



NEWSLETTER ❖ 5TH SUNDAY AFTER TRINITY

Dear friends

Unexpectedly, the Scottish Government recently advanced its announcement of guidelines for the reopening of churches for communal worship. This has taken the Episcopal Church a little by surprise, since a later date was expected. Nevertheless, a risk assessment was sent to the Bishop on Friday 10 July and I hope very much that we will have his permission to open the church in time for services on Wednesday this week, 15 July.

Continuing the Holyrood Government's cautious but consistent theme, stringent conditions have been made by the College of Bishops especially concerning the Eucharist. If you are intending to come to church, please be prepared for temporary changes:

- Social distancing of 2 metres or more is advised for the whole church site but especially inside the building, which limits the maximum number to about 25 people; seating has been set to facilitate this using the brown plastic chairs, since they are easy to clean
- Sanitiser (my aunt last week called it *sataniser!*) should be used on entering and leaving the building
- Communion will for the time being be in one kind - the bread host - and will be taken from one standing station at the foot of the chancel steps, from the celebrant who is also advised to be wearing a mask or visor
- Singing is to be restricted: no hymns and the bare elements of the Mass will be sung by two cantors - one responding to the other
- The use of incense is restricted at Sung Masses because it might make people cough, increasing the risk of passing the dreaded virus.

You may wonder, will more than 25 people want to come to the first Sung Mass on a Sunday with the doors open since early March? That is quite possible. For this reason, I would be very grateful to hear from those intending to come to Mass next Sunday morning at the regular times of 8 am and 10 am, and any for whom a late Mass at 7 pm might be helpful - when the town is quieter (rather like for the 8 am but without the early leverage). It has been a very long wait and making provision for everyone who would want to come to receive the Sacrament of the altar is of immense importance.

On weekdays, because the delayed restoration work is continuing and the church is open for private prayer from 4-6 pm, I am proposing to move all weekday Masses to the evening, following Evening Prayer, which takes place at 6pm. I hope that this will be convenient to those who wish to attend.

In summary, churches are allowed to open for communal worship from **Wednesday of this week**, and I trust that we will by then have received the Bishop's support to do this. But we are limited to about **25 people in the church at once** if we are to maintain a distance of 2 metres between people from different households. It would therefore be very helpful if you could **let me know if**

you are intending to attend the Eucharist this coming week, and which Mass you will attend out of the following options:

Wednesday	<i>St Bonaventure</i>	6.30 pm	Mass
Thursday		6.30 pm	Mass
Friday		6.30 pm	Mass
Saturday		11.30 am	Mass
SUNDAY	TRINITY 6	8 am	Mass
		10 am	Sung Mass
		7 pm	Mass

Those who receive Holy Communion at home are also high on my list for contact this week, since I am allowed - very carefully - to bring the reserved Sacrament out to people's homes for those who wish to receive it.

As the perceived risk hopefully continues to recede, we should find that the number allowed in church increases and we become less aware of these temporary measures as they also recede. Which leads to an important point.

I have voiced my concern to the Bishop over the lack of clarity in SEC guidance over the difference between risk and danger and how this has caused unnecessary anxiety for many people. We continue to manage risk, knowing that it can never be completely eradicated, any more than a myriad of other maladies can be made to vanish from human experience. It is therefore hugely regretful that we are approaching sacramental worship with more than half an eye on its potential threat to the wellbeing of others and ourselves. No less significant is the fact that we are viewing family, friends and strangers alike as potential threats, and us to them.

One of the features of the Anglican understanding of the sacraments is that it has asserted the real presence of Christ in the Eucharistic elements (it remains bread but it is also the Body of Christ in a real sense) while never accepting the doctrine of Transubstantiation of those elements (it isn't really bread any more but only appears to be). I find it comforting to reflect on the implications of this understanding: that there can be nothing about the Body of Christ itself that is a threat to anyone receiving it worthily, since the Body of Christ is the spiritual and inner reality of what we receive and is infinitely good, healthy and pure; the bread is the outer and physical part, the risks presented by which (evidence suggests are very small) we are working hard to further reduce.

