

Poetry and Prose

Gilbert Keith Chesterton
29 May 1874 - 14 June
1936

An English journalist,
playwright, poet, essayist,
and novelist.

Probably best remembered
for the fifty stories he wrote
on the *Father Brown
Mysteries*. These stories
were gentle, whimsical tales
about a Catholic priest who
was also an amateur
detective.

G. K. Chesterton was born
into a middle class Anglican
family. He struggled for
years in finding his
spirituality. At the age of
forty-eight he converted to
Roman Catholicism.

He was a very large man,
(1.93 meters and 134 kg),
with a wry sense of humour.
An anecdote goes as to how,
during the First World War
he was asked by a lady why
he was 'not out at the Front.'
He replied, "If you go
around to the side you will
see that I am."

His poem, "The Donkey",
reminds us all, here at the
end of Easter, that the
message is one of hope.
Starved and derided, even a
lowly donkey had its life
touched.

The Donkey

*When fishes flew and forests
walked
And figs grew upon thorn,
Some moment when the
moon was blood
Then surely I was born.*

*With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things.*

*The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.*

*Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.*

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May



2007

The Chaplain writes 'No more of this!'

These were Jesus' words, according to Luke 22:51, when one of his disciples tried to fight off those coming to arrest him. That anonymous disciple leapt forward and, brandishing a sword, hacked off the ear of the high priest's servant, Malchus (whose name we know from John's Gospel, 18:10). And Jesus responded, 'No more of this!' and touched Malchus' ear and healed him. Jesus was arrested anyway, carried away and condemned, but he could not countenance violence committed in his name.

Christians have always struggled with the problem of violence. In general, the assumption has been that the use of violence to cause injury or death is incompatible with Jesus' teaching that 'If someone strikes you on the right cheek, turn to him the other also' (Matthew 5:39). He also said, 'You have heard that it was said to those of ancient times, "You shall not murder"; and "whoever murders shall be liable to judgement."' ²²But I say to you that if you are angry with a brother or sister, you will be liable to judgement.' Both these teachings would seem to make it well nigh impossible to justify the use of violent force, especially in anger, to strike pre-emptively at an individual or nation or to take violent revenge for injury suffered. But this has not prevented Christians, particularly after the faith became the official religion of the Roman Empire once Emperor Constantine converted, from justifying war or any use of violent force on a smaller scale. Though no Christian probably thinks war is an inherently good thing, some have been persuaded to believe that it can be a necessary evil, to limit or prevent greater evils.

Here there is not space for a survey of Christian ethics on war and violence. In the wake of the murderous rampage of a disgruntled, disturbed student at Virginia Tech (Blacksburg, Virginia, USA), who killed 32 students before killing himself, and also as the war in Iraq continues, as conflict in Darfur (the Sudan) heats up, and as the 'Holy Land' seems far from peace, we are right to question violence and, especially, the modern Western world's obsession with it. Obsession may seem a strong word, when for the vast majority of us, the only violence we witness is of the fictional sort, on TV or in video games. If it is real, we may only see it in person around football pitches, when some so-called club supporters get out of hand.

Still, even if we personally never raise a hand in anger against anyone, how can we

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Twente News

Easter Week

Easter services at St Mary's this year were moving, sombre and joyful, at the appropriate times.

On Palm Sunday we celebrated the entry of Jesus into Jerusalem. A triumphant entry in which palms were laid under the hooves of the donkey on which He rode.

Carrying our palm crosses high we processed in song up the path between the rhododendrons to the chapel, led by our chaplain and the trumpeter.

On Maundy Thursday evening, we gathered together in the chapel to commemorate the Last Supper. The service was taken by the Revd. Cannon Allan, or Geoffrey to most of us. Re-enacting the washing of the feet of the disciples by Jesus, Geoffrey washed the right foot of four members of the congregation. The two wardens, Caroline Siertsema and Nettie van Sisseren. The secretary, Simone Yallop and representing the youth of the chapel, Robin Postma.

It was a beautiful service, a fitting reminder to all of us that on that night some two thousand years ago, Jesus could show such compassion and humility to his followers. This while knowing that his arrest was imminent, and the horrors of His execution about to begin.

