

Rosyth
Methodist Church



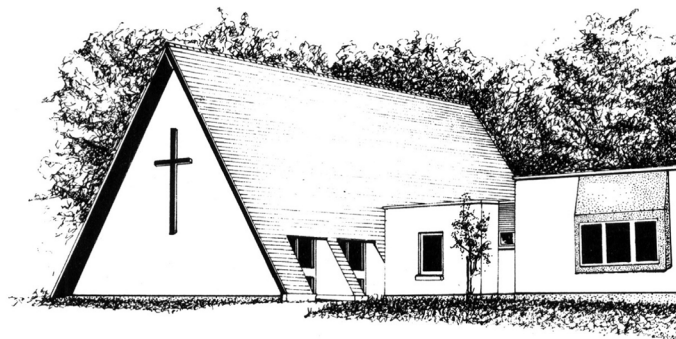
St Margaret's Scottish
Episcopal Church



Contact

the newsletter of the partnership between

Rosyth Methodist Church and
St Margaret's Scottish Episcopal Church



Issue 91
Summer 2017

Rosyth
Methodist Church
Scottish Charity SC028559
www.rosythmethodist.org.uk

St Margaret's Scottish
Episcopal Church
Scottish Charity SC028426
www.stmargaretsrosyth.org.uk

in partnership

Our partnership is formally recognised as a Local Ecumenical Partnership,
with a constitution and Covenant signed on 14 June 2000

Minister:

Rev Dr Helen Jenkins
01506 842333

Coordinating Steward:

David Salthouse 01383 889212

Pastoral Secretary:

Gwyneth Kirby 01383 624779

Church Council Secretary :

Sandra Wilson 01383 415885

Treasurer:

Dave Ward 01383 414944

Rector:

Rev Alison Cozens 01383 732654

Vestry Secretary:

Sandra Young 01383 415021

Treasurer:

Gordon Pryde 01383 860450

** An asterisk indicates a change since the last issue*

our regular pattern of worship

Sundays (except 4th)

9.30am Sung Eucharist
(occasionally 9.15am—see diary pages for details)

11.00am Morning Worship
(including Sunday School)

1st Sundays:

6.00pm "Sunday@Six"

4th Sundays:

Worship together

9.00am Breakfast and "Messy Church" (during term time)

11.00am Joint Communion Service

where to find us

On the road: our postal address is Queensferry Road, Rosyth, Dunfermline, KY11 2JH, and you'll find us at the junction of Queensferry Road and Woodside Avenue. This is a short walk from Rosyth Rail station. The car park is behind the church. Local on-street parking is limited, but there is much more parking space at the junction with Park Road.

Contact

Newsletter of the Methodist—Episcopalian local ecumenical partnership in Rosyth

Issue 91: Summer 2017

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Editor: Howard R. Kirby

12 Overton Court, Pitreavie Castle, Dunfermline, KY11 8TY

E-mail: editor@rosythmethodist.org.uk

Assistant Editor: Dave Ward

Diary Editor: Sandra Young

Closing date for mid-August/September 2017 issue: Tuesday 1st August 2017

New directions of travel—for the Circuit

Being one aspect of Rev Andrew Letby's reflections on forthcoming changes as conveyed in his June letter in the Circuit Plan

Dear Friends

"... the Celts did not see their travel as achieving a previously understood goal but rather that 'pilgrimage is whatever happens'. That is, they so trusted their spiritual processes into the hands of God that they could relinquish unholy control of their lives and take the posture of holy abandonment in preparation for whatever God had planned." (Andy Raine - The Troubadour Song, Northumbria Community)

Quite a challenge, but one which has a deep biblical and spiritual pedigree. We see it as God leads the people through the wilderness with no sense of where and when the journey might end, to the calling of the first disciples who were given no assurances other than that there weren't any!

As I embark on a new phase of journeying I am aware of the implications of striving to faithfully answer God's call. As the new Forth Valley Circuit comes into being on 1st September it is just as relevant.

[Ed: Andrews' reflections on the implications of his move to oversee the Croydon Circuit came at this point but are here reproduced on page 14]

Of course, we leave with much sadness at the people, places and mission we leave behind. Edinburgh has been an exciting place to minister. The Edinburgh and Forth Circuit has

seen big changes in the last few years, we have done many exciting things together. The next phase of change brings both opportunity and challenge. The new Forth Valley Circuit will come into being from 1st September (subject to final approval from Methodist Conference).

The decision to come together felt relatively painless, but now the real work begins. The next year will at times feel a bit messy as new structures are worked out and new relationships built. Geographically the already big area will grow, though oddly given the scattered nature of our current circuit, relative distances between churches will not change significantly. The congregations in Stirling, Wallacestone and Armadale, along with the ecumenical church in Grahamston, will bring a new dimension to our circuit life. New ministers offer their particular gifts and enthusiasms. Mark Jason will be the superintendent for the first year and look after the churches of the former Central Circuit. Hilda Warwick will move from Wallacestone and become minister in City of Edinburgh Methodist Church with a particular remit to develop the various chaplaincy roles which are part of our engagement with the city.

Helen Jenkins will refocus some of her ministry in Edinburgh, and of course we welcome Laurent Vernet 'back' to

the circuit as a probationer presbyter with particular responsibility for Tranent with Cockenzie.

I wish you all every blessing in this new adventure. There will be difficult times ahead, but I ask you to remember that when we commit

ourselves to following the Way of Jesus, we need to be ready for the possibilities that brings and prepared to let go of what you think is the direction of the journey and open to where God is taking you.

Andrew Letby

Summer services

If you have studied the Methodist Plan of Services for the next three months you will have noticed a few changes. It has been decided that during June, July, August and September, on the second Sunday of each month, the Service will be in a different style from our normal Morning Worship. Some of the changes will be familiar to us, others quite new to us in Rosyth.

Before you start to panic or protest that you don't see the need to change anything, let's have a closer look at what has been planned. We will start on **11 June** when Helen will lead a Service from the Iona Community, including hymns used by the Community. We are already familiar with quite a few of John Bell's hymns so we should be well within our comfort zone! On **09 July** we will be sharing a Café Church style of worship – again something with which we are familiar. We will be able to enjoy singing our hymns accompanied by piano and ukuleles as a change from the organ. On **13 August** our Worship will be led by a small Praise Band, and will include a selection of modern hymns (many of which we will know already). We will end this Summer

period with an All Age Worship Service led by members of the congregation and again making use of the Praise Band. Apart from **10 September** our Services will be led by preachers from the plan who already know what style of Service to expect.

Our Praise Band for these Services will be formed from our congregations and will include instrumentalists and singers. Please let Sue Masson know if you would like to take part.

So why are we doing this? Our aim is to offer something different that we hope both our congregations will enjoy, but also to attempt to attract others to our Services, particularly young people. Please come along and see what you think. Tell us what you enjoyed, what you felt could have been done better and what you really disliked. We will use your views in future plans but it's difficult to form a view if you are not there!

We look forward to seeing a full Church – even during the holiday period.

Gwyneth Kirby

Invitations

Circuit farewell service

We are all warmly invited to a special Circuit Service on **Sunday 30 July at 11am** in the City of Edinburgh Methodist Church., to say 'farewell' and give thanks for the ministry of Rev Andrew and Belinda Letby as they prepare to move to Croydon Circuit.

'Bring and share' lunch arrangements will enable all to share fellowship and memories in a relaxed way.