Each of us needs to continue to make balanced and responsible decisions concerning the many risks that exist to the spiritual as well as physical health of our community, especially those who are in a fragile condition. But please also strive against the now ingrained habit of viewing the Sacraments - and other people - as potential sources of danger, when in their essence they remain potential sources of salvation.

Fr Alasdair

THE WEEK AHEAD

The Rector is away on Tuesday this week: Morning and Evening Prayer will be placed on the website by kind members of the congregation; Mass will kindly be celebrated at home by the Revd Anne Haselhurst on Tuesday.

Another Zoom meeting (bring your own coffee or tea) is scheduled for **1000 on Wednesday**.

To Join Zoom Meeting at 1000 on Wednesday:

<https://us02web.zoom.us/j/82546386442?pwd=Nklvc005SGINVldDSlJTZEFlkUT09>

Meeting ID: 825 4638 6442

Password: 4mkGii

Compline will return to church at 9 pm on Wednesday

A reminder that, wherever possible, audio recordings of services are being shared on the church website here:

<https://www.allsaints-standrews.org.uk/category/virtualseervices/>

Thank you to those who have provided audio files for various parts of today's Sung Mass and especially to the Revd Anne Haselhurst for providing the Homily.

HOMILY FOR TRINITY 5

May I speak in the name of the living God: Father, Son and Holy Spirit

This time of year the readings we have on Sundays are, to a certain extent, variable. There is an opportunity to have an Old Testament lesson that links to the Gospel, or one that simply follows consecutively on from the previous week. But there is no such option for the Epistle. It always follows on from week to week. We have recently been ploughing our way through Paul's letter to the Romans, which exhibits the most developed form of his understanding of the Christian faith.

Last week's reading told of the human dilemma: our willingness to do what is right, but our complete inability to carry it out. That was the bad news. This week Paul gives us the good news. And, as a sneak preview, I can tell you that in the readings for the coming weeks it's going to get better and better. Paul begins this good news by saying "There is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death." So those of us who were worried by the dilemma we found ourselves in last week can, perhaps, breathe a sigh of relief.

The nice thing about this reading is that, unusually, there is a link to the Gospel reading, though it might well be coincidental, and it actually works better if we examine the Gospel first, for Jesus' parable seems to suggest that most of us are what Paul suggested we were last week: unproductive.

This parable is one of the most well-known, though if you read it carefully, it isn't as easy to understand as it first appears. We probably assume the sower is God, but who are the seeds? Jesus says the seed is the word of God, which would make the different sorts of ground into which the seed is sown those who hear the word and react accordingly. And that, actually, is what Jesus says. But as the parable goes on it begins to look as if the seed is actually the Kingdom, or even the Church, and it has also been interpreted that way. We could get really tangled up in that, though, and I don't propose to try to untangle it.

Those of us who have some knowledge of farming, even if it's only through watching *Countryfile* or listening to *The Archers* will know that modern farming methods are extremely exact. The machines that sow seeds or harvest crops are designed so that not a single seed, not a single plant will be wasted. I can imagine a modern farmer listening to this parable and being amazed at the way the farmer in Jesus' story simply scatters his seed with abandon, heedless of where it might land.

Farmers in first century Palestine didn't have the same technology that farmers today have, of course, though whether it was really usual for a farmer to be quite so prodigal with his seed, I don't know; but if it wasn't, then that is, I think, part of the point Jesus is trying to make. The Sower isn't a first century Palestinian farmer; the Sower is God, and he is like the shepherd who leaves ninety-nine sheep to look for one lost one, the woman who wastes a whole day looking for one lost coin, the prodigal father who welcomes back his wastrel son to the astonishment of his goody-goody elder brother. The Prodigal Sower scatters his word, his love, whatever you think the seed might be, everywhere. His rain falls upon the just and on the unjust, the productive and the unproductive.