The Good Friday service was conducted by our chaplain, Sam Van Leer. The alter was stripped to bare wood, no flowers or candles. Placed on the wall around the chapel were pictures marking the stations of the cross. The passage of Jesus from judgement in Jerusalem, the carrying of His cross to Golgotha, the crucifixion, and finally His death.

Sam and the wardens, Caroline and Nettie, led the congregation through the stations. We gathered around each picture, singing hymns or Taizé chants. Sam and the wardens read passages relating to the station and then we moved to the next station. At the end of the service we all took a few moments of quiet prayer and contemplation, before drifting away into the night.

On Sunday we entered a beautifully decorated church to celebrate Easter. In a very full church we enjoyed a service of resurrection, joy and new life.

If God had voice mail...

Most of us live with voice mail as a necessary part of our lives. Have you ever wondered what it would be like if God decided to install voice mail? ...

Thank you for calling heaven.

For English, press 1;

for French, press 2;

for all other languages, press 3.

Please select one of the following options:

Press 1 for request;

press 2 for thanksgiving;

press 3 for complaints;

press 4 for all others.

I am sorry, all our Angels and Saints are busy helping other sinners right now.

However, your prayer is important to us and we will answer it in the order it was received. Please stay on the line.

If you would like to speak to:

God, press 1;

Jesus, press 2;

the Holy Spirit, press 3.

To find a loved one that has been assigned to heaven



WEIGH OVER?

It took me ages to remember that a metre is a yard and a little bit because I learned the old way at school. We still have both metric and imperial measurements but it was even harder.

The measurement of silver used as money in the Old Testament is the shekel. But there were two different types of shekel; one, the royal or sanctuary shekel, was heavier than the other one.



The light one was used in everyday life, the heavy one contained 2 grams more silver and was used for making Temple offerings. So when you offered the sanctuary shekel you were giving that bit extra to God.

It often seems that people forget to offer their best to God. We offer him our excuses for not doing the things we should, instead of giving him our best. If we have to have two standards in the way we do things, shouldn't we always give the best, to our heavenly Father who loves us so much?

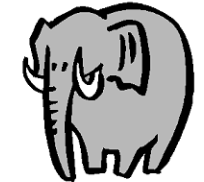
W - QUIZ

All the answers in this Bible quiz begin with the letter W - can you find them all?

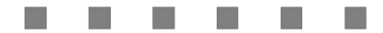
1. What Jesus asked the Samaritan woman for? (John, chapter 4)
2. Adam and Eve heard God doing this in the Garden of Eden? (Genesis 3)
3. Ezekiel saw these shining like precious stones? (Ezekiel 1)
4. The colour angels wear? (Acts 1)
5. Joshua brought them down with trumpets? (Joshua 6)
6. Jesus told the servants to fill these? (John 2)
7. It grows with the weeds until the harvest? (Matthew 13)
8. How Elijah went into heaven? (2 Kings 2)



How do you get rid of a white elephant? Put it in a jumbo sale.



What puts white lines on the sea? An ocean liner.



ANSWERS: 1. water 2. walking 3. wheels 4. white 5. walls of Jericho 6. water pots or jars 7. wheat 8. whirlwind

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Social News

Get well soon

Frances Gothard, our Reader, has been seriously ill over the past month with heart problems. Can we all remember Frances in our prayers. We all hope that Frances will soon regain her health and be back with us at St Mary's Chapel.

Advancing Years!

Three Londoners, each hard of hearing:
First: Is this Wembley?
Second: No, it's Thursday.
Third: So am I. Let's go get a beer. . . .

Motherhood

Young mother: Nurse, what is the most difficult thing for a young mother to learn?
Nurse: That other women have perfect children too.

Quotes

I wonder if other dogs think poodles are members of a weird religious cult. - Rita Rudner

Women and cats will do as they please, and men and dogs should relax and get used to the idea. - Robert A. Heinlein

If at first you don't succeed, skydiving is not for you.

A chicken crossing the road is poultry in motion.

Happiness is made to be shared. - French proverb

Trust God even when the pieces don't seem to fit. - John Hericus

Anniversaries

Nettie and Andre van Sisseren celebrated their wedding anniversary on the 16 April. Belated, but sincere congratulations to the two of you.

Birthdays

It is an all male line up this month with Colin Lee celebrating his birthday on the 8 May. What other major event happened on that day? Well, it is VE Day, victory in Europe day, a day that marks the end of the last major war in Europe. So, think of peace and wish Colin a Happy Birthday.

