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The Parish Magazine

July 2018



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EDITORIAL DEADLINE

Deadline for the August/Sept issue is:
Wednesday 25th July at 5.00pm
Submissions to Mark Kingaby-Daly.

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Gracious Father,

You created us. You know us through and through and still you love us. Because of Jesus' death and resurrection, you accept us and call us your children when we put our trust in Him. In this world of change and uncertainty you are our still point. You know our names, you provide for us and have good plans for us. We are completely safe and secure in you. How wonderful that is! Thank you loving Father.

In Jesus name, Amen.

Church calendar for July and August



All are welcome to join us at our services. If you are new to Holy Trinity, please feel free to make yourself known to us. Refreshments are served after services on a Sunday.

If you are housebound, unwell or in hospital we can arrange to visit with Holy Communion. Please speak to a member of the ministry team.

Morning and Evening Prayer (Book of Common Prayer)

We say Morning (9.00am) and Evening (4.30pm) Prayer in church on Monday, Tuesday and Wednesday. All are welcome to join us for this short service.

Sunday 1 st July	11.00 am	Sung Eucharist (choir)
Wednesday 4 th July	12.15 pm	Holy Communion (Unity of the Church)
Thursday 5 th to Sunday 8 th July		Bloom! York installation
Sunday 8 th July	11.00 am	Sung Eucharist (choir)
Wednesday 11 th July	12.15 pm	Holy Communion (Mission of the Church)
Sunday 15 th July	11.00 am	Sung Eucharist (choir)
Wednesday 18 th July	12.15 pm	Holy Communion (Prayers for healing)
Sunday 22 nd July	11.00 am	Sung Eucharist (no choir)
Wednesday 25 th July	12.15 pm	Holy Communion (Book of Common Prayer)
Sunday 29 th July	11.00 am	Sung Eucharist (no choir)
	2.00 pm	Mystery Play rehearsal
Wednesday 1 st August	12.15 pm	Holy Communion (Unity of the Church)
Sunday 5 th August	11.00 am	Sung Eucharist (no choir)
Wednesday 8 th August	12.15 pm	Holy Communion (Mission of the Church)
Sunday 12 th August	11.00 am	Sung Eucharist (no choir)
Wednesday 15 th August	12.15 pm	Holy Communion (Prayers for healing)
Sunday 19 th August	11.00 am	Sung Eucharist (no choir)
Wednesday 22 nd August	12.15 pm	Holy Communion (Book of Common Prayer)
Sunday 26 th August	11.00 am	Sung Eucharist (no choir)
	2.00 pm	Mystery Play rehearsal
Monday 27 th August	10.00 am	Micklegate Run
Wednesday 29 th August	12.15 pm	Holy Communion (Book of Common Prayer)

From the Reverend

Dear Friends

The liturgical season of Trinity is described in Godly Play (a method used to teach children and adults alike) as a season of growing. So let's start at the beginning..... In Genesis the story of Adam and Eve in the garden has an account of God asking 'Where are you?' Adam and Eve had tried to but the blame for their sin on to the serpent, and even tried to blame God. The outcome was a loss of intimacy to God and a breakdown between man and woman. The scene ends with a promise of salvation – God takes pity on them and promises a saviour.

God doesn't need the answer to 'Where are you?' from Adam, God already knows the answer, it is Adam who didn't know. The question is addressed to us all. Where are you in relation to God? Where are you in relation to those around you? Where are you in relation to yourself?

Adam and Eve trembled at the voice of God. They were ashamed and perhaps we are all like that from time to time. We hide from ourselves, from family and friends, running away when we are afraid of what we have done and unable to face up to what we have done. God loves us enough to forgive us. The voice of God asking 'Where are you?' is from Someone who cares about us. The sign that we have done something wrong, or neglected to do something, is a feeling of guilt. That of course is a sign of a healthy conscience. In that sense, guilt is healthy. It is only when we are ridden with guilt that it is a warning that something is wrong with us morally. Guilt calls us to find ways to put things right, to ask for forgiveness and to change how we live. All of that is very positive.

Christ restores us to God's friendship and with the help of the Holy Spirit we can reach out in forgiveness and reconciliation to overcome division and to help grow the Kingdom of God.