So what about us? What about the ground the seed lands on? I would hope that none of us would feel we were such rocky ground that the seed of the word of God wouldn't grow in us at all. But it's possible we might think of ourselves as rather thin soil, not very strong in faith and easily put off by intellectual difficulties or by not putting in enough times of prayer to develop our relationship with the Sower. Or we might realise that our ground is full of weeds and thorns, which might be either worldly riches or worldly cares. I suspect not many of us would think of ourselves as such fertile soil that the word of God would grow in us so as to increase the Church or the Kingdom of God by thirty or sixty or a hundredfold.

But Jesus says that this indeed is what *will* happen when God sows his word in the world, and it's important to take that on board, because that is the other part of what Jesus is trying to say, for the last line in the parables of Jesus is *always* the most important one. I will repeat that, because it's something we often don't realise: the last line is *always* the most important one. And that means that this parable must be meant to be encouraging, rather than discouraging. But how are we to do it? How can even our small corner of the field be increased thirty or sixty or a hundredfold? It seems impossible.

That, I think is where we need to go back to St. Paul. "For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh, and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit."

And just as he can deal with our outright sinfulness, so he can deal with our unproductiveness, provided, of course we walk 'according to the Spirit'. So what does that mean? First of all, we need to look to our own relationship with Jesus. That can be nourished in many ways: through prayer, through study of the Scriptures and, of course, through the regular receiving of his life into ours in the holy sacrament of the Eucharist, and that, of course is difficult for nearly all of us at the moment, though I hope the prayer we make at the time we would have received, if we were able, helps us there.

But we also need to look to our relationship with Jesus as a community. Jesus was always encouraging his disciples to move forward and we see the early Church doing just that as they moved the gospel out from Jerusalem into most of the Roman world and even beyond.

And that moving forward is going to be critical, not just for our Church community, but for all Church communities when we are finally able to come together for worship and face-to-face pastoral care becomes possible, which now looks as though it might be sooner than we feared. But what will it mean when it comes? I remember reading about a survey, a long time ago now, that suggested that it was life changes that often saw people stop attending church: going to university, moving house, having a baby, the death of a loved one.

All of these are instances where pastoral care or even simple awareness by the Christian community could make a difference, and I'm sure long absence from regular worship, such as we are enduring now, could be added to that list.

But life changes can also prompt people to start attending church again, sometimes after long absences, and I have seen that happen myself, in one church we attended where baptisms, carefully prepared for, led to almost exponential growth in the congregation and, at the other end of life, at times of bereavement. The care offered not just by clergy, but by the wider church community can be a real help at a time of bereavement by offering friendship and helping the bereaved to see how faith *can* make a difference.

There has been a good deal of worry about the effect the long absence from corporate worship may have on the Church recently in *The Tablet*, the Roman Catholic magazine which I subscribe to. But I was quite heartened to read Rebecca Langworthy's meditation in our last week's newsletter on this subject. Writing about the way the lockdown has altered our way of worshipping she said, "I have found this spiritual Communion to be one in which we evangelise a little more, reach out to others more, and discuss our faith more. In these times we have been enabled to reflect on the structures of our faith and to worship and, with the guidance of the Holy Spirit, deepen our faith in unexpected ways."

As in the Parable of the Sower, where the path, rocks, thorns, and good soil all give different opportunities to, or cause different problems for, the seed, maybe the lesson we need to learn today is that we need to grasp opportunities for learning the things of God we're offered. We may sometimes, or even often, feel that our soil is thin or rocky or choked with weeds, but the Sower never gives up on sowing the seed and there are many opportunities for us to receive that seed. Furthermore, Jesus suggests that however unproductive we may sometimes feel, the harvest of the Kingdom will not fail.