[Ed: A mini-bus will be available and car-shares offered for Rosyth folk who want to go. Congregations will also be invited to sign a farewell card]

Inauguration of the new Circuit

The new **Forth Valley Circuit** will come into being from 1 September (subject to approval by Methodist Conference to be held 22-29 June). The inauguration will be celebrated on **Tuesday 29 August at 7.30pm** at a special service in Grahamston United Parish Church, Bute Street, Falkirk, FK2 7DH. Refreshments will be available from **6.30pm**.

The occasion will also offer a sincere welcome to he Rev Laurent Vernet, who joins the Circuit as a probationer presbyter. Laurent is no stranger to us in Rosyth, having led our worship many times over the last few years. Our prayers and thoughts are with him as he prepares for this next challenging step in his calling.

Bishop David's farewell service

Bishop David will mark the end of his ministry as Bishop and Primus with a Sung Eucharist in St Ninian's Cathedral, Perth on **Sunday 25 June at 6pm** to which we are all invited. The service will also mark the 40th anniversary of his ordination to the priesthood.

Quiet Garden at Gleneagles

'Be still and know' (Psalm 46:10)

Opportunities for enjoying stillness and reflection for visitors of any faith or none in the beautiful setting of Gleneagles will be provided on **Tuesday 27 June and Tuesday 18 July from 2.00pm to 5.00pm**. It is an initiative of the Quiet Garden Trust (see www.quietgarden.org).

After an introduction and welcome by the Rev Giles Dove and the Rev Tracy Dowling at 2pm, you can wander around the recently-created wild garden, or walk the grass maze, and finish the afternoon with a short service in the private 16th-Century chapel on the drive.

All are welcome to attend – a donation of £3 to the Quiet Garden Trust is suggested. Any enquiries to: Petronella Haldane, Gleneagles, Auchterarder, Perthshire PH3 1PJ (01764 682 388; petronella@gleneagles.org)

Sandra Young

Music for a summer's evening

As always, members of our church family are involved in musical activities, even though summer is upon us!

The Scottish Chamber Choir's 'Songs of Summer and Love', an evening of enchanting poetry set to glorious music by composers from Monteverdi to Delius, is on **Saturday 10 June at 7.30pm**. The venue is the beautiful old Priory Church, Hopeton Road, South Queensferry. Tickets £12, at the door or in advance from www.scottishchamberchoir.ticketsource.co.uk. Talk to Martin Tarr for further details.

Dunfermline Choral Union, with the **Junior Chorus**, is in concert on **Wednesday 14 June at 7pm** when they will be taking part in one of a series of events arranged for the 800th Anniversary Celebrations of Culross Abbey. Admission to the Abbey is free, but donations to the Church of Scotland HIV/AIDs Programme and to SCART (Support Culross Abbey Regeneration Trust) will be gratefully accepted.

The Abbey was founded in 1217 by Malcolm, the 7th Earl of Fife. Over the next few centuries the western section of the Abbey fell into disrepair but, in 1633, the eastern section became the local parish church of the Church of Scotland and is still in use today.

Dunfermline Choral Union's Summer Concert on **Saturday 20 June at 7.30pm** at the Vine Church is a

performance of light and popular classics, with guest soloist Jerome Knox, Baritone. You can enjoy songs from musicals such as Les Misérables, Guys and Dolls and Chess, uplifting gospel songs etc. Tickets are £12 (£10 concession) from Gwyneth Kirby.

Sing-along Iolanthe You are invited to come and enjoy the music, or join in with the songs, at **Dunfermline G&S Society's Iolanthe Sing-Along on Friday 30 June at 7.30pm** in St Margaret's RC Memorial Church, Dunfermline. Soloists are from the Society + piano accompaniment.

This is a fund-raising event, tickets £10 are available from Society members, or phone 07703 483083, or pay at the door. Bring your own copy of the score or borrow Society copies (on free loan).

St Finnian's Church Lochgelly is the venue for a concert by **Crosswater Band**, a small jazz group who rehearse in our Church Hall on a Tuesday afternoon, on **Saturday 8 July at 7pm**. They will be joined by singer Benita. Tickets are £5, including refreshment, and will be available at the door.

Benita and Walter, accordionist/guitarist will be in concert on **Friday 6 August at 3pm** in St Finnian's. Tickets are also £5, including refreshments. More details later, or contact Rev Margaret Dineley (01592 358933) for further information.

Sandra Young

The Diocesan Gathering 2017

The formal events

This year's gathering was held on Saturday 27th May in St Ninian's Cathedral Perth. Following last year's disappointing cancellation, this was a "sell-out event" with over 160 folk from around the Diocese present. Alan, Alison, Dorissia, Myra, Pam, Sue M and Val all attended (with 2 more unable to be there due to illness). This is the largest turn-out of St Margaret's folk to this event "in living memory"!

The main theme was Difference and Diversity, ably led by the acclaimed hymn writer, John Bell. Sue tell us in her accompanying article what made his contribution so special.

Various side events featured Prayer, our link with Kolkata, Mothers' Union, and Messy Church, which folk were able to sample at leisure outwith the main plenary sessions and workshops. As well as John's workshops, Bishop David led a bible study and a conversation, while the Stirling Citizens for Sanctuary held two workshops on welcoming and supporting refugees.

Lunch was a happy bring-and-share affair in relaxed surroundings – needless to say, with lots left over!

The Gathering concluded with the Eucharist. Altogether a very successful event – possibly the best yet – very ably organised by the Rev Nerys Brown and her team.

Alan Taylor

John Bell's events

John Bell often starts his presentations by getting everyone singing because he believes implicitly that everyone can sing – and sing in parts – it is just that many have been told they can't! It also gets around the difficulty that, in many places he visits, most people can't understand his accent.

John gave two talks – "In the Beginning, God created Difference" and "The Multi-Dimensional Jesus." Both of these were humorous, thought-provoking and interspersed with sketches and songs (the last was used in the final Eucharist). He also led 2 workshops and I opted for the second – "Singing with the Global Church."

Many cultures around the world use a system of 5 notes, found if you play the black notes on a piano, and Scotland is no exception (Auld Lang Syne is a notable example). So the sound of the global church is not unfamiliar to us and in just 50 minutes we worked our way around the world, singing songs from Korea, Palestine, El Salvador, Taiwan, Netherlands etc, songs of joy, hope, of sadness and faith.

Music is one of the things that can break down barriers and create friendships – what better way to start to learn of a different culture than by singing its songs and thus reading of its hopes and aspirations.

Sue Masson

Letter of appreciation

We have received this letter from Annie Hughes, a first year ordination candidate at the Scottish Episcopal Institute whose placement from January until Easter was with Rev Alison. Annie attended services, meetings and social events in Rosyth and met several people from the congregations.

We wish Annie well in her future studies and continue to uphold her in our prayers

Sandra

“Dear Sandra and Howard, I wonder if you would mind being the means of my thanking your congregation for my time with them .. and you. It was a privilege and source of great enrichment for which I am hugely grateful.

“John O'Donohue, the Irish priest, poet and philosopher, talks poetically of kindness being a mode of blessing and how we bless each other all the time without even realising it. I can't say whether you all at Rosyth are aware of what a great blessing your kindnesses have been to me as an ordinand 'observing' and occasionally 'doing' within your worship and various meetings. Either way, I do think it is important to let you know that whilst I am happy, daunted and excited at my ordination journey, there have been particular challenges since Christmas – a physical injury and then being sidelined by a virus for two weeks around Easter.

“I have been privileged, thanks to Rev Alison's and Rev Helen's generosity, to witness at first hand the wide spectrum of ministries that emanate from Rosyth. It was an exciting and encouraging thing to behold. Thank you all for the blessing you have been to me. My prayers are with you .”

