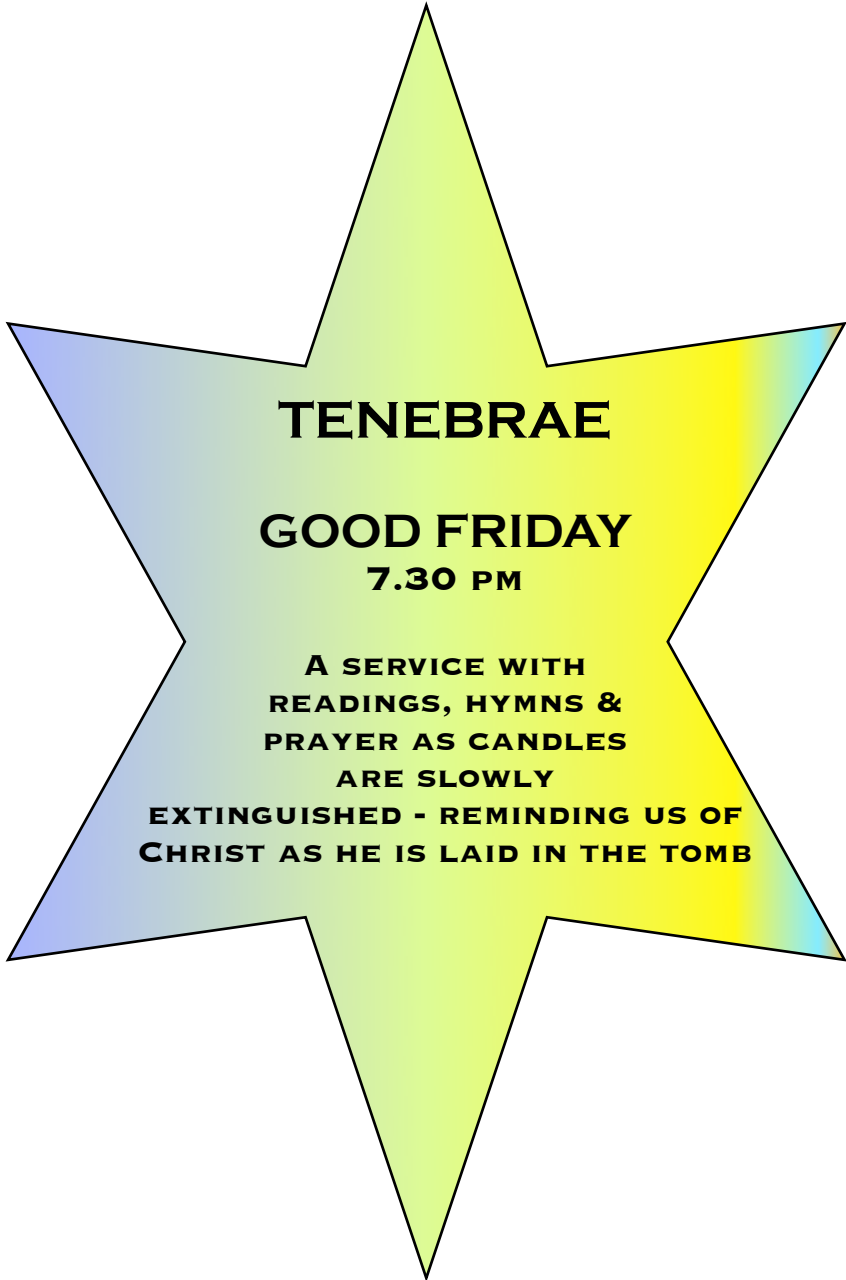
Hugh A P Ingram



To awaken each morning with a smile
brightening my face; to greet the day with
reverence for the opportunities it contains --
to be gentle, kind and courteous throughout
the hours --- this is how I desire to waste my days.

[Thomas Dekker, English Dramatist
c1570-1632]

submitted by Frances Headley



IT WAS ANOTHER WORLD, BUT REAL.

The story began in Dundee with a conversation with Professor Adams. Our plans for a couple of months in Rome, many years ago, left us with one problem to solve. Where to live?

"I have friends in Rome about to retire from the British School, and I'm sure they can help you," he said. "That would be lovely", said the friends. "We have just bought a flat for our retirement, so you can stay there and you can let us know if we have enough teaspoons." You could say we fell on our feet, and we used our feet all the time. What a place for exploring on foot!

