



## NEWSLETTER ❖ 2<sup>ND</sup> SUNDAY AFTER TRINITY

Dear friends

Progress has been made towards opening the church for private prayer and I am grateful to those members of Vestry who have already been able to respond to draft proposals. Already the church looks very different inside, with furniture removed from the nave and placed in the main hall. Some accessing the daily services online may have noticed this photograph earlier in the week. Architectural purists might like it but it looks rather sterile.

The College of Bishops is placing a considerable burden on those churches wishing to open for private prayer during Phase 2. It is not a race, but we are keenly aware as a community that the closure of the church has affected us greatly as well as members of the wider community who visit the church. While Edward and I were carrying the furniture to the hall we had conversations with three visitors drawn in by the ambience of the courtyard: it is quite hard to be welcoming while denying people access to the church but we tried!



You might wonder why we have moved the furniture. There are two reasons: rush-work chairs are hard to disinfect and, with so many chairs fixed in rows, circulation within the church would be much more difficult with current social distancing requirements. A small number of the brown plastic chairs from the hall will be used instead. Use of hand-sanitiser will be required on arrival and departure, social distancing throughout but also the regular cleaning of surfaces likely to be touched by those using the church. We are suggesting that we use disinfectant spray on the chairs and a special germicidal compound for wooden floors. I am very grateful to a member of the congregation who is donating a considerable number of face masks for those who wish to use one but have come without, to help us reduce risk further. I am hoping that we will be permitted to keep the votive candle stand in action and have ordered a large number of tipless matches for one-use lighting of tealights to reduce the risk of spreading infection from sharing a wax taper.

It seems prudent not to try to open for too long at first and I'm grateful to a suggestion that we 'start small'. For this reason, I suspect that opening for two hours each afternoon will be a good place to start, perhaps 2-4 pm.

You might have read so far and think that the world has gone mad. I can't really comment on that view but we feel strongly that we should open the church building, of which - unlike any of us - the Bishop is a Trustee. Keeping him happy with our risk management procedures therefore seems prudent!

*Fr Alasdair*

## THE WEEK AHEAD

The Rector take his regular day off on Tuesday: 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 Haselhursts 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

To join Zoom Compline at **2100 on Wednesdays**:

<https://us02web.zoom.us/j/87820265205?pwd=V3dFMFZLRUk0SjBnMEtKRi9KSHdxZz09>

Meeting ID: 878 2026 5205

Password: 2CYC3z

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

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

Thank you to those providing audio files for various parts of today's Sung Mass and especially to Fr Ian for providing the Homily.

## HOMILY FOR TRINITY 2

*... it is enough for the disciple to be like the teacher, and the slave like the master.*

Some churches are currently considering the removal of stained-glass and statuary erected to the memory of tainted philanthropists; London's Sir John Cass, Bristol's Edward Colston and the Tobacco Lords of Glasgow all come to mind. While the notion of labour forced and unpaid, sometimes termed *chattel slavery*, is something all of us condemn, it is less straightforward to state moral principles about historical wealth derived from the slave trade. My relationship with Ghana illustrates something of this complexity.

It's thought that upwards of 6 million Africans were exported as slaves from the Gold Coast by successive colonial powers of Portugal, Sweden, Denmark, the Netherlands and Britain. But they were mostly purchased from the Ashanti people themselves, a sophisticated military tribe which had traditionally conquered and enslaved the surrounding peoples and whose own Empire was built partly with the fruits of that trade. It was as wrong then as it is wrong now for a person to be denied human dignity and be treated as a possession. Yet most nations supported slavery unquestioningly and many politicians fought tooth and nail to prevent its abolition. It's quite hard to find innocent parties.

Scottish-born judge, Lord Mansfield's Somersett Judgment in 1772 started the unravelling of slavery in the UK through his determination to rule justly whatever the consequences. Despite his obvious sympathies for the cause, portrayed movingly by Tom Wilkinson in the film *Belle*, his judgement was

based not on humanitarian arguments but on legal technicalities. France was first to abolish slavery in 1794 ... yet it furtively lurks in most nations to this day, if not in its chattel form then in other patterns just as abhorrent.

What are we to make, then, of the Lord using the image of slavery in today's gospel in a seemingly uncritical way? With so many jarring images and shrill voices in the media, these are not comfortable words from the Lord and seem more in tune with what follows - *Do not think I have come to bring peace to the earth; I have come not to bring peace, but a sword*. Firstly, a word about that peace.

