



NEWSLETTER ❖ 4TH SUNDAY AFTER TRINITY

Dear friends

After the long months of closure, the church has been open for some time each day since last Sunday for private prayer. The Scottish Government's current strapline advice of 'stay safe' suggests that we are to be mindful of risk and to take responsibility for managing it ourselves. This may not always be easy as the town fills with tourists from the south, where the restrictions have been lifted more quickly.

While I and Vestry are grateful to those who have offered to provide the necessary supervision in the open church, many local people are still only venturing out when they really need to and the resumption of public services is still some time away in the future: we have not experienced floods of people in church, nor do we expect them during this phase.

A snippet of advice from the Bishop recently informed us that we have permission for more than one household to be involved in recording worship in church. Some of those who listen to the webcasts of Evening Prayer have noticed welcome relief from the monotony of my voice, reading, singing and reciting more or less every morning and evening since March: it has been a relief to me, too, not to be alone physically after so long; so thank you, Sarah Moerman, for joining me twice this week past. Those who wish to assist recording services in this way are invited to contact me or Sarah.

Meanwhile, restoration work on the church building is progressing well with attention still being given to the rainwater goods and the windows. Already, the old mechanisms for opening the clerestory windows of the church are operational and, I am told, the fit of the windows is very good. I'm not certain what kind of summers St Andrews had in the 1920s but opening the windows remains a useful means during the summer for letting the warmth in!

With good wishes to you for the week ahead, wherever you are.

Fr Alasdair

THE WEEK AHEAD

The Rector is away on Monday and 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 Giles Dove on Monday and 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=Nklvc005SGINVIldDSlJTZEFlkUT09>

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 the Revd Wade Bellesbach for providing the Homily.

HOMILY FOR TRINITY 4

In the Name of the Father and of the Son and of the Holy Spirit. Amen.

From the story of creation in Genesis, through to the book of Revelation, rest is a recurring theme. Rest from labors; rest from war; rest even for the land between crops. And, of course, rest for human beings and their souls. However, this invitation to earthly and divine rest throughout Sacred Scripture, is set-up against other passages detailing the unrest of a fallen world. The appointed lesson for this morning glosses over one such passage. I invite you as you have time to look at those missing verses (Matt. 11:20-24). Admittedly, they are uncomfortable verses. They describe the turmoil and tribulation occasioned by an unrepentant world.

And then there is the unsettling comparison Christ uses in our text: "But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates, 'We piped to you, and you did not dance; we wailed, and you did not mourn'" (16-17).

And so, it holds true that in the midst of life we are in death. However, today's Gospel lesson inverts that. In the midst of death, we are given life. Christ invites us to live because he invites us to his rest.

But to what sort of rest are we invited? At first glance, v. 28 presents a sort of rest that looks like a break an individual might require after a day of demanding physical work. But then in v.29, Christ introduces a yoke and a burden to this rest. Although Christ describes his burden and yoke as easy and light, anyone who is tired and exhausted—and the sort of tired where no amount of time refreshes—any yoke would perhaps be too much and any burden debilitating.

The rest that Christ invites individuals to goes beyond this. The invitation to rest is for human souls as the verse has it. This passage concerns more than either physical or spiritual exhaustion. Soul in this verse indicates the entirety of the human condition and person. The entirety of what it means to be a creature with a body, and mind, and spirit. And a creature who is now located in a fallen place. When Jesus invites humans to come and learn from him, he is inviting us into a space and an existence not just for a mind, or a body, or a soul, but for an entire existence and life. Jesus' rest refreshes then, which means it restores and regenerates all of what makes us human beings who are made in the image of God.

Divine rest and restoration are meant to return humans to the state to which they were created. It is an invitation to the righteousness, holiness, and peace of original creation—of the original garden given to humanity. The place that was without unrest, chaos, exhaustion, and fatigue. That place that was without the later curse of toil and tribulation. It is of course then an invitation to holy rest that we are presented with; the rest that permeates and undergirds all God's creation and its design and fabric.

When Christ invites us to this rest, we need to recognize that it is not necessarily a rest that our contemporary scene is familiar with. Divine rest is not a departure from the world. It is instead constitutive of creation. God rested on the seventh day, and as such, ordained patterns and rhythms of holy rest in his own creation.

When contemporary thought applies its understanding of rest to God on the seventh day, it assumes that God disengaged from work and activity. Rest for most people simply means that—disengagement. Disengagement from daily work and activity. And work and activity primarily characterized by production and exertion. By and large, the prevailing contemporary mindset is to function without rest if possible, as it is often an inconvenience to the various tasks and chores of life.