On the 18 May it is Hans Siertsema's turn to enjoy his birthday with his family and for us all to wish Hans many happy returns of the day. Hans shares his birthday with the debut of Lotus cars in to F1 racing. Explains why Hans is always whizzing around at great speed doing things.

Then, pulling out all the stops, on 27 June it is our turn to provide the music and sing Happy Birthday to our organist, the one and only, Louw Talstra. In Japan this day is celebrated as the Battle of Tsushima Day. The day when the Japanese Navy defeated the Russian Imperial Navy and marked the emergence of Japan as a modern nation. Out of this day of conflict was to come so much good, rather like our organist.

Congratulations to the three of you, and thanks for what the three of you give to all of us that enjoy St Mary's.



Note: Please remember, if there is any event that you would like to share with your friends at St Mary's Chapel, please feel free to use this page. Contact information is on the back cover.

Low Sunday

The Sunday following Easter was low Sunday. A day when traditionally the church is not quite so well attended. The service was one of morning prayer. Normally, our Reader Frances Gothard would have provided us with a wonderful service of prayer and song. Sadly, she was still away recovering her health. Sam was booked off on a long standing prior engagement so it was up to the wardens.

A first time for both of them but with an expected congregation of say, thirty to forty regulars, not too difficult. That week the Lions Club of Bremen Sud were visiting Diepenheim Lions Club. Having visited Weldam Castle on Saturday they decided to attend the Sunday service. The church was full to capacity. Nettie and Caroline rose to the challenge and led us through a spiritually uplifting service with dignity and humour. Thank you wardens.

Sam's prior appointment by the way was helping a friend run a first marathon, the Rotterdam marathon. Naturally they both completed as Sam is a seasoned marathon runner. Congratulations.

Bring and Share - 17 May

After the Ascension Day service at 11:00 there is a Bring and Share picnic.



Bring - chairs, salads, sandwiches, cakes, desserts, knives, forks, spoons, plates, glasses, humour, laughter and yourselves.

Share - your food, drink, news, joy and the day.

If in doubt as to what to bring, contact Marykay Schouten or see the notice in the hut.

Intercessions



If you wish to have someone included in the intercession, please contact the Chaplain or one of the Church Wardens before the Service.

If you know of anyone who is sick or in need of pastoral care, please contact the Chaplain or one of the Church Wardens.

press 5, then enter his social security number, followed by the # key.

If you receive a negative response, please hang up and dial 666.

For reservations to heaven, please enter JOHN followed by the numbers, 3 1 6.

For answers to nagging questions about dinosaurs, life and other planets, please wait until you arrive in heaven for the specifics.

The office is now closed for the weekend to observe a religious holiday. Our computers show that you have already been prayed for today, please hang up and call again Monday. If you are calling after hours and need emergency assistance, please contact your local minister. Thank you and have a heavenly day.

Ask the prisoner

A man went to the police station wishing to speak with the burglar who had broken in to his house the night before.

"You will get your chance in court," said the desk sergeant.

"NO, no, no!", said the man. "I want to know how he got into the house without waking my wife. I've been trying to do that for years!"

**Letter from the Rectory of St James
the Least of All – On church towers,
rock cakes, scaffolding and the merits
of confirming bats**

Pentecost

Pentecost was the old Jewish festival of Firstfruits, which took place at the beginning of the wheat harvest. It was exactly 50 days after the Passover, the time of Jesus' crucifixion.

A feast day to celebrate the country's wheat harvest does not sound exactly world-changing, but that year, it became one of the most important days in world history. For Pentecost was the day that Jesus sent the Holy Spirit - the day the Church was born.

Jesus had told his apostles that something big was going to happen, and that they were to wait for it in Jerusalem, instead of returning to Galilee. Jesus had plans for his apostles – but he knew they could not do the work themselves – they would need his help.

And so the apostles and disciples waited in Jerusalem, praying together for several days. And then on that fateful morning there was suddenly the sound as of a mighty rushing wind. Tongues of flame flickered on their heads, and they began to praise God in many tongues – to the

My dear Nephew Darren
We are finally about to start repairing our medieval church tower. Would that we still paid medieval prices for having it done; there would be a degree of satisfaction in giving the builders a hogshead of ale

and 10 sheep once the work was completed. I would even be prepared to throw in an Indulgence, sparing them 100 days in purgatory (the architect probably claiming 15% of them for himself).