Annie Mackay Hughes

Area Council Report

At the Area Council meeting in St Finnian's Lochgelly on the 18th May, we were treated to a most interesting talk about the **Fife Pilgrim Way**. Starting in North Queensferry it goes through Culross, Dunfermline, Lochgelly and Kinneswoods and ends at St Andrew's Cathedral. The route is well planned, taking in many places of interest and wild life sites, including an archaeological dig.

When opened in 2018 it will be a great addition to the tourist attractions in Fife, complementing Dunfermline's exciting new museum. As you walk the route, an app on your smart phone could tell you about the area you are in, its history, wild life and the plants the pilgrims would use to ease aches and pains. There are stops along the route where there will be information hubs; volunteers will be needed to tell people about places of interest in the area. History need not be boring! Churches near the route might benefit from or contribute to the pilgrim way story in a number of ways. Could ours?

Valerie Leslie

A strange farewell

Martin Tarr thought this Editorial from the magazine of Upper Holloway Baptist Church would be of wider interest

One of the most extraordinary passages in the Bible tells the story of Christ's goodbye, which we call the Ascension:

"While He was blessing them, He parted from them and was carried up into heaven. And they, after worshipping Him, returned to Jerusalem with great joy, and were continually in the temple praising God."

It was the last time the apostles would see Jesus. They had experienced the utter catastrophe of His death, followed within days by the triumph of His resurrection. Later, He left them. Instead of the sadness we might expect after His final farewell, they were exuberant and went back to Jerusalem. What an extraordinary reaction. Jesus had gone, Jerusalem was fraught with danger, yet they seemed brimful with confidence.

Ring in their ears was His repeated teaching about the Kingdom of God and the commission to preach forgiveness of sins throughout the world, beginning at Jerusalem. They were to wait there until they were "clothed with power from on high." Far from feeling abandoned, they were full of hope and eager to be equipped for their vocation. They and the Christian community would represent Christ on earth, as He represented them in heaven, "seated

at the right hand of the Father", in the words of the Creed.

All this is temporary. God has not planned the world to remain in its present state in perpetuity. Our particular era may seem to be particularly grim, but it is but one strand in human history and we are no more distinctive than any other generation. Although the world as it is seems to be lasting a long time, we are living in what the writer of the Letter to the Hebrews calls 'the final age'. We are to anticipate a finale, when Christ's rule will be apparent to all. There's an Old Testament proverb which is particularly apt: *"Many are the plans in a person's heart, but it is the Lord's purpose that prevails."* Isn't that exactly what we hope for every time we pray for God's will to be done on earth, as in heaven?

The Archbishop of Canterbury and others are prompting us to join in a global 'wave of prayer' between Ascension and Pentecost (**25 May to 4 June**), concentrating on "Your Kingdom Come". That will make us usurpers, praying for God's Kingdom to displace all others! It will also make us one with Christ.

Source: <http://upperhollowaybaptist.org.uk/>

Ed: More about the prayer initiative at <https://www.thykingdomcome.global/>

Becoming a Fair Trade church

I have been a user of Fair Trade products and an advocate for Fair Trade for 40 years! When I started selling Traidcraft goods in my church down south the organisation was in its infancy and there were as yet no fairly-traded goods available in the supermarkets. Things have moved on over the years and the Fairtrade trademark is now familiar to us all.

I am grateful to our many loyal customers who make a point of patronising our monthly stall on the 4th Sunday, run by me and Sue and Martin Forman. I've no idea how many years I have been doing this, but Sue Masson also ran the stall for a while. Sue and I tend to swap/share jobs, as you have probably noticed!

What do we need to do to become a Fairtrade church? It is quite simple. We need to promote fairly-traded goods on a regular basis, and have some occasional events to educate ourselves about Fair Trade. (We have done this in the past at Harvest and with some Sunday@Six events.) We also need to use fairly-traded tea, coffee and sugar at church meetings and events. The organisations which use our church facilities do not have to comply with this.

Why do we need to apply to become a Fair Trade church? Well, I just think it is a witness, which as Christians we should be happy to give. It is simply to raise awareness that there are many

hard-working communities in the world who benefit from the support of being marketed as Fair Trade. This is Trade not Aid. It is not a hand-out, but a way of helping people who are small producers to find a market for their goods. Sometimes they need a loan to help a start-up business, or to help expand. Traidcraft is one of several organisations which is not for profit, but ploughs back any profits to support small businesses growing tea, coffee and sugar, and making a huge variety of crafts, worldwide.

Once we comply with the few simple rules which I have listed we can apply to become a Fair Trade church and include this in any publicity. This has been discussed at the Joint Council meeting so it looks as if we can go ahead.

Please keep looking out for the Fairtrade logo on goods and at least try to buy fairly-traded bananas and chocolate if nothing else! You may have heard that Cadbury's has ceased to be a fair trade product. A pity. But there are flowers and even wine to be had in the supermarkets! Take a Traidcraft catalogue and put it on your coffee table. Talk to your friends about it. If you go on-line check the website, www.traidcraft.co.uk/.

Myra Tarr

A to Z for Easter Candle

Martin Tarr unravels the symbolism of it all

Historically nonconformists haven't been strong on symbols – growing up as a Baptist I became used to a very plain church, and only communion and baptism had a symbolic content – but I've gradually welcomed the influence of other traditions. One of these is the use of a "Paschal candle", a large, white candle that is blessed and first lit on Easter morning, and lit for every service between then and Ascension Day. Its light represents the risen Christ, and it's sometimes referred to as the "Easter candle" or the "Christ candle."

This isn't a new idea, but one that originated in the earliest days of Christianity, when evening prayer began with the lighting of a candle, a practice probably inspired by the Jewish custom of lighting a lamp at the conclusion of the Sabbath. Historical references mention the *lucernarium*, an evening prayer rite with which the early Christians began each Sunday vigil. The lighting of the candle dispelled the darkness and represented Christ – the Light of the World.

The long history of using a very large candle that symbolises both the pillar of fire that led Israel by night

and the risen Lord who stands among us at Easter is illustrated by the "Exultet", an Easter proclamation we occasionally use, whose words go back to the fifth century:

"Accept this Easter candle, a flame divided but undimmed, a pillar of fire that glows to the honour of God. Let it mingle with the lights of heaven, and continue bravely burning to dispel the darkness of the night."

"May the Morning Star which never sets find this flame still burning: Christ, the Morning Star, who came back from the dead, and shed his peaceful light on all humanity, your Son, who lives and reigns for ever and ever. Amen."

But why "Paschal"? The term comes from the Latin word "Pascha", which came from a Hebrew word meaning Passover, and relates to the Paschal mystery of salvation.

Take a look at the candle you'll find in cathedrals, and you'll see some common elements in its decoration:

The cross, the symbol of our salvation, is always central

Five "nails" – often grains of red incense – that are inserted in the cross during the blessing to recall the aromatic spices that were



used to prepare Christ's body for the tomb and to represent the five wounds of Jesus: the three nails that pierced his hands and feet, the spear thrust into his side, and the thorns that crowned his head

The Greek letters Alpha and Omega above and below the cross signify that God is the beginning and the end (from the Book of Revelation) and that Christ is alive throughout the world

The current year number at the base (hidden in our photograph by the Easter posy) is a sign that God is present amidst the congregation now.

On our Paschal candle this year we also have two extra symbols, a tree of life and an open Bible at the foot of the cross.