Our daughters were still in primary school, and we discussed what we could do with their education with the school. They wrote letters to their classmates, and did keep up.

We went to markets - SPQR surprised me, though it ought not to have done. "For the senate and people of Rome". So Julius Caesar didn't have a monopoly with his battle standards, I thought. Going to shop was an experience, Kate's blonde hair, (she was seven at the time) meant that EVERY time we went out, people would stop, pat her on the head and say "What beautiful hair". She learnt to count in Italian very quickly, it was appreciated and the admirers were delighted.

On occasion our landlords popped in, once we were asked if we would like to go to the opera. "We have tickets for *Il Seraglio*, but we have to go to a meeting in London, so we hope you would like to use them. We share a box with friends, Luciana is the librarian of the British School, and there's Frank and Orietta. They usually leave early."

"Why, do they have a distance to travel?" says I. "Oh no, they live at the Palazzo Doria, they are actually Prince and Princess Doria, but nobody bothers about these things these days"



A few days later our phone rang, a woman's voice, saying she was Don Franco's personal assistant, and would we like to come to dinner? It took me a while to connect that with our fellow opera goers, and for the penny to drop that the invitation was to the Palazzo. A baby sitter was arranged and I can't remember how we got there or back, but I don't think we walked.

In our family photograph album, I could show you the only coat I had with me at the time, a red plastic mac that I had bought at Cairds, which was not new, and beginning to split. I was acutely aware of this when the servant took it from me, as we mounted the staircase. Pre-meal drinks and then the dining room. I'll not try to describe the room, but I do have the most recent tourist handbook which would give you an idea. Everyone was so kind, but I was overwhelmed, family plate, with the Doria emblem, tapestries on the wall. The pictures are in the guide books!



On my right was a man from Accrington, on my left Harvey Wood, "How did you enjoy the opera,?" he said. "I loved it, the only time I hear top International singers is at the Edinburgh Festival. I saw Placido Domingo and Teresa Berganza in Carmen and it was wonderful". "I was there," he said, "Yes, in 1944, Rudolf Byng came to me and said "Salzburg is finished" and we discussed establishing Edinburgh". Rudolf Byng ran the Metropolitan Opera in New York until the fifties, brought Callas and many other well-known singers there.

I was out of my depth, but hope I was holding my own. The meal was excellent, and I could just about see this beautiful tapestry on the far

wall with my short sight, so I went to look at it as we rose from the table. Frank came up to me, and we chatted about it, when I heard myself say, "How do you clean it?" "Oh, we brush it lightly. There is a little man at the Vatican, but we can't bear to part with it for eighteen months" Apparently it was a present to an earlier family member from Louis XIV. We retired for after-drinks, and left at a discreet time. The servant handed me my mac and we went home.

It was the happiest of times for us all. Susanna and Kate have returned on holiday. IT was real, but sometimes I have to pinch myself.

Judith Wilkes

HOW STRANGE THE WEATHER!

As Islanders we do like to bemoan our weather - even when the sun shines and it is warm! However the weather patterns in the UK have been pretty awful this winter as we all well know from the media and I actually preached about it just before Lent started.



The television and the newspapers were full of it, with the saddest and heart wrenching stories of people's homes destroyed, and the farmer shipping off his cattle to goodness knows where – and his hay bales mulched into the flooded ground. Boats plying their way through the rivers which were roads – massive destructive waves along the coastline, continuing gales and rain. People were angry, which was hardly surprising and Mme Christine Lagarde, Head of the IMF, referred to its impact on the world during her recent Richard Dimbleby Lecture – she considered that the planet

was perilously close to a climate change tipping point and required urgent cooperation between countries.

Yet the climate has changed throughout the history of Creation – we have the evidence of ice ages and far warmer climates at times in Southern Britain with palm trees and exotic animals – so how much is caused by humanity, how much is just the natural course of events?

Mme Lagarde said - “Make no mistake, it is the world’s most vulnerable people who will suffer most from the convulsions of climate. For example, some estimates suggest that 40% of the land now used to grow maize in sub-Saharan Africa will no longer be able to support that crop by the 2030’s. This will have hugely disruptive implications for African livelihoods and lives”. She added - “A few years back, Prince Charles gave this very Dimbleby lecture. He used the occasion to make an impassioned plea to respect the natural law of ecological sustainability. ‘In failing the earth,’ he said, ‘we are failing humanity’”.

There really are no easy answers and I was reading of a Vicar who said that they must pray that the rain would stop.