To give an example ... someone e-mailed a secretary asking the secretary to invite a group of people to a meeting about arrange a trip. Alongside each name was a comment. The comments were along the lines of 'I find him to be rude', 'they aren't very reliable', 'they never send apologies' and

so on. The e-mail was sent to the secretary. You can probably guess that the point of relating the story so far is that the e-mail was sent to every member of the group! Oh dear. When it was pointed out, the sender then sent another e-mail asking them all not to open the first one because it had a virus! How easy to blame a virus, just like blaming a serpent.

The consequence of the e-mails is that trip has been cancelled, some are furious that they were judged, some are beginning to forgive. The sender of the e-mails requires forgiveness, not only for sending the e-mails but also for thinking those comments in the first place. Those who are furious require forgiveness for being angry. All will be well eventually but for now, a time of forgiveness and healing is required. Saying sorry is not easy but where are we? Where are we in relation to God, to others and ourselves?

The story was told in a sermon recently. It was humbling to talk to many of the congregation over coffee as they disclosed their errors and worked out where forgiveness was needed. I hope that we will all continue to grow in our relationship with God, with others and ourselves so that the answer to 'Where are you?' can be Christ centered.

With love and prayers

Jane

Jane Natrass, Priest-in-Charge



Bloom!

5-8 JULY 2018

Our churches are joining in with Bloom!

Look for a garden in the courtyard at St Martin's and a congregation of trees inside Holy Trinity Micklegate Church (10am – 4pm) , a Celtic Eucharist in St Helen on Sat 7 July at noon and much more.

In celebration of the 250th anniversary of the Ancient Society of York Florists, the oldest florists' society still in existence in the world, a new festival, Bloom!, is being planned for historic York in 2018. The new four-day festival, from 5-8 July, celebrating horticulture and flowers in York, will mark this milestone with events and installations right across the city.

The Ancient Society of York Florists is the oldest existing horticultural society, pre-dating any other, with records dating back to 1768, when the society was founded. It is the only society retaining the word 'florists' in its title, which refers back to the time when only florists' flowers were accepted as exhibits - a florist being a person who grew flowers for their beauty and not a seller of cut flowers.

Find out about more Bloom! events across York at www.bloomyork.com

Taize @ St Helen

Taize services begin at St Helen's
Tuesdays at 4.30pm

Come and see.

The services will follow the pattern of
worship from Taize. Coffee is served from 4pm.



A Plastic Revolution

The recent Blue Planet II series exposed just how much plastic waste is an issue in our seas. The Prime Minister has called plastic waste ‘one of the great environmental scourges of our time.’ The best estimates suggest 10 million tonnes of plastic ends up in our oceans, contaminating and killing sea life. How should we view this issue from a Christian perspective?

When God created the universe, He saw ‘everything He had made, and indeed, it was very good.’ (Genesis 1:31). He calls us to share in His care of creation: ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds of the air and over every living thing that moves on the ground.’ (Genesis 1:28). Our rule over living creatures is not an excuse to exploit them in a selfish way. As those who made in the image of God, we are entrusted to care for them with responsibility and trustworthiness.

Why do the sea creatures being killed by plastic matter? Because of human rebellion against God (see Genesis 3), our relationship with God and His creation was damaged. No longer do we live with living creatures in harmony and interdependence. Yet after the flood, when Noah rescued the animals in the ark, they are included in God’s everlasting promise to protect the earth: ‘I now establish my covenant with you and with your descendants after you, and with every living creature that was with you.’ (Genesis 9:9,10). This also points to God’s cosmic plan to restore all creation to Himself.

What is our response to be? Where is God calling us, as His people in this time and place, to make a stand in protecting His creation? Time for a plastic revolution?

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Thomas More (6th July)

Reformation martyr

These days, lawyers and politicians are held in the lowest esteem by the public, along with tabloid journalists and estate agents. St Thomas More was both a lawyer and politician, who is today much admired for holding steadfastly to his faith-based principles. He lived in dangerous times, when anyone, even queens, who displeased King Henry VIII could find themselves in a condemned cell in The Tower of London.

Sir Thomas More held the office of Lord High Chancellor and at one time was the king's most trusted adviser. But when King Henry took personal control of the Church in England in order to divorce his first wife, More courageously opposed him.