A new Paschal candle is blessed and lit every year at Easter, and St Margaret's practice is that the candle is given by members of the congregation who wish to remember a significant event. The 2017 candle, for example, was given by Myra and me in loving memory of my first wife Joy, who died suddenly 30 years ago, aged just 35.

In many churches the candle remains lit at all services throughout the Easter season – fifty days, as Michael Paterson reminds us in "Thief or life-giver?" – but in Episcopalian tradition it is extinguished just after the Gospel on Ascension Day, after the reading about Christ being taken up into heaven.

Thereafter, the Paschal candle is only lit for baptisms and funerals:

- during baptisms to signify the Holy Spirit, passing the light of Christ to each person baptised
- during funeral services to signify the hope of the resurrection into which Christians are baptised.

One final piece of symbolism relates to where the candle is usually located: during the Easter season it is placed in the sanctuary close to the altar; after Easter, near the baptismal font; at a funeral, it is placed near the coffin. But wherever it may be, it remains a visual reminder of the link between Christ and baptised believers, and a witness to the presence of the One who is the Resurrection and the Life.

Martin Tarr

Messy Church

As we will be 'short-staffed' on the fourth Sunday in June (24th), there will be no Messy Church in June. And of course we don't operate in School Holidays, so we look forward to seeing everyone again on the 4th Sunday in September (24th).

Gwyneth Kirby

One minute, please

What did Jesus say?

"God is spirit and his worshippers must worship in spirit and truth"

John 4: 24

New directions of travel— on moving

Being another aspect of Rev Andrew Letby's reflections on forthcoming changes as conveyed in his June letter in the Circuit Plan

[Ed: for context, see the first two paragraphs of the excerpt on page 4]

Three months ago, Croydon was little more than the name of a place. If I had been asked to share what I knew about it, I would have struggled to get beyond mentioning the trams! I had certainly never visited what I now know to be London's greenest but second most highly populated borough; a place dubbed 'The Silicon Valley of South London'; a place of massive regeneration and location; and home to the office to which all asylum seekers coming to the UK must report as part of their application. Some of those factors certainly played a part in my being 'strongly urged' to take up the appointment as superintendent of the Croydon circuit which has eight churches each located in a very different part of the borough. Belinda will also serve in the circuit and we will share responsibility for three very different churches to the north of the town centre. After the large distances between churches that we have become used to in Scotland it will be interesting to get used to our churches being less than two miles apart! As well as supporting the churches and a circuit which has gone through tough times, we will be actively seeking new ways of engaging with vulnerable people in the community.

The move brings much uncertainty as it takes us to a place very different from anywhere either us have ever lived or worked. September brings a complete new ordained staff team to the [Croydon] circuit, and one of the consequences of the way this has happened is that we have not yet met our two new ordained colleagues.

We realise that we have become very 'comfortable' in Edinburgh. There is always much to do and we have our share of difficult issues, but all of it is in a now familiar context. Leaving that presents us with enormous challenges, but we trust that God equipped and held us as we came north nine years ago. We can be sure that 'whatever happens' our pilgrimage will bring joy and tears, uncertainty and clarity, peace and discomfort in equal measures.

Andrew Letby

Consultation outcome

The consultation (see Issue 89, p4) was whether the name of the building, 'Rosyth Methodist Church', should be changed to be more inclusive, being home for two churches. Most Vestry and Church Council members wanted to keep that as the building name, so it will remain unchanged. Further consideration of alternatives (7 were suggested, 4 based on the building shape) will not now happen.

Howard Kirby

Diary for June to mid-August 2017

Sunday 4 June

Day of Pentecost	9.30am	Sung Eucharist	Rev Alison Cozens
	11.00am	Morning Worship	Mr Ian Paterson
	6.00pm	Sunday@Six 'Cuba – Island of Surprises'	
	7.00pm	District Testimony Service for Rev Stephanie Njeru and Rev Hilda Warwick, Livingstone United Parish Church	
Monday 5 Jun	7.00pm	Property Committee meets	
	7.30pm	Monthly Ecumenical Study Group, Rosyth Parish Church	
Tuesday 6 Jun	7.30pm	Coffee, Cake and Crafts - a monthly evening craft club run by Jean Hall and friends	
Friday 9 Jun	9.30am	Triangle Coffee Shop in the Crush Hall	
	onwards	tea, coffee and home baking	
	7.00pm	Choir practice	
Saturday 10 Jun	7.30pm	Scottish Chamber Choir 'Songs of Summer and Love'. The Priory Church, South Queensferry EH30 9RA, a programme of enchanting poetry set to music (see page 7 for details)	

Sunday 11 June

Trinity Sunday	9.30am	Sung Eucharist	Rev Alison Cozens
	11.00am	Worship (Iona style, see p 5) Rev Dr Helen Jenkins David Salthouse (Worship Leader)	
	7.00pm	Compline at St Finnian's Church, Lochgelly led by Rev Dr Margaret Dineley, followed by refreshments in the hall. All welcome to attend	
Tuesday 13 Jun	10.00am	EDWJ meets at Mary Kidd's home in Limekilns	
Wednesday 14 Jun	7.00pm	Concert by Dunfermline Choral Union and Dunfermline Junior Chorus in Culross Abbey. Admission by donation at the door (see page 7 for details)	
Friday 16 Jun	9.30am	Triangle Coffee Shop in the Crush Hall	
	onwards	tea, coffee and home baking	

Diary for June to mid-August 2017

Friday 16 Jun 7.00pm Choir practice

Saturday 17 Jun 7.30pm Dunfermline Choral Union Summer Concert,
Vine Church, Dunfermline (See page 7 for details)

Sunday 18 June

Pentecost 2 9.30am Sung Eucharist Rev Dr Michael Paterson
11.00am Morning Worship Mrs Hilary Henderson

Friday 23 Jun 9.30am Triangle Coffee Shop in the Crush Hall
onwards tea, coffee and home baking

Sunday 25 June

Pentecost 3 **Note:** No Messy Church this month (see page 13)

11.00am Joint Communion Service Rev Val Nellist

6.00pm Service to mark the end of Bishop David's ministry
St Ninian's Cathedral, Perth

Tuesday 27 Jun 10.00am EDWJ meets at Mary Kidd's home in Limekilns

2.00pm Quiet Garden at Gleneagles.
to 5.00pm An opportunity for stillness and reflection. Free
admission but donation of £3 suggested (see page 6
for details)

Friday 30 Jun 9.30am Triangle Coffee Shop in the Crush Hall
onwards tea, coffee and home baking

7.00pm St Andrews West Area Council Annual BBQ
at Warroch House, Dalqueish, near Kinross, home of
Nan Kennedy

Sunday 2 July

Pentecost 4 9.30am Sung Eucharist Rev Alison Cozens

11.00am Morning Worship Mrs Louise Gilchrist
Deacon Elizabeth Harfleet (Worship Leader)

Note: No Sunday@Six

Friday 7 Jul 9.30am Triangle Coffee Shop in the Crush Hall
onwards tea, coffee and home baking

7.00pm Choir practice

Diary for June to mid-August 2017

Saturday 8 Jul 7.00pm Concert by Crosswater Band with singer Benita
St Finnian's Church, Lochgelly. Tickets £5 to include
refreshments (see page 7)

Sunday 9 July

Pentecost 5 9.30am Sung Eucharist Rev Alison Cozens

(Sea Sunday) 11.00am Café Church (see page 5) Mr Edward Idle

7.00pm Taizé service at St Finnian's Church, Lochgelly led
by Rev Dr Margaret Dineley, followed by
refreshments in the hall. All welcome to attend