After several endless jumble sales, coffee mornings – where we were obliged to eat Mrs Jarvis's rock cakes (many of us would have been happier to make a substantial donation to the fund provided we didn't have to eat them) – sponsored events (Mr Peat has yet to return, five years late, from his sponsored cycle ride across the Sahara – but fortunately, we had his sponsor money collected before he departed) and a substantial loan from the bank that makes the National Debt seem trivial (and has the same probability of being repaid), we are now able to begin. The only sponsored event I regretted not having was paying to have Lady Trotter remain silent for a month. Even sponsoring her to keep quiet for half an hour would have been pleasant.

We received a substantial donation from a local manufacturer. It was suggested that as a sign of appreciation we advertise their products from the top of the tower – until it was gently pointed out that they produce nuclear warheads. I would have had no objection; knowing that council members possessed tactical nuclear weapons would make discussion at meetings rather brisker.

Scaffolding has now been erected around the tower, with the first 20 feet covered in sheet metal in order to stop the Young Farmers, after refreshing themselves at their Tuesday meetings in the pub, from trying to see who could be the first to reach the top. Personally, I suspect it is to stop the more athletic members of the Ladies' Guild from attempting the same feat. Eighty year-olds these days can have fearsome energy and determination.

Fulfilling current safety regulations, there is now a security cordon around the tower of approximately 10 square miles. "Lest at any time thou dash thy foot against a stone"? These days, a dashed foot would involve court proceedings and damages of several million pounds.

Inside the church, the organ has had to be covered in polythene sheeting in order to protect it. Parish relations were somewhat strained last week when our deputy organist, Mrs Ffrench, while playing for Evensong, overheard me refer to the large bag on the organ and got quite the wrong impression.

The greatest inconvenience will be caused to our population of bats, but if it dissuades them from flying into church so much the better. The

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funerals are conducted at Anglican cathedrals and never in non-conformist or Roman Catholic churches. It also explains why all England's kings and queens, from an Act of Settlement in 1701, must be of the Protestant faith and be a member of the Church of England.

The Church of England regards itself as both Catholic and Reformed. The description 'Catholic' does not mean Roman Catholic; rather it refers to a continuation of the true New Testament and Apostolic Church. The adjective 'Reformed' points to the Church of England holding the doctrines of the 16th century Reformation in opposition to the cardinal doctrines of the Roman Catholic Church.

The doctrines of the Church of England are laid out in its Thirty-Nine Articles which were first published in 1553 as Forty-Two Articles. These Articles strongly and explicitly affirm Reformed Christianity. The other foundational formulae of the Church of England are the Homilies, a collection of doctrinal sermons published for the education of the clergy between 1547 and 1571, and the Book of Common Prayer, first issued in 1549. The Catholic ethos of the Church of England is seen most clearly in the Anglo-Catholic wing of the Church while the Reformed emphasis is found in the Evangelical wing.

The spiritual head of the Church of England is the Archbishop of Canterbury, currently the Most Reverend and Right Honourable Dr Rowan Williams, appointed in 2002. The Church of England's administration includes the Isle of Man and the Channel Islands. The Church of Ireland, the Scottish Episcopal Church and the Church in Wales, are independent Churches in the Anglican Communion.

The Church of England is regulated by its legislative body, the General Synod. The decisions made by the General Synod must have the approval of the British Parliament, the House of Commons. Following this approval these decisions must receive Royal Assent, after which they become part of the constitution of the Established Church. The Rectors and Vicars of the Church of England are appointed by Patrons, who may be individuals or corporate bodies or Trusts. Some appointments are in the control of the Crown. One of the most influential Trusts that appoint parish ministers is the Simeon Trust, named after the Rev. Charles Simeon (1759-1836), who, for almost fifty-four years, was the very influential evangelical Vicar of Holy Trinity Church, Cambridge. All Church of England parish ministers swear a royal Oath of Allegiance at their induction service.

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In Tombstone, Arizona:
Here lies Lester Moore
Four slugs from a .44
No Les, no More.

In Thaurmont, Maryland:
Here lies an Atheist
All dressed up, and no place
to go.