Thomas More was a social philosopher and the author of 'Utopia'. This book described an imaginary republic governed by an educated elite who employed reason rather than self-interest for the general good of everyone. He was himself one of the pre-eminent scholars of his age. As a Christian theologian he supported orthodox doctrine, vigorously opposed heresy and argued strongly against the new Protestant ideas taking hold in Europe. Although holding the highest political and legal office he was far from being a pragmatic politician and opportunist lawyer. In every matter he was a man who held firmly to what he believed was right in God's eyes.

When Thomas More fell from favour with the king, as a result of his unflinching views, he was falsely accused of taking bribes. When this charge failed, his enemies accused of supporting a celebrated seer of the times who was strongly critical of the king. This too failed. He was then required to swear to the Oath of Supremacy, acknowledging Henry's position as head of the Church of England. This he could not do in conscience. He was put on trial and condemned to be hung, drawn and quartered for his treason, a punishment later changed to beheading. He died in 1535 and on the scaffold his final words were 'I die the King's good servant, but God's first.' He has been officially declared a martyr saint by the Roman Catholic Church.

God is able to use us to meet others' needs

We are all familiar with the story of the Feeding of the 5000 (Matthew 14:13-21). It reminds us that God is able to use us in meeting the needs of others. As Jesus says to the disciples: 'you give them something to eat' (16).

We need to share God's compassion:

Jesus responded to need, by showing 'compassion' (lit: gut reaction, v14) on the crowds. This isn't simply feeling sorry for others, but being ready to act on their behalf. It's being prepared to enter into their experience and see them as God sees them. You cannot demonstrate compassion at a distance!

We need to share God's heart:

It is said that 'The buck stops here'! God wants us to take responsibility for those in need. The disciples tried to pass the buck, telling Jesus to 'send the crowds away' (15). Are we looking for God-given opportunities in church, work or our communities to demonstrate God's love to those who cross our path? It will be costly, involving our time, energy and money e.g. listening to a colleague, shopping for a neighbour or visiting a friend in hospital.

We need to share what we have:

This story reminds us of the challenges of meeting peoples' needs! The disciples only had five loaves and two fish to feed 5000+ people! It is not simply a matter of what we have, but what God can do with it. They offered what they had to Jesus and He multiplied it to feed the people, leaving 12 basketfuls of leftovers. Are we prepared to let God use what we have: our words, prayer and acts of love?

'Helping one person might not change the world, but it could change the world for that one person.'

St Mary Magdalene (22nd July)

The woman with a past

Later this month Christians all over the world will commemorate probably the most unlikely saint in the Bible, Mary Magdalene. There was something in her background that has always fascinated people. All we are told about her 'past' is that Jesus had cast 'seven devils' out of her, but on that slender if intriguing evidence she has become the patron saint of 'fallen women'.

Some see her as the woman 'who was a sinner' who washed Christ's feet with her tears at a respectable dinner party. Of that person Jesus remarked that 'she had been forgiven much' and consequently 'loved much'. Whether she was that woman or not, the description perfectly fits her. No one who has heard or read it could surely fail to be moved by her tearful encounter with the risen Jesus in the garden on Easter morning, the man she had taken to be the gardener revealing Himself in one word, Mary, as her beloved Teacher.

The problem with a good story – and hers is as good as it gets – is that people can't leave it alone. Down the centuries she has been John the Apostle's fiancée until he left her to follow Christ. She has gone with Jesus' mother and the same John to live in Ephesus and died there. In art and literature she has become an alluring, sexual figure, disapproved of by the mother of Jesus. There is no historical evidence whatsoever for any of this. In fact, the Gospels suggest the two Marys were close in their shared devotion to Jesus.

Her popularity is shown in the fact that 187 ancient churches in Britain are dedicated to her, and a college at both Oxford and Cambridge. Whatever the details of her story, we cherish it because it shows that having a 'past' is no reason not to have a future.

St Swithun (15th July)

Saint for a rainy day

St. Swithun is apparently the saint you can blame for rainy summers. It is said that if it rains on his special day, 15th July, it will then rain for 40 days after that. It all began when Swithun was made Bishop of Winchester in 852 by King Ethelwulf of Wessex. It was an important posting: Winchester was the capital of Wessex, and during the 10 years Swithun was there, Wessex became the most important kingdom of England.

During his life, instead of washing out people's summer holidays, and damping down their spirits, Swithun seems to have done a lot of good. He was famous for his charitable gifts and for his energy in getting churches built. When he was dying in 862, he asked that he be buried in the cemetery of the Old Minster, just outside the west door.