Tuesday 11 Jul 10.00am EDWJ meets at Mary Kidd's home in Limekilns

Friday 14 Jul 9.30am Triangle Coffee Shop in the Crush Hall
onwards tea, coffee and home baking

7.00pm Choir practice

Sunday 16 July

Pentecost 6 9.30am Sung Eucharist Rev Alison Cozens

11.00am Morning Worship Professor John Sawkins
David Salthouse (Worship Leader)

Tuesday 18 Jul 2.00pm Quiet Garden at Gleneagles
to 5.00pm An opportunity for stillness and reflection. Free
admission but donation of £3 suggested (see page 6
for details)

Friday 21 Jul 9.30am Triangle Coffee Shop in the Crush Hall
onwards tea, coffee and home baking

Sunday 23 July

Pentecost 7 **Note:** No Messy Church during School Holidays (see p 13)

11.00am Communion Service Rev Dr Helen Jenkins

6.00pm Ordination to the Diaconate of Carol Latimer
St Andrews Church, St Andrews. All most welcome

Tuesday 25 July 10.00am EDWJ meets at Mary Kidd's home in Limekilns

Friday 28 Jul 9.30am Triangle Coffee Shop in the Crush Hall
onwards tea, coffee and home baking

Diary for June to mid-August 2017

Sunday 30 July

Pentecost 8	9.30am	Sung Eucharist	Rev Alison Cozens
	11.00am	Farewell Service at CEMC for Rev Andrew and Deacon Belinda Letby (see page 6)	

Friday 4 Aug	9.30am	Triangle Coffee Shop in the Crush Hall onwards	tea, coffee and home baking
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Saturday 5 Aug	3.00pm	Benita and Walter, singer and accordionist/guitarist in Concert, at St Finnian's Church, Lochgelly. Tickets £5 including refreshments (see page 7)	
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Sunday 6 August

Pentecost 9	9.30am	Sung Eucharist	Rev Alison Cozens
	11.00am	Morning Worship	Mrs Margaret Freeman

Note: No Sunday@Six

Tuesday 8 Aug	10.00am	EDWJ meets at Mary Kidd's home in Limekilns	
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Friday 11 Aug	9.30am	Triangle Coffee Shop in the Crush Hall onwards	tea, coffee and home baking
	7.00pm	Choir practice	

Sunday 13 August

Pentecost 10	9.30am	Sung Eucharist	Rev Alison Cozens
	11.00am	Worship (Praise Band, see p5) Rev Robert Morton David Salthouse (Worship Leader)	
	7.00pm	Compline at St Finnian's Church, Lochgelly led by Rev Dr Margaret Dineley, followed by refreshments in the hall. All welcome to attend	

Tuesday 15 Aug	7.30pm	Local Preachers and Worship Leaders quarterly meeting at Granton United Church, with Holy Communion	
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Friday 18 Aug	9.30am	Triangle Coffee Shop in the Crush Hall onwards	tea, coffee and home baking
	7.00pm	Choir practice	

The unity that Jesus prayed for

The sermon by Rev Dr Helen Jenkins at the Joint Service on 28 May 2017

“And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.”

Some of Jesus’ last words to his disciples, before the events that he knew would lead to his death. Except of course these words aren’t addressed directly to his friends, they’re a prayer for them. As he approaches his own death, and having said the things he needs to to them, Jesus’ concern for his followers leads him to his father in prayer.

And he prays not just for them, but for us too – if we’d read on a little further we’d’ve found Jesus’ prayer expanding in its scope: *“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.”*

We live in a world that’s divided in so many ways. I guess I’m not the only person here today who was shaken to the core by events in Manchester this week – it’s my home city, my sister lives less than five miles from the arena, one of my friends works in the building the bomb went off in. I know full well though that you don’t need those connections to be profoundly shocked and saddened by what

happened – my Facebook feed has been full of little else.

Meanwhile migrants are dying in boats across the Mediterranean, Venezuela is dealing with violent protests, and we know there are many, many places across our world where people are dying, or being persecuted, or struggling to feed their children.

There are often no simple causes for any of these tragedies, but they can create or enhance divisions. The Manchester bomber was a Muslim, and I’m sure there are Muslims in this country who have been fearing reprisals, or dealing with extra discrimination this week, and this despite the fact that there were Muslim taxi drivers taking people away from the scene for free along with Jews handing out cups of tea to the emergency services, Christians opening churches to give people space to reflect and to mourn, and countless others of all faiths and none doing what they can to support others. Despite the overwhelming sense of people reaching out, this tragedy will entrench divisions in some people’s minds, creating a sense of us and them which only leads to more pain.

Jesus knew that the world his disciples would be dealing with after his death would be a difficult one, and he’s trusting them, and us, into the care of his father. It is in that context

that he prays that they, ie his disciples, ie all those of us who choose to follow him today, might be one.

But what does that mean, and why does Jesus pray it?

Well for starters it doesn't mean us all being the same. The disciples Jesus had gathered around him were all different characters, and that wasn't going to change after his death. I can't imagine they all wanted to do things the same way either – I bet as they gathered for that Passover meal together there will have been as many different ideas about how it should be done as there were people present: how exactly should the lamb be cooked, precisely which bitter herbs should be used, where should we buy the wine from, and so on and so on, probably mostly down to everyone wanting it the way their mum did it when they were growing up!

Jesus isn't praying for uniformity – that would be boring – but he is praying for unity, and unity at the deepest level – to be one as he and the Father are one. Now if you understand the Trinity you're doing better than I am, but that unity of Father, Son and Spirit is something which maintains the differences between the three members, whilst at the same time allowing them to be one. I don't know exactly how that translates into the unity of God's people, but it's got to be something pretty profound.

We only have to look at our two churches here to see the differences

between us, before we look out of the door to the other churches in Rosyth let alone looking around the world. We're not the same, and I think that's not only OK, but a real positive. But at the same time if we look only at the differences and focus on those then we will miss the things which unite us, the things that Jesus prayed for. The faith we profess, the God we praise, the love we share, the mission we have to the world – all these unite us far more deeply than any of our differences can divide us.

And Jesus tells us why it is that he prays for that unity – *“so that the world may believe that you have sent me”*. This unity isn't for our benefit, it's for the world, that broken world which so desperately needs God's love. Images like we've seen from Manchester this week and that we see from different places on a daily basis can leave us stunned and feeling utterly helpless. Yes we can, and should, offer support into those situations when we are able to, but in the end the biggest gift we have to offer to a broken world is the knowledge of God's love for it. What can we offer to a parent broken in grief, but that Jesus was also utterly broken and now walks alongside them? What can we share with those who are hurting but God's all encompassing love?

And when we are united, we do that so much more effectively. When all that the world sees of the church is the bickering and disagreements over things that to most people seem an

irrelevance, then the Good News we have to share is lost. When we speak with one voice it is far easier for the world to hear.

So what does that mean for us here? As I write this, I can see some of you twitching, and I need you to know that I'm **not** standing here with an agenda, or a plan for how things ought to be. I'm **not** going to tell you what needs to happen, or try and drag you into something not of your choosing. I'm **not** using the pulpit to try and advance my own particular ideas of what should happen next.

I guess most of you are aware of some of the conversations that have happened over recent months as to ways we might take our partnership forward. I don't know what you hear, or what rumours spread, but I know that those conversations were entered into with good will and hope. I also know that what has come out of them seems to be mostly frustration and pain, much of which is not of our doing or in our control. It saddens me greatly that conversations which were about developing our unity seem to have if anything opened up divisions.