The Revd Anne Haselhurst

SERVICES BY TELEPHONE

The Scottish Episcopal Church has organised coverage of some services by telephone for those who wish to use it but do not have internet access. The following guidance has been issued by the General Synod Office.

How to join the service over the telephone:

In order to hear our broadcast service by telephone there are a couple of things you need to do.

1. Call the free phone line before 11am. The line will be active from 10.45am before the Sunday service and 6.15pm before the Thursday service. In case of any difficulties, we encourage you to phone in as early as possible, although not before 10.45am on a Sunday or 6.15pm on a Thursday.
2. Once you have called the number you will be prompted to enter a "meeting ID". The number appears at the end of this email, and please note that there are two different 'meeting ID' numbers listed, one for Sunday service and one for Thursday service. Type the relevant number on your telephone keypad, then press the # (hash) key.
3. You will then be prompted to enter a participant ID. Simply ignore this request, and once again press the # key.

4. You should then hear music, and a sporadic countdown until the start of the service.
5. The service will run according to the 1982 liturgy. While you are listening you will be joining hundreds of others in worship at exactly the same time. Those who have been participating on the internet have been praying along at home, some even joining in to sing. Although the service is recorded, everyone watching or listening is worshipping at the same time. When participating in the worship, your voice will not be heard by the other participants in the meeting, this is to ensure that all callers can hear the service clearly.

If you have any problems accessing the service, please feel free to contact the General Synod Office and ask for Aidan Strange - the Digital Communications Co-ordinator - to call you back on a number you provide. He will aim to be in touch before the next service to help you resolve any problems with the telephone service.

The details are as follows:

The phone number is 0800 260 5801

Sunday Worship

Meeting ID: 817 1523 4515

Service Begins at 11am

Phone line open at 10.45am

Service lasts around 30-40 minutes

Thursday Worship

Meeting ID: 894 7162 6403

Service Begins at 6.30pm

Phone line open at 6.15am

Service lasts around 20-30 minutes

PIERS HOLT WILSON - PRIEST AND BISHOP

Piers Holt Wilson (known as Peter or P H Wilson) was born in Redgrave Hall, Redgrave, Suffolk in January 1883. Redgrave Hall, a large country house, was built in 1545 and the Hall, together with the surrounding Park, was bought by Sir John Holt, the Lord Chief Justice, in 1702. In the 1760s the Hall and Park were rebuilt with the help of the celebrated landscape designer 'Capability' Brown. In 1799 the Park and Hall passed by marriage to the Wilson family when Thomas Wilson (1725-1808) married Lucinda Holt. Several generations later, George Holt Wilson (1836-1924) married Lucinda James in 1865 and the couple moved into Redgrave Hall two years later. They had ten children, of which Piers Holt Wilson was the youngest and the seventh son.

Lucinda Wilson died in 1886 when her young son Piers was three years old. After this he was brought up by Evelyn, his eldest sister. The Estate had struggled financially for many years before this, principally due to the imports of cheap food from the New World which had caused an agricultural depression in England. Eventually the family were forced through increasing debt to

move out of Redgrave Hall and they lived in Broom Hills house, Rickinghall, a farmhouse on the Estate.

Despite the financial difficulties of the Wilson family, Piers was sent to Sherborne School. The famous School had a long history, but the buildings in which he studied were built around 1550 on the grounds of a Benedictine Abbey. The Library and Chapel were even modifications of the original buildings of the Abbey. He probably concentrated more on cricket than on his academic studies, but he was able to continue his education after Sherborne at Oriel College, Oxford. Oriel was a friendly and attractive College in the centre of Oxford which was founded in 1326 by King Edward II. It is the fifth oldest of the Oxford Colleges. There again he pursued his cricketing interests more vigorously than his academic studies.