If he had been left there in peace, who knows how many rainy summers the English may have been spared over the last 1000 years. But, no, it was decided to move Swithun. By now, the 960s, Winchester had become the first monastic cathedral chapter in England, and the newly installed monks wanted Swithun in the cathedral with them. So finally, on 15 July 971, his bones were dug up and Swithun was translated into the cathedral.

That same day many people claimed to have had miraculous cures. Certainly everyone got wet, for the heavens opened. The unusually heavy rain that day, and on the days following, was attributed to the power of St Swithun. Swithun was moved again in 1093, into the new Winchester cathedral. His shrine was a popular place of pilgrimage throughout the middle ages. The shrine was destroyed during the Reformation and restored in 1962. There are 58 ancient dedications to Swithun in England.

God in the Arts

‘He gave us eyes to see them’: Ludolph Bakhuizen’s ‘Christ in the storm on the sea of Galilee’

When we enter a church and sit in a pew, we can look up and see the roof of the nave: a reminder that the church is a ship sailing through the ocean of life.



Boats and ships abound in scripture from Noah’s ark and the psalmist singing of seafarers to the New Testament with Jesus calling fishermen from their boats and Paul shipwrecked off the coast of Malta. The ship, like the anchor, is a powerful nautical symbol of the Christian journey. We all know how the sea can be calm and serene one moment, but stormy and tempestuous the next. This month’s painting captures the terror of that primal element: ‘Christ in the storm on the sea of Galilee’ by Ludolph Bakhuizen. He was a leading Dutch painter of maritime subjects in the 17th century with powerful studies of the drama of sea battles and whaling scenes.

Here in this painting of 1695 a boat carrying the anxious disciples is trying to make its way through an angry sea. The waves are high, rain and dark clouds threaten overhead, and the wind is tearing the rigging. Storms like that quickly sprang up on the sea of Galilee. But Jesus is there among the disciples, ready to allay their fear and ready to tame the elements around. We can see the rays of sunlight on the left of the canvas that will soon break through to bring peace again beneath a blue sky.

And we on land sitting in that pew can think of those times when life is stormy and the way ahead unsure. We can take heart from the assurance that Jesus is our captain on the voyage, the sails of our ship are hoisted on the mast of His cross, and the destination is certain. Just as Jesus protected His followers then, we pray that He will be with us on our journeys through calm waters and storms, so that we can raise ‘glad hymns of praise from land and sea.’

Recipe: Creamy Aubergines

An English take on creamed aubergine as a main dish is 'Sultan's delight'. Using small aubergines means that the bitter flavour around the seeds has not had time to develop. This should feed four people.



Ingredients

4-5 young aubergines
60g (2 oz) butter
125ml (1/4 pint) milk
a flavourful cheese

juice of half a lemon
90g (3 oz) flour
a pinch of nutmeg
pepper and salt to taste

Method

1. Bake aubergines until they are squashy.
2. Scoop out the flesh, and cook it with lemon juice in a saucepan, stirring from time to time to prevent burning.
3. Make a roux by melting the butter in another pan and cooking the flour in it.
4. Add the aubergine flesh, and a little milk, and season with nutmeg, pepper and salt.
5. Cook until the dish thickens to your taste.
6. Cover with grated cheese, and grill.

For your prayers in June

Please pray for ...

- ❖ The Diocese of York and Archbishop Sentamu.
- ❖ The York City Centre ministry team.
- ❖ Those who visit our parish.
- ❖ Those who are sick or unwell.