What we have here, in this partnership, is so good. No, it's not perfect – what is? – but as I stand here and look out on a joint congregation, there is no way to tell who is Episcopalian and who is Methodist. In a while we will share the peace, and if things go as usual it'll take a while as everyone tries to greet everyone else, with denominational labels utterly irrelevant. As we gather around this

table, we join as one to share bread and wine, to celebrate God's love for us made manifest in Jesus.

I'm not deluding myself though – I know that there are people who choose not to come to joint services. I know that there are tensions and those who would want to do things differently. But we need this partnership – not for reasons of finance, or buildings, or ministry, important as all of those are – we need it because it is together that we are the best witness to God's love in the world. It is together that we best share that love, through the things that happen in this building and the lives that we live outside of it. It is in the unity that Jesus prayed for that the world will come to believe in him, and boy does the world need that Good News.

Churches in this country live in challenging times, with congregations across the denominations closing on a regular basis. Our age profile is increasing, our numbers are declining, our income is falling. To be frank, we're struggling, and we're deluding ourselves if we think that is not the case, whether it be on a local or a national level. There are of course signs of hope – on a national level we can find churches that are bucking the trends, on a local level we can point to for example the number of people coming through our doors to Triangle on a Friday morning. It's not all doom and gloom, and the message of hope we proclaim shines through it all.

But at the same time we need to be realistic if we want our presence in this place to survive. I don't know what the future holds, but I know that we will be stronger if we face it together. Our partnership is not a magic wand we can wave to save both congregations from any fate that may befall us, but it is a real positive that many churches don't have.

So I hope this morning, as we come to share bread and wine together, that those of us who are carrying pain and fear and frustration from the past few months can bring it and lay it down with Jesus as we stretch out our hands to receive bread and wine. I hope that in what we share we can find healing, and a willingness to look again to the future. That doesn't mean working to a set agenda or a defined end point, but it does mean looking at what we can do and how we can best do it together.

Our reading from Acts reflects that this week the church marked ascension day, as the forty days Jesus spent on earth with his disciples after his resurrection came to an end and he returned to the Father. The disciples were left gazing into the sky after him, until their gaze was brought back down to earth. There was no point in them continuing to look at what had gone, they had to face the reality of the here and now and look to what the future held. For us too there is no point in looking to the past – to the glory days when the church was full, to the time when every hymn

was one we knew and loved, to an idealistic picture of what a church of our denomination should look like. Instead we need to look around us at where we are now, and like the disciples did, get down on our knees and pray for what is to come, that through us Jesus might be made known.

So let's take a moment of quiet, and then we will pray together.

"I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one."

Jesus, we're not always very good at being one, in so many different ways. It's easy to find ourselves putting our own wants, our own needs, ahead of others. And so we come asking for forgiveness.

For words we have spoken that have hurt others, forgive us.

For grudges we have harboured that have damaged us, forgive us.

For our unwillingness to set aside what is precious to us in order to enable others to flourish, forgive us.

We thank you for all that is good, and fruitful, in this place and in this partnership. Help us we pray, to grow through times of pain and frustration, and to look together to the future so that we might be the best witness that we can to your love for the world.

In Jesus' name we pray. Amen.

Helen Jenkins

Easter lasts longer

The sermon by Rev Dr Michael Paterson on Sunday 7 May 2017

"The thief comes only in order to steal, kill, and destroy. I have come in order that you might have life—life in all its fullness." John 10:10 .

When I ask people what they did for Lent they often tell me how they started off with great intentions to avoid chocolate or alcohol, or do some good deed and – if they are honest – that they had some success and some slippage over the 40 days.

But when I ask people what they did for Easter I often hear about an event that lasted for one day. Oh we had a lovely family meal and made up for Lent with chocolate Easter eggs.

It seems that most people know that Lent lasts for forty days and forty nights but sadly that Easter is a Day – a Sunday – and that, once the lunch dishes have been washed up, the daffodils have wilted and the Easter eggs eaten, that's it for another year.

And yet the church in its wisdom actually gives Easter more attention than Lent. Lent gets a budget allocation of 40 days. But Easter gets 50. And to my mind, I think that's because the church recognises that it takes a lot more time to rise from the dead than it does to crucify yourself. And it takes a lot longer to pick our lives up after the various defeats life throws at us and rise again to face a new day with courage and hope than it does to accept death and defeat and give up the ghost.

And yet the Risen Jesus didn't come that we would lead half-lives, or grey existences, or just about scrape by. He didn't come as a thief, to steal and kill and destroy. He didn't come to cheat us out of enjoying life; he didn't come to rain on our parade, or stop us having fun. He didn't come to poke and prod and test us out, or hold us up to the wire. The Jesus we meet in today's gospel came as a life-giver, an energiser, a God who turns 'getting by' into thriving. A God who offers us nothing less than life in full glorious technicolour. A God who offers not just enough to get by on, but abundance. The thief comes only to steal and kill and destroy, said Jesus, but I have come that you may have life, life in abundance.

But what about you? Are you a life-giver or a thief? Do you rob people of their joy, their energy, their spark or do you bring fizz and joy and zest into other people's lives.

That's what Easter people do. They bring others alive by their own zest for life and they leave others feeling more than – abundant – not less than – or diminished.

Today's Gospel offers us a huge challenge. At the beginning of each day, at the start of each thing we do, it's up to us whether we approach that day or that event as conscripts of the thief or as friends of the life-giver.

The thief steals and kills and destroys through the harsh word, the refusal to

forgive, the refusal to reach out to others, the long face, the negative attitude, the absence of hope. But the card-carrying members of the Resurrection Party bring zest and energy to dead spaces in our family or church life; they inject hope and positivity to their work places; they foster abundance and wage war on measured meanness in their interactions with others.

So: what's it to be, friends? The Lenten option of fixating on all that has gone wrong in our lives and aligning ourselves with the thief? or the Easter option of freshness, vitality and the much harder work of rising from the dead and bringing others back to life ?

If it's death and defeat you want to sign up for, then you can just about manage that on your own. But if life, resurrection and abundance call to your heart today, then you are going to need every milligram of help you can get as together we lend a shoulder to start pushing those stones away from the tombs which have kept us sealed off from each other and from life itself.

Tombs are for the dead – Lent gave us 40 days to get used to that part of the story – but Life is for the brave and the living and lasts for ever.

The choice is ours. To follow the thief or the life-giver. What will it be?

Amen.

Michael Paterson

Sermon on the Mount 2

On 6 November 2016 Professor John Sawkins gave the second of three sermons on this theme, based on: Richard Holloway (1981) 'Beyond Belief: the Christian Encounter with God.'

From Matthew's gospel chapter 5 and verse 3, in the Revised Standard Version "*Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth*".

Introduction

To recap*, you will recall that the passage of scripture known to us as the Sermon on the Mount runs from chapters 5 to 7 in Matthew's gospel. Some of it also appears in Luke. And although Jesus may not have delivered it in quite the way or the order we have it, I think there is little doubt that these teachings were given to his close disciples in a pretty systematic way, for they pick up the great themes of his ministry.

The teaching, I argued, was a sort of new law. Not like the shoplifting or the anti-smoking laws we have in society which, if they are broken, mean we will be punished. Instead it's more like one of those diet and exercise sheets – the way to a healthier life – or good rules for living. Follow the rules and you see the weight fall off and your health improve. Only instead of toning us up physically of course, the Sermon

* see Issue 90, pp 25-29 for the first sermon

concerns our spiritual health. Christ's intention is to encourage us to reshape our characters from the inside out, so not just our actions, but even our thoughts and intentions are good through and through.