However, functioning as if rest were an inconvenience is a form of rebellion against God's creation. It is an insult to the creator. Rest is natural to creation. Our bodies require sleep and recuperation. Land and the environment rely on rest. Farmers know well that land needs natural cycles of letting it lie fallow for a time; or the planting of different crops so that the soil might replenish itself from season to season.

Theologically and liturgically, we have rest built into our way of life together. Genesis says that God created in six days and on the seventh day rested. And when Moses went up to the mountain and brought down the covenant to the people of God, one of those ten primary covenants was keeping a day of sabbath, a day of holy rest.

That God ordain rest for his creation, that he bestows it on creation, indicates the value and dignity of his creation. Because we are more than workers at the hands of various task masters. We are creatures. As creatures and creation, we are valuable. We are not expendable. This is what the natural rhythms that we are created for and with indicate.

From the beginning of creation, God established sacred patterns concerning rest. The pattern of going, resting, and returning. One goes up to the mountain and then returns downward from the mountain of God. One goes to the temple or synagogue to worship and then returns back the community. One goes to church on Sunday morning and then returns to work and home life. But as one goes about all of this, one sets time aside, sets time apart, for rest, and for restoration by way of these created patterns and rhythms. Patterns and rhythms that underscore our dignity and value as humans made in the image of the God who also rested.

And so, for God, holy rest was, in some sense, the point of creation. It was the culmination of his work - the gesture toward worship and praise. Rest according to Genesis 2 details God's engagement with the created world. On the seventh day, God takes up his rest and as such, creation unfolds before its creator in hours and days, weeks and months, seasons and years; in growth and new life; in bounty and blessing; in return and to continue according to God's good purposes.

God's rest on the seventh day is not disengagement. Instead, his rest inaugurates his work of loving, upholding, and sustaining his good creation. God's rest means that the normal operation of the cosmos can now proceed and is blessed accordingly.

Returning then to our lesson; when Jesus invites us to rest, he is inviting us to return to the original blessings of the seventh day. The blessings of God's creation culminating in that seventh day. But Christ's invitation goes beyond. It is an invitation to rest in his own particular work in the way that creatures themselves are to rest in the original and continuing work of their creator. It is to be restored, renewed, regenerated, and blessed in and through the particular works of Christ. That work of restoration and regeneration—of re-creation—is found in the death and resurrection of Jesus Christ. On Good Friday, the sixth day, Christ atoned for the sin of the world, then on Easter Sunday, the eighth day, Christ defeats sin and death by way of his resurrection. On Holy Saturday, the seventh day, Jesus shows humanity once again what rest looks like and then invites humanity to that holy rest -- to rest in his work, his salvation, his life and his forgiveness. Rest for humanity occurs when we are welcomed back to that perfect relationship with God where God loves us and we are the beloved. This is precisely what we pray for at the funeral liturgy. When we confess of our loved ones who die in the faith that they rest now from their labors.

And so, we remain in that seventh day of God's creation awaiting the fullness of time. It is of course on the eighth day, the day of resurrection—the day of new creation—that we will we fully become ourselves. There it is that sin, and its accompanying fatigue and exhaustion and unrest will no longer have a hold of this world.

But even now—as our Gospel lesson indicates—we are to learn from Jesus. He is the one who teaches us what it means to be fully human. And learning who Jesus is, we learn who we are as his. Holy rest then is contentment in the works and blessings of God. It is contentment based on our relationship with Christ and with one another. Content with who God created us to be—that is his beloved—and content with who God has redeemed us to be—his baptized Children.

Holy rest is the blessing accompanying God's work for us as his creatures and his baptized children. The gospel is the good news that the tired and weary have a place of refuge in Jesus Christ. It is the good news that God's creatures are valuable, and have dignity; that they are not expendable.

And it is of course by way of his means that God's good news occasioned by his works comes to us, is given to us, and blesses us; through his Word and Sacraments. In these we are fully blessed. In these we receive the works of Christ: the works of salvation, life, and forgiveness. In these we are restored and renewed. In God's Word, in prayer, in his Sacraments, we are given a place of refreshment, light and peace.

Until we arrive at the place - our final rest - may our prayer be one with John Henry Newman's:

O Lord, support us all the day long of this troublous life, until the shades lengthen and the evening comes, the busy world is hushed, the fever of life is over and our work is done; then Lord, in thy mercy, grant us safe lodging, a holy rest, and peace at the last, through Jesus Christ our Lord. Amen.

The Revd Wade Bellesbach

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

PONDERING PENTECOST IN LOCKDOWN

Rebecca submitted this reflection a few weeks ago and the Rector apologises for forgetting to circulate it then. What she says applies very much now, since there is still considerable uncertainty about when we will be able to open the church for worship and celebration of the sacraments with a congregation. Like the loss of an ability during time of illness, the Body of Christ here on earth has adapted and the Holy Spirit continues to pour out gifts for God's people.