But this brings me to wondering how one prays – and what are we expecting God to do. Do we think that God wills earthquakes, floods, droughts or other natural disasters? If God listened to every prayer to ask for rain or to stop rain and obliged – what would that do to the natural order of things?



And do we believe, as someone has said recently apparently, that the torrential rain and storms were an act of God because the government had made gay marriage legal? This is Old Testament thinking, which

encroached into the New Testament and accepted for a very long and yet many still believe it. But this surely emerges from a “pre-scientific people who thought that rain came from the windows of the sky, which God opened and closed at will and whim.”

A most sensible little book I have read recently and we are using as a Lent study book called *Where the hell is God*, written by an Australian Jesuit Richard Leonard – he talks of this in one of the chapters – in this case citing drought and where God is in that. The writer is troubled by a Bishop’s views that he had no idea why God had created a world where devastating drought is possible.

As Richard Leonard says - that the idea of God sitting in heaven actively sending a drought on Australia made him anxious. He asks do we believe that God is sitting in heaven and saying - “No, I will not send rain, so go away, dry up and die?” Of course not, any more is God sitting in heaven and deciding that there are a lot of sinners in Somerset Levels or anywhere else, so he will send howling gales and torrential rain, and also to Devon to destroy the railway line and so on.



So what are we to do and what are we to believe?

Well to start with the Psalmists were very good on Lament. They could shake a fist at God, shout why are you doing this to us, and then by the end of the psalm were honouring God and bowing down and worshipping God. And if we want a gritty prayer there is always the Litany in the Prayer Book – full of fruity stuff and each request to God by the Cantor leads the congregation to sing “Good Lord deliver us”.

But let me go back to my Jesuit - of course we can pray to God, he says – but we must pray for grace to be the best stewards of Creation. And surely isn't that the point so often? We are not. And surely it also comes back to the wealthy countries being mindful of how they are destroying the planet with industrialization and meanwhile not sharing with the poor. Although having said that there are now cries that the money this country sends overseas as aid, should be directed to the flood victims! Another difficult and thorny decision!

In Lent we are called to fast, to give alms and to pray. Isaiah cites fasting as being a way to move forward – but some people are good at fasting with prayer, some aren't. Some can't for health reasons and some have no option because they are extremely poor and are lucky to even get one meal a day. As Isaiah says it is no good fasting and feeling pious if you are oppressing the poor – in other words is it a fast acceptable to the Lord?

And I suppose what Isaiah is saying – can we be rather virtuous and self righteous and yet still cause appalling destruction? Are we happily recycling and putting our bins out, yet using and wasting far more than we need? Is our heating turned up too high when we could be wearing more jumpers?

However, we can read on and see the question Isaiah asks - “Is not this the fast that I choose to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?” [Is 58:1-9a]

So perhaps this comes back to climate change – and the fact that we have to stop denying that humanity plays a massive part in it – not just now but probably slowly but surely since the beginning of civilization, of settlement and reclaiming land and altering the course of nature.

Let us also recall the Sermon on the Mount, which is all about the Kingdom of Heaven, it is all about justice, it is all about the poor and the outcast and in a way this has to include all of the Creative order, not just people, but the whole world – perhaps even the cosmos, because how much destruction are we doing to our planet by all the ironmongery swirling around in space – every flight we take, every industrial complex we build.

And returning to the Jesuit - he is concerned that we don't actually pray to the God and Father of Jesus Christ, but to Zeus! It is not that we are intending to pray to the pagan god but it is just that Zeus was in charge of the skies in Greek mythology. So he recommends that when we pray we ask our "holy, loving and unchanging God to change us, and thereby change the world." But importantly he adds "God is spent in loving us and saving us at every moment of the day. He cannot do more in this regard. It is up to us to respond to this unearned and unmerited gift and that's what prayer does. It invites his amazing grace to change, form, fashion, heal and inspire us. This happens not only in our personal prayer, but also our public prayer".

God is with us in this and of course wants the best for Creation but we have been given stewardship of the planet and we need to get it right and a very useful prayer is this

"Go before us, Lord in all we do with your most gracious favour, and guide us with your continual help, that in all our works begun, continued and ended in you, we may glorify your holy name, and finally by your mercy receive everlasting life." So use this prayer – remembering those who suffer so grievously not only in Britain but throughout the world because of climate change and greed.