During Eastertide and at funeral requiems the sentence introducing the Peace at the Eucharist often includes words of Jesus recorded by St John: *Peace I leave you, my own peace I give you. Not as the world gives give I unto you*. Those words, *not as the world gives*, suggest a *different kind* rather than a *better version* of what we would naturally call peace. St Matthew certainly presents us in today's Gospel reading with an episode at some variance from the pattern of peace that we might expect. This is a man not at ease with his world and his own contemporaries, an 'un-peaceful person', like Jeremiah breaking rank to warn of catastrophe, unmasking the illusion of peace and the humbug justice of those of his society cocooned in the well-spun silk of glib religion.

Close at hand are the central truths of our faith. The stark event of the cross reminds us that Jesus was hardly an inoffensive, benign presence: he was not crucified for being agreeable, clubbable, socially brilliant. We know that the Prince of Peace caused bitter offence to those who found his teaching too hard to bear.

The peace of Christ is not about wallowing in swamps of despair any more than it is about turning a cheery blind eye to the widening fissures in our troubled society. Instead Jesus creates a new world, embracing the two diverse worlds of human experience, opening up one to the other. *Into the world of easy hope he brings the memory of hell. Into the world of self-indulgent despair he brings the affirmation of love*. And as we would expect, neither world is entirely pleased, experiencing division and a pain like the purifying burning of fire.

Living in the peace of Christ is not a comfortable experience: it means being 'homeless' with respect to the uniformities of easy outpourings of collective emotions; it means not belonging to the conventions that cocoon us from the other dimensions of human experience. But we do have a home within the body of Christ. Anglicanism has some advantages in this pursuit of a Christlike peace since being both catholic and reformed - being complex, even contradictory, being real - is in our tradition's DNA.

As Episcopalians it's our spiritual tradition to be suspicious of forces that try to establish monocultures through dividing, alienating, and objectifying those who see the things of God, or the things of society, differently. It's not that we do not believe in good and evil actions, and the right and wrong belief that inspires them, but we currently see very clearly what happens when monocultures are encouraged for political gain: we see the unravelling of structures that are essential for a society because of trust collapsing under the burden of competing claims for special interests. God knows, there is much wrong within human society, but the sloganized hijacking we see at present threatens to derail the work of generations to dismantle racism by trivialising it as, what Trevor Philips referred to yesterday, *just another skirmish in the culture wars*.

Without a central vision for renewed humanity, culture wars will surely be a constant symptom of human diversity whenever discrimination of any kind is permitted to take root. Dare I say, it would help if the Church was less fixated with keeping up with the latest 'woke' slogan and remembered that the peace of the Gospel will never be found by the victory of one special interest group over others. Loving God and loving our neighbours as ourselves is the vision that we serve. St Paul understood its implications, which is why the essential unity with diversity - especially ethnic

diversity - of the body of Christ figures in all of his letters. We are all one in Christ, not slaves to sin, but free and free indeed.

*The Rector*

## **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

## NEWS FROM STOREHOUSE

Recently we saw our highest demand for supplies from Storehouse ever, with 134 full 'bag for life' bags of food and supplies given out, with 52 visits (41 in person, 11 via delivery) to Storehouse (each representing a household of between 1 and 6 people). To put that into perspective, in all of May 2019, we had 99 visits, and in all of May 2018 we had 52 (so in one week in May 2020 we had as many visits to Storehouse as we received in the whole month of May 2018).

We've temporarily increased the staff hours of our two managers for Storehouse: one who oversees food and volunteers, one who oversees policy, ensuring PPE and similar, and relationships with the community. Both of these managers usually work one day per week for Storehouse, but in response to COVID19, we have increased their time to 5 days per week between them (an increase of 3 days per week, for 3 months, an increased cost of about £3,000).