After studying at Oxford, he taught in a Prep School for boys. This he greatly enjoyed and was able to motivate his mathematics lessons by having his boys calculate cricket averages. It is unclear exactly what motivated his calling to the Church but it occurred while he was teaching at the Prep School. He had an uncle who was a vicar and Piers' mother had told this uncle, shortly before her death, that her greatest hope was that Piers would go into the Church. However, this did not affect his decision since his uncle only told him about his mother's wishes after he had been ordained. Piers was not the only member of the family to enter the Church, for his older brother Leonard was also ordained.

He entered Wells Theological College situated in Wells, a small cathedral city and civil parish in the Mendip district of Somerset, nestling in the Mendip Hills. In more recent times Wells Theological College has combined with Salisbury Theological College to become 'Salisbury and Wells Theological College' situated at Salisbury. After studying at the College, he was ordained in 1909.

He was a curate in Kettering, a town in the northern part of Northamptonshire. The vicar there was Patrick Smythe, and Wilson became one of his seven curates in this industrial town. Kettering's economy had been built on the boot and shoe industry, but other industries grew up and, by the time he lived there, many inhabitants were involved in engineering and the clothing industry. Patrick Smythe proved a significant influence in his life for, when Patrick Smythe took up his appointment as Provost in the Cathedral in Perth, he brought Wilson with him. This eventually led to him becoming priest-in-charge at All Saints', St Andrews.

Patrick Smythe was born in Methven Castle, situated east of Methven, near Perth, at the time when the Castle was owned by the Smythe family. The Castle largely dates from 1680 and was one of the last large houses built in the style of a castle in Scotland. It is on the site (and probably incorporates elements of) an older castle. This was the building in which Margaret Tudor (1489-1541), queen of James IV, King of Scots, and daughter of Henry VII of England, died. Around 1911 Patrick Smythe returned from Kettering to Perth when he became Provost of St Ninian's cathedral in the city. This cathedral was the first to be built in Britain after the Reformation and was consecrated in 1850. It stands on ground that originally formed part of the Blackfriars Monastery and is dedicated to St. Ninian, the first name we know in the Christian history of Scotland.

World War I began in August 1914 and Wilson soon enlisted. He served in the Royal Army Medical Corps from 1914 to 1915, first as a stretcher-bearer then later as a Chaplain in the disastrous Gallipoli Campaign of 1915. This operation against Turkey was intended to occupy Constantinople but failed as the result of poor leadership and planning. After serving with the R.A.M.C., Wilson was in the Royal Army Service Corps then, from 1916 to 1919, he served as a chaplain in the R.A.F. He was mentioned in dispatches and awarded the military O.B.E. for his part in evacuating people from an airfield in France. He received a letter signed by Winston Churchill.

His best friend while living in Suffolk had been Richard Lee. Ella Steensen came from Denmark to learn English and stayed with the Lee family. Ella and Richard fell in love and married in 1910; they had one son Teddy. Richard Lee, like P H Wilson, enlisted at the start of World War I but he was killed in action towards the end of 1915. Wilson married Ella Lee in 1920 and the two came to live in St Andrews in that year since Wilson had been appointed by the Bishop of St Andrews, Dunkeld and Dunblane as priest-in-charge of All Saints', St Andrews. They lived at 120 North Street when he first became priest-in-charge. It was there that their first child, Anne, was born in May 1921. Mrs Younger, who was responsible for the completion of All Saints' Church in the 1920s, purchased Kirnan, on The Scores (built in around 1866), for the Wilson family. It was in Kirnan that the Wilsons' second daughter Marie-Louise was born in 1925. Between the birth of their two daughters, a son had been born but sadly had died at the age of six weeks.

Kirnan was only intended as a temporary home since Mrs Younger planned the building of the All Saints' Rectory. However, the family was still there in 1930 when he became Rector of All Saints'. Mrs Younger consulted Ella Wilson about the facilities that the rectory should contain and was told that a study was necessary as was one maids' bedroom. However, Mrs Younger's plans were much grander and the Rectory, which was completed in the late 1930s, was twice the size envisaged by Ella Wilson. It contained two bedrooms for maids, a servants' hall and a large laundry in addition to the accommodation for the Rector and his family. He was much loved by his congregation, who referred to him as P H.