Closure

By following the simple advice I heard on a TV chat show, I have finally found inner peace.

The TV doctor advised: "The way to achieve inner peace is to finish all the things you've started and never finished."

So, I looked around my house to see all the things I started and hadn't finished, and before leaving the house this morning,

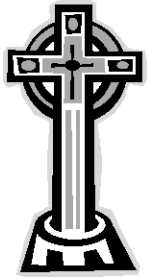
I finished off a bottle of White Zinfandel, a bottle of Bailey's Irish Cream, a packet of Jaffa Cakes, the remainder of my old Prozac prescription, the rest of the cheesecake, some Doritos and a box of chocolates. You have no idea how good I feel! The man is a genius!

Well?

A bicycle can't stand on its own because it is two tired.

What's the definition of a will? (It's a dead giveaway.)

The trouble with doing something right the first time is that nobody appreciates how difficult it was.



The Church of England

The Church of England is the largest Christian denomination in England and is the Established Church of the country. It is also the 'Mother Church' of the world-wide Anglican Communion which is composed of thirty-eight provinces and has a total membership of about 73 millions.

Epitaphs found on headstones in England and across the world:

In London:

Here lies Ann Marn
Who lived an old maid
But died an old Marn.

In Hartscombe, England:

On the 22nd of June
Jonathan Fiddle
Went out of tune.

In Wimbourne, England:

John Perry
Reader if cash thou art in
want of any
Dig four feet deep and
thou wilt find a penny.

In Ruidoso, New Mexico:

Here lies Johnny Yeast
Pardon me for not rising.

In Uniontown, Pennsylvania:

Here lies the body of
Jonathan Blake
Stepped on the gas
Instead of the brake.

In Silver City, Nevada:

Here lies Butch
We planted him raw
He was quick on the
trigger
But slow on the draw.

The word 'Anglican' comes from the Latin *ecclesia anglicana*, meaning 'the English Church.' The Church of England as it exists today emerged from the English Reformation in the early 16th century, but it prefers to trace its history to the arrival of Augustine in Kent in 597AD. Augustine (? - 604?) was a monk sent to England by Pope Gregory the Great. His mission was two-fold; to convert the pagan tribes in England and to bring all English Christians under the jurisdiction of Rome.

While there is no certain evidence as to when the Christian faith was first brought to England, or by whom, there is good evidence that it had arrived by at least 200AD. Patrick, the Apostle of Ireland (390? - 461?), had established the Celtic Church in Ireland by the 430s. Celtic missionaries took the Christian faith to the Scottish island of Iona and later to Lindisfarne, or Holy Island, off the north-east coast of England.

By the time Augustine arrived in England in 597, the Celtic Church was well established. Augustine set up his headquarters at Canterbury in Kent and became the first Archbishop of Canterbury. In 664, at the Synod of Whitby in Yorkshire, Celtic and Roman Christianity merged because Augustine's successors had the power and influence of the Roman Church behind them.

It was during the reign of King Henry V111 that the Reformation arrived in England. Henry, a devout Roman Catholic, wanted a 'reformation' in the English Church to get rid of abuses but he did not want a Protestant 'Reformation.' The writings of Martin Luther, the German Reformer, were burned in London in 1521 and King Henry was totally opposed to all forms of Protestantism, whether it was Lutheranism, or Zwinglianism, or Calvinism or Anabaptism.

William Tyndale (1494? - 1536) had to flee from England and seek protection on the Continent when he began his translation of the Bible into English. He was finally tracked down and executed for the 'crime' of translating Scripture. The Reformation really began to take hold in England during the reign of Henry's son, Edward V1 (1537-1553) and was finally and permanently established in the reign of Edward's half-sister, Elizabeth I (1533-1603).

From the time of Henry V111, and down to the present, all English monarchs have had the title 'Supreme Governor of the Church of England.' This makes the Church of England the Established Church in the country and explains why all coronations, royal weddings and

only other possibility is to get them all confirmed; we will then never see them inside church again.