And for anyone who is kind enough to keep the users of Storehouse in mind whilst you're doing your own shopping, Storehouse is currently most grateful for donations of:

- Pet food (Cat Food & Dog Food)
- Laundry Detergent
- Washing up liquid
- Tinned meat (as always)
- Sugar
- UHT Milk

(The list of items most in need is updated weekly at [www.storehousestandrews.com](http://www.storehousestandrews.com))

Whilst I'm here, I've been asked a couple of times recently whether people can give money to Storehouse that is 'ringfenced' to be spent only on food. Storehouse has always operated on a model of encouraging members of the community to remember those in need whilst they're shopping for themselves, and so whilst Storehouse relies on financial support from churches and the community to run, we prefer not to receive donations of money that is restricted to be used to buy food. Instead we are grateful for financial support that allows us to operate, and we are grateful for the donations of food and household items that we can provide to those in need, and we love to think that the community at large are reminded to care for those in need every time we shop for ourselves!

Anyone who would like to donate financially to Storehouse can find information at [www.storehousestandrews.com/giving](http://www.storehousestandrews.com/giving)

and anyone who would like to donate food and household goods to Storehouse can find information about how to do so at [www.storehousestandrews.com/donate-food](http://www.storehousestandrews.com/donate-food).

Thank you for your kind support of Storehouse, it's wonderful to see (and the need seems only to be increasing, sadly!).

*Jim Cronin, Senior Pastor at the Vineyard Church*

## LECTIONS FOR SERVICES THIS WEEK

<i>Trinity 2</i> <i>21 June</i>	<b>Mass</b> Jeremiah 20.7-13 Psalm 69.8-20 Romans 6.1b-11 Matthew 10.24-39	<b>MP</b> Psalms 12-13 Deuteronomy 11.1-15 Acts 27.1-12	<b>EP</b> Psalms 10-11 1 Samuel 24.1-17 Luke 14.12-24
<i>Mon 22</i>	<i>St Alban</i> 2 Kings 17.5-8, 13-15, 18 Psalm 60.1-5, 11-end Matthew 7.1-5	Psalm 107 Judges 2 Luke 13.1-9	Psalms 108-109 Job 19 Romans 9.1-18
<i>Tues 23</i>	2 Kings 19.9b-11, 14-21, 31-36 Psalm 48.1-2, 8-end Matthew 7.6, 12-14	Psalms 110-112 Judges 4.1-23 Luke 13.10-21	Psalms 113-115 Job 21 Romans 9.19-end
<i>Weds 24</i>	<b>Nativity of St John</b> Isaiah 40.1-11 Psalm 85.7-end Luke 1.57-66, 80	Psalms 116-118 Ecclesiasticus 48.1-10 Luke 3.1-17	Psalm 119.1-32 Malachi 4 Matthew 11.2-19
<i>Thurs 25</i>	<i>St Moluag</i> 2 Kings 24.8-17 Psalm 79.1-9, 12 Matthew 7.21-end	Psalm 119.33-72 Judges 6.1-24 Luke 14.1-11	Psalm 119.73-104 Job 23 Romans 10.11-end
<i>Fri 26</i>	<i>Robert Leighton</i> 2 Kings 25.1-12 Psalm 137.1-6 Matthew 8.1-4	Psalm 119.105-144 Judges 6.25-end Luke 14.12-24	Psalm 119.145-176 Job 24 Romans 11.1-12
<i>Sat 27</i>	<i>Alexander Jolly</i> Lamentations 2.2, 10-14, 18-19 Psalm 74.1-3, 21-end Matthew 8.5-17	Psalms 120-125 Judges 7 Luke 14.25-end	Psalms 126-131 Job 25-26 Romans 11.13-24

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](mailto:treasurer@allsaints-standrews.org.uk)

## **INTERCESSIONS**

### **1st Sunday after Trinity**

The Schepps family are grateful for prayer for Megan and her child, both of whom are now out of danger.

#### ***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, Linda Gallagher

#### ***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, Cherry Jackson, Lori-Mark Quate,

#### ***RESIDENTIAL CARE***

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

#### ***RECENTLY DEPARTED***

Averil Taylor, *priest*, Linda Gallagher

#### ***YEAR'S MIND***

23/6 Mary Boothby, 1933  
24 Joan Gribben, 1991  
25 Joan Nicholas, 2006  
26 Donald Auberon Bullough, 2002  
28 Elizabeth Grant, 1940, Andrew Wylie, 2011

*Fr Alasdair Coles, All Saints' Rectory, 39 North Street, St Andrews, KY16 9AQ*

*01334 473193*

[alasdaircoles@btinternet.com](mailto:alasdaircoles@btinternet.com)