His hobbies were golf, fishing and shooting. He always took Tuesday as his day off, except in the shooting season when it was Saturday.

In 1940 P H was appointed as Dean of the Diocese of St Andrews, Dunkeld and Dunblane, a position he held in addition to that of Rector of All Saints' St Andrews. In 1943 he left St Andrews on being elected Bishop of Moray, Ross and Caithness. *The Scotsman* reported his appointment on Friday 9 April 1943:

NEW BISHOP OF MORAY, ROSS AND CAITHNESS

The Very Rev. Piers Holt Wilson, Dean of the Diocese of St Andrews, Dunkeld and Dunblane, was yesterday unanimously elected Bishop of Moray, Ross and Caithness in succession to the late Dr Arthur John Maclean. The new Bishop, who served in the R.A.M.C. from 1914 to 1915 and in the R.A.F. from 1916 to 1919, was educated at Oxford; and ordained in 1909. In 1920 he was appointed priest-in-charge, All Saints', St Andrews, and rector in 1930. He was made Dean of the diocese in 1940. It was also moved that the Rev. Eric Hugh Brereton, rector of St Margaret's, Newlands, Glasgow, be elected, but as he had not a majority of votes, it was agreed to make the election of Dean Wilson a unanimous one.

His enthronement took place on Tuesday 29 June 1943 and was reported in *The Scotsman* on the following day:

CEREMONIES AT INVERNESS

The enthronement of the Right Rev. Piers Holt Wilson, Dean of the Diocese of St Andrews, Dunkeld, and Dunblane, as Bishop-Elect of the Diocese of Moray, Ross, and Caithness took place in Inverness yesterday. The ceremonies were witnessed by large congregations that filled St Andrew's Cathedral. The Primus of the Scottish Episcopal Church, the Most Rev. Dr E. D. Logie Danson, Bishop of Edinburgh, and other Scottish Bishops were present, as well as clergy from many dioceses. The Rev. Dr Alan C. Don, Sub Dean and Canon of Westminster, preached the sermon. The enthronement of the Bishop was carried out with great ceremony. A trumpeter announced the approach of the Bishops' procession, and, on arriving at the door, the Bishop knocked three times with the pastoral

staff, crying "Open, open, open," and thereafter the Very Rev. A. A. D. Mackenzie, Provost of St Andrew's Cathedral, installed and enthroned the new Bishop, after which he received the blessing of the Primus.

In Inverness, Bishop Wilson and his family lived in Eden Court, a very large Victorian house near the Cathedral. He retired in 1953 and Duncan Macinnes was appointed to succeed him. P H's sight was failing badly when he returned to St Andrews, a town he knew so well and one where he could manage despite his problem. Every Sunday he would take part in the 10 o'clock service in All Saints', seated in the chair next to the choir on the organ side. At the end of the service he would always give the blessing. Bishop Wilson died in 1956 and his wife died about five years later.