We are given gifts for a good reason

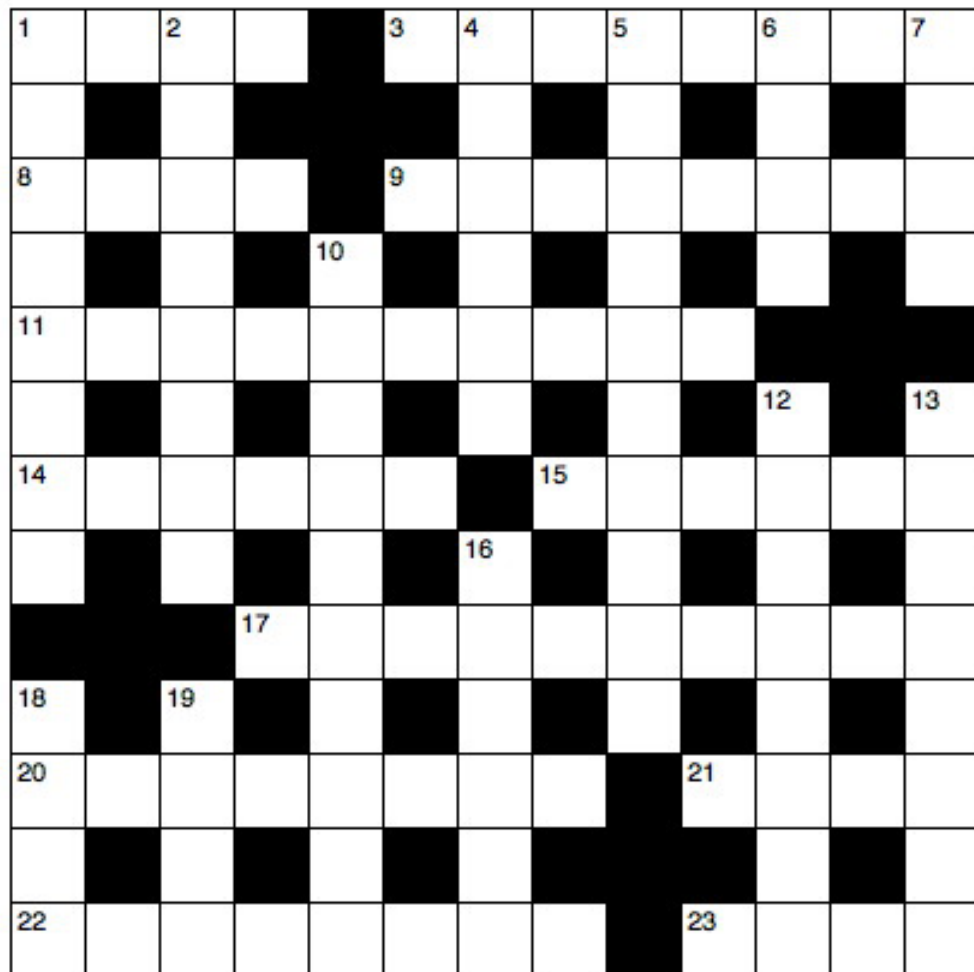
If we are not practical, it's good to know we can call on plumbers and electricians to sort out our house problems. Some people are gifted with practical knowledge and skills, and we could not do without them. Other people are more creative and artistic. Such folk may not be able to build a house, but they can fill it with beauty and meaning through their music, painting, sculpture and books.

The Bible mentions Bezalel and Oholiab, who lived in Moses' time. Bezalel's specialty was working with metals; cutting and setting jewels and carving wood. Oholiab was an engraver, a designer and a weaver. Together, these two men had great skill, understanding and creativity, and made the Tabernacle the beautiful dwelling that it was.

Many years later, King Solomon commissioned Hiram, a native of Tyre, to make objects for the Temple out of gold, silver, bronze, iron, stone and wood. He also made coloured cloths and linen. Without Hiram's expertise, the magnificence of the Temple in Jerusalem would not have been realised or remembered!

Such people should encourage us as we seek to discover God's plan for our lives. We, too, are called to be faithful in serving God through using whatever particular gifts He has given us. Faithful obedience is what matters, not whether or not we end up in a position of responsibility, or in a quiet backwater. 'Success' for a Christian is not fame, but a deeper walk, and more fruitful walk, with God.

In fact, the majority of Christians are called to serve God without fame or recognition. Our aim should be to simply love God and to express this in the service of others, with whatever skill or gift we have been given. If we give ourselves to God, He will prepare us and use us in the way that best suits our gifts and personalities. We might not have the special skills of Bezalel, Oholiab and Hiram, but there is always something we can do for God. Let's seek out God's gifts and use them for His glory.