A few weeks ago, I reflected that the celebration of the arrival of the Holy Spirit among Christ's disciples at Pentecost was very timely when, across the UK, the restrictions that had kept us isolated for the two previous months were beginning to relax, a process that has continued since. What this trying time has demonstrated is that the Church, which we have been so used to thinking of as a dying institution, is not only alive but more deeply resonant than ever. Many churches have reported a huge rise in virtual attendance for services. I for one have found the ability to virtually participate hugely beneficial as I work around the vagaries of my new-born daughter's schedule.

I think many were surprised by the success of these services. The centrality of Mass and the taking of Communion is the foundation of many Christians' worship; as we reached the culmination of an Easter season where we celebrated Christ's passion and resurrection in isolation, we were reminded of - and continue to celebrate - what has sustained and nurtured Christian communities worldwide during this pandemic: the Holy Spirit. While we have been unable to participate in physical Communion, the spiritual Communion in which we all share has become the sustenance which worshippers have accessed during our virtual and our solitary daily acts of worship.

Going forward into a 'new normal' mode of worship the centrality of the Holy Spirit not just to guide us in our individual spirituality but also to bind scattered communities together is, to my mind, very tangible. My outlook has broadened, I not only see the church as my home parish or even the Scottish Episcopal Church. I have engaged with worship from churches across the globe, and with friends who I have not seen in years. This shift that the pandemic has precipitated reminds me strongly of the sudden opening of the good news of the Gospel as the barriers of language were broken that first day of Pentecost: even while isolated, we were able to spread and connect with a much wider church. When faced with the possibility of shut churches and dying congregations, we have instead found ourselves given new life online and have not only survived but grown through our renewed awareness of the sustaining power of the Holy Spirit when we engage in spiritual Communion. Though different, 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.

And so I end with the prayer:

I love Thee above all things and I desire Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. As though Thou wert already there, I embrace Thee and unite myself wholly to Thee; permit not that I should ever be separated from Thee. Amen.

Rebecca Langworthy

LECTIONS FOR SERVICES THIS WEEK

<i>Trinity 4</i> <i>5 July</i>	Mass Zechariah 9.9-12 Psalm 145.8-15 Romans 7.15-25a Matthew 11.16-19, 25-end	MP Psalms 16-17 Deuteronomy 24.10-end Acts 28.1-16	EP Psalms 23, 25 2 Samuel 2.1-11;3.1 Luke 18.31-19.10
<i>Mon 6</i>	<i>St Palladius</i> Hosea 2.14-16, 19-20 Psalm 145.2-9 Matthew 9.18-26	Psalms 30-31 Judges 13.1-24 Luke 17.20-end	Psalms 32-34 Job 33 Romans 14.13-end
<i>Tues 7</i>	Hosea 8.4-7, 11-13 Psalm 103.8-12 Matthew 9.32-end	Psalms 35-36 Judges 14 Luke 18.1-14	Psalms 37 Job 38 Romans 15.1-13
<i>Weds 8</i>	Hosea 10.1-3, 7-8, 12 Psalm 115.3-10 Matthew 10.1-7	Psalms 38-40 Judges 15.1-16.3 Luke 18.15-30	Psalms 41-43 Job 39 Romans 15.14-21
<i>Thurs 9</i>	Hosea 11.1, 3-4, 8-9 Psalm 105.1-7 Matthew 10.7-15	Psalms 44-46 Judges 16.4-end Luke 18.31-end	Psalms 47-49 Job 40 Romans 15.22-end
<i>Fri 10</i>	Hosea 14.2-end Psalm 80.1-7 Matthew 10.16-23	Psalms 50-52 Judges 17 Luke 19.1-10	Psalms 53-55 Job 41 Romans 16.1-16
<i>Sat 11</i>	<i>St Benedict</i> Isaiah 6.1-8 Psalm 51.1-7 Matthew 10.24-33	Psalms 56-58 Judges 18.1-20, 27-end Luke 19.11-27	Psalms 59-61 Job 42 Romans 16.17-end

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

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

Averil Taylor, *priest*, Noah Donohoe, Hugh Talbot, *priest*, Anthony Meredith, *religious*

YEAR'S MIND

- 7/7 Catherine Grant, 1945, James Symond Ayton, 2006
- 8 James Hazelwood Carr Rader, 1939
- 9 William Leckie Ewing Aitken, 1940
- 10 Laura Craigie Le Maitre, 1999, Kenneth Hayward, 2010
- 11 Elizabeth Pirie Symon Bacon, 1980

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