So much for the background. This morning I want to move on to that section of Matthew's gospel known as the beatitudes and to look at verses 3, 4 and 5 – blessed are the poor in spirit, blessed are those who mourn and blessed are the meek.

Blessedness or Happiness

From time to time I hear experts of one sort or another reminding us that as a nation we are economically far better off than we have ever been. Better off that is, in pounds and pence than our parents and grandparents. But in terms of how happy we feel, we probably are no more happy than they were at our age.

Some of this must be blamed on the adverts and the marketing firms that bombard us with pictures encouraging us to desire what we cannot possibly have - the perfect car, the perfect home or the perfect body. And then of course we are surprised when we get fed up when we realise these things are out of our reach.

Our newspapers and magazines are full of it - eat less, exercise more, learn a new skill, get a new job – and in that way it is assumed, happiness and fulfilment will follow. But they don't – because the so-called happiness experts focus quite often on outward appearances and the things

we should or shouldn't do, the things we should or shouldn't buy. They forget the inner self, the spiritual life, the things that give life its real direction and meaning and purpose. The things of God.

And this is where the Sermon on the Mount comes in. The ultimate guide to life. Not a quick recipe for instant happiness, but a character sketch of the truly happy Christian.

Unfortunately for the advertisers, unfortunately for the writers of self-help magazines, its message is hard to sell.

Contrary to natural human instincts it says quite clearly that there is no automatic blessing for those who are rich in this world's goods.

Contrary to the new year resolution guides in our newspapers there is no blessing for the people who have clawed their way to the top of their career ladder.

Contrary to received secular wisdom there is no blessing for the self-sufficient and self-satisfied. True blessing and happiness lie in exactly the opposite direction.

Blessed are the Poor in spirit.

Blessed are the poor in spirit.

The word 'poor' is used in various ways in the Bible. It's loaded with meaning and one of the meanings is of course, economic poverty – not having enough money or this world's goods.

But this is not all that it means.

It's stating the obvious, but economic poverty as such does not bring blessedness or happiness. Yes, there are some very poor people who are incredibly happy and therefore blessed. But for some, poverty brings envy and bitterness and resentment. So this can't be the whole meaning. 'Poor' does not just refer to the economically poor.

Poverty of spirit, I think, is something else. And at least part of its meaning is what we might describe as detachment.

Let me give an example.

Since I was about 5 years old one of my hobbies has been stamp collecting. A kindly Uncle of my father's got me started and all through school I begged, borrowed or bought stamps tearing them off from postcards, letters and parcels. I made sure I had a standing order with the post office to get a first day cover with every new edition of British stamps on it and my collection was getting bigger and better as the years passed. Once the kids came along there was less time to spend on the stamps, but I still kept getting the first day covers and was somehow absolutely committed to doing so.

Then, one day, I sat down and worked out how much I was actually spending on the first day covers, year on year. How much I was spending on albums and hinges and all the rest. How much, if you like, I was committed to, even addicted to, it all. Could the money be

better spent? If I could afford this luxury, Couldn't the money be better spent on supporting an aid organisation? Yes it could. But this was my hobby, a lifetime's hobby, a lifetime's enjoyment and work and I had to keep going with it? And it was at that point I realised that I was, in fact, too attached to it.

Now, don't get me wrong I still tear interesting stamps off postcards and envelopes and stick them in an album, but the standing order went, and what is more important I realise that it actually wouldn't matter one little bit if the whole lot went up in smoke overnight. I have, what I hope to be, some poverty of spirit a sense of detachment from it all.

Now that is perhaps the most inconsequential example you have ever heard. What do a few stamps matter? But I ask you to forget about the actual example and apply the principle not just to hobbies or material things that you enjoy, but to everything that is part of your life.

The Old Testament reading from the book of Job illustrated the principle very well. Job had detachment – poverty of spirit. In chapter one after the loss of everything that contributed to happiness in life – the loss of his family, his means of earning a living, his wealth – he utters those incredible words *"the Lord gave, and the Lord has taken away; blessed be the name of the Lord."*

This attitude, this detachment, is a non-obsessional approach to material

things. We appreciate them, but we are not wrongly dependent on them. Psychologists would call such a person 'secure'. They don't need a lot of material goods – their stamp albums or sports cars or yachts – to bolster an inner lack of self esteem. They don't manipulate or prey on other people's emotions. They travel light. They love the beauty of the world, they rejoice in fellowship with other people, and they know that what really matters – the love of God which is at the heart of all things – cannot be taken away from them. They are poor in spirit.

The person who is poor in spirit has learned one of the hardest lessons in life, that it is in giving and giving up, that we receive. And that by tightening our grip on material possessions, or indeed other people, we will *not* receive the blessing that Jesus talked about.

We came into this world with nothing. We leave it with nothing. During our lives we acquire things. Our lifelong task is to learn how to give them up and give them away. Or if that sounds too hard, at least to sit lightly on our possessions, as Job put it,

"Naked I came from my mother's womb and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord."

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn

The second of the beatitudes we have is "*blessed are those who mourn, for they shall be comforted*"

And I want to suggest that in this we have the necessary counterpart or complement of the first. The two of them go together. The poor in spirit I have argued have a certain detachment. And in one way this is a great virtue. But by itself it risks creating characters which are all self sufficient, strong, calm and emotionless. Cold fish, who work away at not feeling anything much at all.

Parts of our society regard all this detachment and self control as something of a virtue. We're trained - and this applies particularly to boys and young men - not to show emotion. If you've been hurt, emotionally, you don't make a fuss, you don't make a scene, you certainly don't burst out into tears. You bottle it up and make sure you stay in tight control of your emotions.

This is *not* the character of the person described here. Indeed those who follow this teaching must mourn. They must let the deep sense of loss and anger and disappointment and deep sadness all be played out in the emotions. And that, the doctors tell us, is one of the ways in which recovery after the death or loss of a person can begin. Suppressing it all stores up problems for the future. It is natural, it is fitting, it is normal to mourn and

to let our sadness out though this emotional safety valve.

But we are not just called to mourn over the death of a loved one. We are called to mourn over two other things. First our own sinfulness. Christ calls us to look honestly and realistically at our own lives. To strip away all the defences, not to go on deceiving ourselves for any longer and to realise who we are and what we are, and how the basic instability in our characters results time and again in sin.

Only by recognising sincerely we are sinful, and only by mourning our sinfulness may the comfort and healing of Christ get to work in us. This is the good news – Christ died for us, whilst we were still sinners. We mourn our sinfulness, and mysteriously in and through that mourning we may begin to receive the comfort and forgiveness of Christ.

Secondly we mourn over our world. We mourn the suffering of others, the misery of the hungry and homeless, the torture of the condemned and persecuted, the agonies of war. We are called to feel the pain of God's world and to grieve over it. We do not turn our backs on it all. We do not stop feeling. We do not give in to what the papers call 'aid fatigue' and ignore those who need us. We mourn for the world as well.

And here is the paradox. The mourner will be blessed. The one who feels the hurt, the one who mourns the world's suffering and

their own sin somehow, through the tears, may find themselves comforted, may find themselves held in God's arms of love certain of the final cure for sin, certain of God's ultimate victory in Christ.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek

And finally, blessed are the meek, for they shall inherit the earth.