ACROSS

- 1 Proverbs describes her as being ‘of noble character’ (Proverbs 31:10) (4)
- 3 ‘Shall we go up again — — against the Benjamites, our brothers?’
(Judges 20:23) (2,6)
- 8 A descendant of Shem (Genesis 10:28) (4)
- 9 ‘Anyone who does not carry his cross and follow me cannot be my — ’
(Luke 14:27) (8)
- 11 Resentment(Ephesians 4:31)(10)

- 14 In Cain(anag.)(6)
- 15 ‘Such knowledge is too wonderful for me, too lofty for me to—’
(Psalm 139:6) (6)
- 17 Intense (1 Thessalonians 4:5)(10)
- 20 Third Order of the Roman Catholic Church(8)
- 21 ‘At midnight the cry rang out, “Here’s the bridegroom!Come out to — him”’ (Matthew 25:6) (4)
- 22 ‘My grace is sufficient for you, for my power is made perfect in — ’ (2 Corinthians 12:9) (8)
- 23 ‘As the — pants for streams of water,so my soul pants for you, O God’
(Psalm 42:1) (4)

DOWN

- 1 Nickname of popular First World War chaplain, the Revd G.A. Studdert Kennedy, — Willie (8)
- 2 Occasion of religious joy (Lamentations 2:22) (5,3)
- 4 ‘We three kings of — are’ (6)
- 5 Allegation or charge (Jude 9) (10)
- 6 Kind (1 Chronicles 12:33) (4)
- 7 ‘Open your — and look at the fields!’ (John 4:35) (4)
- 10 Also known as the Feast of Lights (John10:22)(10)
- 12 Area that saw the healing of two demon - possessed men and a herd of pigs stampeding to their deaths (Matthew 8:28) (8)
- 13 Forebear(James2:21)(8)
- 16 Name given to the first two books of the Apocrypha(6)
- 18 Esau sold his birthright for this (Genesis25:34)(4)
- 19 Rear(anag.)(4)

Answers can be found on the back page.

Diary of a Momentous Year

July 1918: When friends come to help

It is called ‘World War 1’ and certainly no previous conflict had spread its ugly fingers so widely. Of course, we tend to think of the Western Front. Our default image of the War is of men in trenches, of mud and blood and soldiers with drawn bayonets going ‘over the top’. In fact, the War was being fought on many Fronts: the Eastern Front (Germany/Russia, about to end with the new Russian regime); the Ottoman Front, in the Middle East; the Italian Front (Italy and France against the ‘Central Powers’). Then there was the Ocean Front (U-boats against Allied shipping), the only one where the Germans were winning.



THE GREAT WAR
1914 - 1918

Not surprisingly, in view of all that, the War became one of resources, human, military and economic; and by 1918 the Allies had a great advantage. Hard-pressed armies were being continuously refreshed by the arrival of well-trained and committed troops from many quarters, notably Canada, Australia and New Zealand, and decisively the United States. These soldiers, and many from other countries in the British Empire, were now being equipped with newly designed, modern equipment. At last the Allies outnumbered the Germans in tanks and aircraft – and the new planes were faster, better equipped and armed.

All of this was, of course, evident to the German High Command, and persuaded them to launch in July 1918 what one historian, Gary Sheffield, has described as perhaps the defining battle of the War, the second Battle of the Marne. It was a desperate attempt to inflict a heavy defeat on the Allies – not in the vain hope of winning the War, but of getting a better bargaining position in the peace negotiations that everyone expected. Launched on July 15th, it succeeded in driving the Allies back across the Marne. But they had been prepared for it, and three days later launched a massive counter-attack. Two French divisions captured 15,000 men and 500 tanks in a single morning, and then went on to drive the Germans back across the Marne. From now on the Allies knew they could win the War, and the Germans finally accepted that they could not.



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When it feels irreplaceable, trust



Bible Bite

A short story from the Bible

It can be read in the Bible in Numbers chapters 13 and 14

God had rescued the Hebrew people from Egypt and led them to the border of the land He had promised them - Canaan. But it was not empty..

12 young leaders were chosen to check Canaan out.



They went north to where Abraham had been buried..



and they returned 40 days later with fruit, and their report...



10 said "The people there are like giants! We can't beat them."



Calcb and Joshua said..



But our God is bigger than they are. We can win!

But the people said

"No! We should have died in the desert!"



We'll choose a new leader to take us back to Egypt.



But God said..

"I have had enough of you not trusting Me. You will wander in the desert for 40 years before your children return here."



We were wrong to complain. Let's go into Canaan!



Don't attack! God will not help you win.



Not listening!

And the Canaanites chased them out of the country.



Run away!

LOST AND FOUND

Jesus told three stories to help us to understand God's love and forgiveness.

The first is about a missing sheep that the shepherd did not give up looking for.

The second is about a lost coin that the owner kept searching for until it was found.

The third is about a young man who returned home after he realised he had made a mistake by wanting to go his own way.