D.H

[Taken from a sermon preached on Epiphany 5]

TWO LITTLE PIECES FROM THE PEN OF JANET

I sent for a little book called *You are not alone* before I went into Hospital to have my new hip. The following verses I loved and have read everyday since but would like to share them with you all'

God Holds My Hand

Rose Skinner

Sometimes I cannot seem to see
The wisdom of God's way,
And yet I trust God's loving hand
To guide me through each day.

Though darkest shadows fall about
And make my path obscure,
One thing I know: God holds my hand;
Of God's dear care I'm sure.

I feel God's presence always near;
Together we shall stand,
And faith shall be my strong support,
Because God holds my hand.



This is a poem my Grandfather wrote. He was manager of the Coop's shoe repair department, he taught himself sign language as most of his staff were deaf. His name was William Sinclair

Always smiling in a **SINCLAIR'S REPAIR.**

In shoes we laugh - in shoes we play
In shoes we weep - in shoes we pray
In shoes we woo - in shoes we wed
When shoes leave us we leave for bed
In shoes we toil - in shoes we rest
And thus its wise to have the best.

**HE WAS ALSO
IN ALL THE
GILBERT &
SULLIVAN
OPERAS - HE
HAD A
WONDERFUL
TENOR VOICE.**

SHROVE TUESDAY AT THE BRIG o' TAY



What is Andrew doing? Salaam!



Pictures taken by the Rector which is why she is missing - she isn't under the table!

CHURCH OFFICIALS

| | | |
|----------|---|--------------|
| Rector | Revd Denise Herbert, 60, Riverside Road, Wormit | 01382 541571 |
| Lay Rep. | Mrs Jean McGuinness, 39 Queen Street, Newport | 01382 541734 |

Alt. Lay Rep

Vestry Members

| | | |
|-----------------------|------------------------------------|--------------|
| Mr David Brex, | 3 Beach Road, Wormit, | 01382 782502 |
| Mrs Betty Evans, | 31 Cupar Road, Newport | 01382 542273 |
| Mrs Jane Campbell, | 28 Linden Ave Newport | 01382 542343 |
| Mr Trevor McClintock, | 15 Craigie Hilll Drumoig | 01382 540046 |
| Mrs Hilary Mylius, | St Fort Farm, Newport | 07580480708 |
| Mrs Janet Rule, | Carse Vista, Main St., The Gauldry | 01382 330854 |

| | |
|-----------|------------------|
| Treasurer | Mrs Betty Evans, |
|-----------|------------------|

| | |
|-------------|--------|
| Vestry Sec. | Vacant |
|-------------|--------|

| | |
|-------------------|---------------|
| Property Convener | Mr David Brex |
|-------------------|---------------|

| | |
|-----------|---------------------------------------|
| Organists | Mrs Judith Wilkes and Mrs Ruth Ingram |
|-----------|---------------------------------------|

| | |
|-------------|---|
| Altar Guild | Mesdames Marina Bailey, Betty Evans, Janet Rule Jane Campbell, Doreen Williams |
|-------------|---|

| | |
|-------------|---------------------|
| PVG Officer | Mrs Jean McGuinness |
|-------------|---------------------|

| | |
|-------------|---|
| Web Editors | Mrs Jean McGuinness and Mrs Betty Evans |
|-------------|---|

| | |
|---------------|--------|
| Sunday School | Vacant |
|---------------|--------|

| | |
|---------|-------------------|
| Flowers | Mrs Hilary Mylius |
|---------|-------------------|

Web Address <http://stmaryschurchnewportontay.org/>

CHURCH SERVICES

SUNDAYS

10.45 a.m Sung Eucharist 1982 Scottish Liturgy

WEEKDAY EUCHARIST: on important festivals and saints days.

See notice board at the church and Sunday leaflet.

ST SERF'S CARE HOME

WEDNESDAY 11.00 Communion [1st & 4th wks - with occasional changes]

SC 003380 CCLI 570663

FESTIVALS & SAINTS DAYS

| | | | |
|----------|--------------------------|---------|-----------------------|
| 28 April | St Mark, Evang. | 9 June | St Columbus, Abbot |
| 1 May | St Philip & St James, Ap | 11 June | St Barnabas, Ap |
| 14 May | St Matthias, Ap | 15 June | Trinity Sunday |
| 29 May | Ascension Day | 19 June | Corpus Christi |
| 31 May | The Visitation | 24 June | Nat. John the Baptist |
| 8 June | Pentecost | 30 June | St Peter Ap. |