Your loving uncle,
Eustace

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justify spending hours watching violent crime on TV or reading about it in murder mystery novels. Why this appetite for (fictional) murder among ordinary folk? Is it because mortality is so compelling? Perhaps. Screen crime and violence can never convey the true shock and horror of reality, whether at the Virginia Tech massacre or in the war zones of the world. Fictional depictions can create the illusion that we who observe can know and master violence. Could it be that a steady diet of violent crime, even if only 'virtual', can condition us to feel that cruelty and suffering are acceptable, tolerable, even chic? The average child watches thousands of 'mock' beatings and killings before becoming a teenager. I wonder what effect this might really have? Play violence may not automatically precipitate real violence. But how can it not influence our perspective on the world? It can make us unduly fearful or, alternatively, totally callous or cynical. A media saturated with even fictional violence may give the false impression that violence is or ought to be 'normal', and acceptable in our society. Happily, the real murder rate in most countries is far lower than that in the fictional Midsomer, England or Cabot Cove, Maine (though I'd not wish to hazard a guess about how the real Miami or New York compare to those of 'CSI' fame). I simply hope we never become anaesthetized to the horrors of real violence, its injustice and indiscriminate nature. Think of those caught up in the maelstrom at Virginia Tech, or worse, in Iraq, Darfur or any other place of conflict. They see no glory in violence.

Anger and violence would seem to be fundamentally at odds with the thrust of much of Christ's teaching, even if some of us may reserve the right to sanction its use by legitimate authorities, precisely to curtail violence. Still, the highest moral authority we have did not use violence, even in self-defence. Food for thought, perhaps. Or maybe it is time for a diet, a fast, from violence, whether fictional or real? No more of this?

Yours in Christ,
Sam Van Leer



astonishment of those who heard them. The curse of Babel (Genesis 11: 1-9) was dramatically reversed that morning.

That morning the Holy Spirit came to indwell the apostles and disciples of Jesus: and the Church was born. The Christians were suddenly full of life and power, utterly different from their former fearful selves. The change in them was permanent.

Peter gave the first ever sermon of the Christian church that morning: proclaiming Jesus was the Messiah. His boldness in the face of possible death was in marked contrast to the man who had denied Jesus 50 days before. And 3,000 people responded, were converted, and were baptised. How's that for fast church growth!

Of course Pentecost was not the first time the Holy Spirit had acted in this world. All through the Old Testament there are accounts of how God's Spirit guided people and strengthened them. But now, because of Christ's death and resurrection, he could INDWELL them. From now on, every Christian could have the confidence that Jesus was with them constantly, through the indwelling of the Holy Spirit.

6th May	Celebrant & Preacher	The Ven Dirk van Leeuwen
Easter Five	Intercessor	Pauline Talstra
10:30 Sung Eucharist	First Reading Mrs Collins	Genesis 22:1-18
	Second Reading Mr Ribbens	Acts 11:1-8
	Gospel	John 13:31-35

13th May	Celebrant & Preacher	The Ven Dirk van Leeuwen
Easter Six	Intercessor	Nettie vSisseren
10:30 Sung Eucharist	First Reading Mrs M vd.Heide	Ezekiel 37:1-14
	Second Reading Mrs E vd.Heide	Acts 16:9-15
	Gospel	John 14:23-29

17th May	Celebrant & Preacher	Revd. Sam Van Leer
Ascension Day	Intercessor	Frances Gothard
11:00 Joint Eucharist of the Arnhem-Nijmegen and Twente Chaplaincies	First Reading Mrs v.Houten-Hettinga	Daniel 7:9-14
	Second Reading Mr v.Houten-Hettinga	Acts 1:1-11
	Gospel	Luke 24:44-53

20th May	Celebrant & Preacher	Revd. Sam Van Leer
Easter Seven	Intercessor	Caroline Siertsema
10:30 Sung Eucharist	First Reading Mrs te West	Ezekiel 36:24-28
	Second Reading Mr Olaniyi	Acts 16:16-34
	Gospel	John 17:20-26

27th May	Celebrant & Preacher	Revd. Sam Van Leer
Pentecost	Intercessor	Linda ten Berge
10:30 All-Ages Eucharist	First Reading Youth Group	Genesis 11:1-9
	Second Reading Youth Group	Acts 2:1-21
	Gospel	John 14:8-17

3rd June	Celebrant & Preacher	Revd. Sam Van Leer
Trinity Sunday	Intercessor	Philippa te West
10:30 Sung Eucharist	First Reading Mr Lee	Proverbs 8:1-4, 22-31
	Second Reading Mrs Lee	Romans 5:1-5
	Gospel	John 16:12-15