Read the 'Lost and Found' parables in **Luke 15**

Mouse Makes

SPENTEN
SWEEPSFIN
ALOOKELAMPS
JLOREPENTS IHR
OISEARCHHOG EI
UV TJESUSENSE N
REFOUNDFROHPG
NCOINDEADROBE
EATCHUNG RYMAN
YLCELEBRATECP
FOHUNDREDIK
ONEHEARAG
NSINNER

Can you find the lost COIN, the lost SHEEP and the lost SON in the word search? Can you find these other words from the Lost and Found parables too?

HEAR • JESUS • HUNDRED • LOST • LOOK • FOUND
REJOICE • SINNER • REPENT • TEN • ONE • LAMP • SWEEP • SEARCH
FATHER • JOURNEY • SPENT • HUNGRY • PIGS • BACK • HOME • RAN
ROBE • RING • CALF • EAT • CELEBRATE • DEAD • ALIVE

Church rota for July and August 2018

Date	First reading	Psalm	Second reading
1st July	<i>Wisdom 1: 13-15; 2:23-24</i> Peter Minns	30 Tim Moore	2 <i>Corinthians 8: 7-end</i> James Banks
8th July	<i>Ezekiel 2: 1-5</i> Jacob Groet	123 Choir	2 <i>Corinthians 12: 2-10</i> Mark Kingaby-Daly
15th July	<i>Amos 7: 7-15</i> Mark Wharfedale	85: 8-end Choir	<i>Ephesians 1: 3-14</i> Sharon Hobman
22nd July	<i>Solomon 3: 1-4</i> Dave Hobman	42: 1-10 Tim Moore	2 <i>Corinthians 5: 15-17</i> Tim Moore
29th July	2 <i>Kings 4: 42-end</i> Peter Minns	145: 10-19 Tim Moore	<i>Ephesians 3: 14-end</i> Mark Wharfedale
5th August	<i>Exodus 16: 2-4, 9-15</i> James Banks	78: 23-29 Tim Moore	<i>Ephesians 4: 1-16</i> Sharon Hobman
12th August	1 <i>Kings 19: 4-8</i> Tim Moore	34: 1-8 Tim Moore	<i>Ephesians 4: 25 - 5: 2</i> Peter Minns
19th August	<i>Proverbs 9: 1-6</i> Sharon Hobman	34: 9-14 Mark Wharfedale	<i>Ephesians 5: 15-20</i> Mark Wharfedale
26th August	<i>Joshua 24: 1-2a, 14-18</i> Mark Wharfedale	34: 15-end Tim Moore	<i>Ephesians 6: 10-20</i> James Banks





INTERCESSION

Gospel	Intercessor	Chalice	Refreshments
<i>Mark 5: 21-end</i> Dave Hobman	Dave Hobman	Dave Hobman	Adam Kingaby-Daly
<i>Mark 6: 1-13</i> Dave Hobman	Mark Kingaby-Daly	Tim Moore	Adam Kingaby-Daly
<i>Mark 6: 14-29</i> Dave Hobman	Tim Moore	Dave Hobman	Adam Kingaby-Daly
<i>John 20: 1-2, 11-18</i> Dave Hobman	Eric Robinson	Dave Hobman	Volunteer needed
<i>John 6: 1-21</i> Dave Hobman	Dave Hobman	Tim Moore	Volunteer needed
<i>John 6: 24-35</i> Dave Hobman	Tim Moore	Dave Hobman	Volunteer needed
<i>John 6: 35, 41-51</i> Dave Hobman	Eric Robinson	Dave Hobman	Volunteer needed
<i>John 6: 51-58</i> Dave Hobman	Dave Hobman	Dave Hobman	Volunteer needed
<i>John 6: 56-69</i> Dave Hobman	Tim Moore	Tim Moore	Volunteer needed

Crossword Answers

ACROSS

1, Wife. 3, To battle. 8, Obal. 9, Disciple. 11, Bitterness. 14, Niacin. 15, Attain. 17, Passionate. 20, Tertiary. 21, Meet. 22, Weakness. 23, Deer.

DOWN

1, Woodbine. 2, Feast day. 4, Orient. 5, Accusation. 6, Type. 7, Eyes. 10, Dedication. 12, Gadarene. 13, Ancestor. 16, Esdras. 18, Stew. 19, Area.