*Edmund Robertson
after talking with Marie Louise Moffat and Anne Rose.*

LECTIONS FOR SERVICES THIS WEEK

<i>Trinity 5 12 July</i>	Mass Isaiah 55.10-13 Psalm 65.9-14 Romans 8.1-11 Matthew 13.1-9, 18-23	MP Psalms 19-20 Deuteronomy 28.1-14 Acts 28.17-end	EP Psalms 33, 36 2 Samuel 7.18-end Luke 19.41-20.8
<i>Mon 13</i>	Isaiah 1.11-17 Psalm 50.7-15 Matthew 10.34-11.1	Psalm 68 1 Samuel 1.1-20 Luke 19.28-40	Psalms 69-70 Ezekiel 1.1-14 2 Corinthians 1.1-14
<i>Tues 14</i>	Isaiah 7.1-9 Psalm 48.1-7 Matthew 11.20-24	Psalms 71-72 1 Samuel 1.21-2.11 Luke 19.41-end	Psalms 73-74 Ezekiel 1.15-2.2 2 Corinthians 1.15-2.4
<i>Weds 15</i>	<i>St Bonaventure</i> Isaiah 10.5-7, 13-16 Psalm 94.5-11 Matthew 11.25-27	Psalms 75-77 1 Samuel 2.12-26 Luke 20.1-8	Psalm 78 Ezekiel 2.3-3.11 2 Corinthians 2.5-end
<i>Thurs 16</i>	Isaiah 26.7-9, 16-19 Psalm 102.14-21 Matthew 11.28-end	Psalms 79-81 1 Samuel 2.27-end Luke 20.9-19	Psalms 82-85 Ezekiel 3.12-end 2 Corinthians 3
<i>Fri 17</i>	Isaiah 38.1-6, 21-22, 7-8 <i>canticle</i> Isaiah 38.10-16 Matthew 12.1-8	Psalms 86-88 1 Samuel 3.1-4.1a Luke 20.20-26	Psalm 89 Ezekiel 8 2 Corinthians 4
<i>Sat 18</i>	Micah 2.1-5 Psalm 10.1-5a, 12 Matthew 12.14-21	Psalms 90-92 1 Samuel 4.1b-end Luke 20.27-40	Psalms 93-94 Ezekiel 9 2 Corinthians 5

If you don't have your own Prayer Book, the Offices of Morning & Evening Prayer are in the same section as recorded services on the church website. If you'd like to borrow a Prayer Book or any other resources from church, let the Rector know.

GIVING TO ALL SAINTS'

A reminder for any who would like to support All Saints' financially our bank details are:

Bank: Royal Bank of Scotland
Branch: 113 – 115 South Street, St Andrews, Fife, KY16 9QB
Sort Code: 83-26-28
Account name: All Saints Episcopal Church – St Andrews
Account number: 00104363

Treasurer's contact details: Mr Ian Palfrey, 8a Howard Place, St Andrews, Fife, KY16 9HL
01334 472358 treasurer@allsaints-standrews.org.uk

INTERCESSIONS

IN PARTICULAR NEED

Debbie & Priscilla White, Eleanor Ross, David McLean, Anne Zweers, *Priest*, Amy Cox, Robyn Seenan, Bill Scott, *Priest*, Anne Clayton, Ian Sadler, Andrew Mate, Graham Kennedy, Robin White, Berenice Smith, Alex Cameron, Andrew Macgregor

CONTINUING NEED

Lenora Mahoney, Effie Keracher, Jonah & Chris Andrews, Gareth, Jenni & Rosalie Saunders, Judy, Ashley & Kathleen Cummins, Charles & Thomas Ware, Ann Noltie, Lawrence Reynolds, Sally-Marie Gardner, Edie, Alice Bullough, Joan Day, Janet Reid, Catherine Rowe, Bill Hyland, Samantha, Steve Scott, Angela Allaway, Lori-Mark Quate, Elizabeth Talbot, Juliet Davey, Lucy White

RESIDENTIAL CARE

Catriona, Fiona Ingham, John Shillaker, *Priest*, Marie-Louise Moffatt, *Priest*, Charlie Mather

RECENTLY DEPARTED

Noah Donohoe, Hugh Talbot, *priest*, Anthony Meredith, *religious*, Les Davies

YEAR'S MIND

12/7 Georgina Oswald Rader, 1945
13 Robert Cameron McAlpine, 2015
14 Andrew Gordon, 1937
16 Robert Fenton, 1923
17 Christina Hutchison, 1933, David Gourlay, 1935
18 Jessie Wilson, 1938

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