Here again we must take care to give the word 'meek' its original meaning. 'Meekness' in modern speech is related closely to words like 'weakness' or indecision. The original meaning is much richer than this. It means gentle, kind, courteous, considerate and forgiving. A meek person is the very opposite of someone who is overbearing or vindictive or judgmental.

We usually find, of course, that someone who is overbearing or overly judgmental is in fact, at heart, somewhat insecure, unhappy and inwardly uncertain. And have you noticed that it is sometimes the most uncertain and insecure characters that make a very loud noise or go on the attack?

A good friend of a local preacher once caught sight of the text of a sermon that his friend was going to use. All neatly written out he noticed at several points in the margin the letters A-W-S-H. Confused, he asked what the letters meant. "Argument weak, shout here" he was told.

Do we ever do the same? Do we ever think attack is the best means of defence. Do we ever pre-empt criticism by dishing it out first? Do we ever shout louder if the argument is weak?

The Christian is meek because, as I said before, he is realistic and honest about his own sinfulness. He knows far more about his own sinfulness than any other human being, so when someone attacks him, he doesn't immediately go on the defensive all self-righteously. He says to himself 'they don't know the half of it' and he takes it, and doesn't dish it back out.

But the Christian is meek also because sinner though he or she may be, he or she knows that they are a forgiven sinner, a sinner whom God continues to love and accept. That gives them an enormous inner security and strength. Not the security of self-righteousness, the false security of a hypocrite, but the strong security of someone who knows God loves him or her. This inner security is there because we know ourselves, we are honest about ourselves, and we are considerate of the weaknesses of others.

And one more word. Whilst Jesus calls us to be meek about our own rights, uncomplaining about attacks against ourselves it does not follow that we are to be unconcerned about attacks on others or indifferent to their rights. Christ himself was meek in the face of personal attacks, even to death. But he battled and fought with every ounce of his strength for the

oppressed and the despised, and against hypocrisy and self-righteousness.

He overturned the tables of the moneychangers in the Temple as they exploited the poor, he warned the religious professionals of the day of putting unnecessary obstacles in the way of people wishing to come to faith.

We are called to this task. The Church is called to this task. Not to defend ourselves, but to defend the weak against every power that exploits them.

Think about it for a second. What would the world be like if instead of thinking about and defending our own rights and privileges all the time we thought about and defended the rights and privileges of others – particularly the poor, the inarticulate, the forgotten, the exploited? Everyone would look out for everyone else. We would bear each other's burdens and God's kingdom would come on earth as in heaven.

Blessed are the poor in spirit, blessed are those who mourn, blessed are the meek.

Thanks be to God for his word in Christ.

Amen.

John Sawkins

Puzzle page

With puzzles from Dave Ward

New puzzles

1) Matching pairs

Fred's son is very untidy and in his sock drawer are 12 red socks, 10 purple socks, 8 white socks and 6 blue socks. He needs a matching pair of socks: how many must he take out of his drawer if it is dark to guarantee a matching pair?

2) Mowing lawns

Between them Geoff and Mike can mow all the Lawns on their rounds in 8 days, If Geoff does it on his own, he can mow them all in 12 days, how long would it take Mike to mow them on his own?

3) Figure it out

Summing the figures in the number 14 you get 5 (1+4).

Summing the figures in the number 58 you get 13 (5+8).

What is the smallest number whose figures sum to 29?

4) Who's who?

A boy and a girl sit next to each other in class. "I am a boy," says the child

with the blue eyes. "I am a girl" says the child with the brown eyes. Their teacher knows that at least one of them is lying.

Which is the boy and which the girl?

5) Cause of death

Two men lie dead in a cabin in a small wood, the wood has been completely destroyed by fire but the cabin remains unburnt, how did the men die?

Answers to Apr/May puzzles

A1) I am talking about a sheet of paper with 4 corners. Cut one corner off, and you have 2 pieces of paper, one with 5 corners and one with 3 corners.

A2) Try it in Roman numerals!
4 is half of 9 *ie* 1V is the top half of 1X
6 is half of 11 *ie* V1 is top half of X1
7 is half of 12 *ie* V11 is top half of X11
So half of 13 is 8 *ie* the top half of X111 is V111.

A3) Diophantus was 84 when he died,
If you call his total life X then $\frac{1}{6}X + \frac{1}{12}X + \frac{1}{7}X + 5 + \frac{1}{2}X + 4 = X$

Contact points and meeting times

This list supplements the list of formal contacts given on the inside cover, and is for the activities and organisations run by the Methodist Church Council, St Margaret's Vestry, and by affiliated but independent organisations.

Church activities

Methodist Gift Aid enquiries to
Stuart Fowell 01383 823936
Stuart.Fowell@tbtinternet.com

Property matters & letting enquiries:
Martin Rogers 01383 415458
martin.rogers13@talktalk.net

St Margaret's Choir
*Myra Tarr 01383 723989
myra@mtarr.co.uk

St Margaret's Gift Aid enquiries to
Gordon Pryde 01383 860450
gordonpryde@btinternet.com

Sunday School and Messy Church:
Gwyneth Kirby 01383 624779
gmkirby@hotmail.com

Toddlers' Group (Wed/Fri 0930-1100)
Elaine Lambert 01383 417071
elaine.lambert1@sky.com

Traidcraft
Myra Tarr 01383 723989
myra@mtarr.co.uk

Wednesday Fellowship (Wed 1415-1600)
Mary Kidd 01383 872332
cmarykidd@btinternet.com

Organisations meeting in our premises

Parahandies Disabled Club (Mon 0930-1400)
Peter Merckel (sec) 01383 822940
peter.merckel@yahoo.co.uk

Scout Group

Group Scout Leader
see Martin Rogers 01383 415458
martin.rogers13@talktalk.net

Beaver Scouts (Tue 1730-1830)
David Sinclair 01383 410255
davidgraeme31@yahoo.co.uk

Cub Scouts (Tue 1830-2015)
Martin Rogers 01383 415458
martin.rogers13@talktalk.net

Scouts (Fri 1900-2115)
Alan Connery 01383 731391
scouts_13th_fife@btinternet.com

Explorer Scouts (Fri 1900-2115)
Gary Dewar 01383 411938
gary.dewar@sky.com

Guide Unit

Rainbows (Mon 1800-1900)
Susan Warren 01383 414355
susanrren@aol.com

Brownies (Mon 1800-1930)
Nicola Byrne 07956 005996
NicolaByr44ne86@hotmail.com

Guides (Thu 1800-2030)
Linda Wallace 07455 213809
6throsythguides@gmail.com

** An asterisk indicates a change since the last issue (in either meeting time or contact details or both)*

Please let the Editor know of any changes or additions to this list, preferably by email to: editor@rosythmethodist.org.uk

Can you help?

If you think you can help either of our two churches in any way, please offer!

For example, the two churches together run **Triangle Coffee Shop** but sometimes a team member can't make it on the Friday morning; would you be able to help make up the team?

Contact Gwyneth Kirby (01383 624779) for further information.

Another example is that Rosyth Methodist Church now needs particular help in promoting interest in and collections for

Junior Mission for All (JMA)



and

World Mission

*For further information contact
Dave Ward (01383 414944)*



CONTACT on-line

You will find this issue, and many previous issues of CONTACT, on the archive pages of both of the church websites, where you will get the benefits of colour without the extra printing cost.

Our next issue

Grateful thanks to all those who have **contributed** to this issue. The next issue will be published in mid-August, so please send us your contribution by **Tuesday 1st August 2017**. You can send it to **editor\ rosythmethodist.org.uk**.