

GRAPEVINE

St Matthew's Rosslyn – Spring 2022 Issue 98



Vicarage View

Pentecost 2022

The 26th verse of the 15th chapter of the holy gospel according to John “When the Advocate comes, whom I will send to you from the Father, the Spirit of truth, who comes from the Father, he will testify on my behalf.”

It is at Pentecost that we recall and give thanks for the gift of the Holy Spirit to God's people; that same Holy Spirit to whom, with Father and Son, this article is addressed. Trying to grasp God in three persons is difficult - and if you don't think it is - then I suggest you haven't understood the problem.

In addition to this it is difficult to come to terms with the nature of the Holy Spirit as a person, as a member of that Triune Godhead. Father and Son are words and beings we can relate to and relate to ourselves. We can also envisage the relationship between Father and Son. The Spirit is the tricky one; it is hard to grasp, to visualise Him and his relationship to the other two members of the Trinity. Indeed, this vexed question was the last theological straw which broke the Patriarch's back.

In and around the sixth and seventh centuries there were fierce theological debates about whether Jesus was equal to His Father or not; the so-called Arian heresy. Finally, the Spanish, I think it was, in order to improve Jesus' curriculum vitae added the filioque clause to the creed. For over 500 years - a long time even by Rosslyn Chapel standards - in the Nicene Creed it had said that the Holy Spirit proceeded from the Father and from him alone. The amendment - the filioque clause - stated that the Spirit proceeds from the Father and the



Son; ostensibly in order to show that Jesus was fully God. That is the version most churches in the west have used ever since as the Pope sanctioned and approved this addition and it spread throughout Western Europe in the following years. The Scottish Episcopal Church went back to the original only in the 1990s.

The church in the East was less happy. Their argument was firstly that you can't make major changes to the faith at the drop of a hat without an Ecumenical Council and secondly that it was theologically incorrect anyway despite its good intentions - both of which are tenable arguments. Relationships between East and West had been deteriorating for over 100 years, but this was the last straw. Finally, in 1054 AD the so-called Great Schism between Rome and the Eastern Orthodox finally happened; and they have remained in a state of mutual distrust and resentment ever since.

It is ironic that the gift of the Spirit - or worrying about the mechanics of it - should lead to such a deep and long split in the church. The Spirit, the Comforter, the Paraclete, given so that we might be led into all truth results in an ecclesiological war; it is more than ironic it is a tragedy. Of course, the Holy Spirit never got a look in really; the debate was about the pride

of men; proud Rome and stiff-necked Orthodoxy. Rome believing it has the right unilaterally to decide the dogmas of the faith, believing it alone has the keys to the Kingdom; and Orthodoxy being proud to be close-minded, proud to describe itself in terms of the parable of the talents as the one who took away God's gift and buried it; proud of the quarrel begun in 1652 and still going strong between Moscow and Athens about whether the sign of the cross should be made using thumb and two fingers or thumb and three. The schism of the "Old Believers" started from this and persists to this day! With such attitudes in both East and West it is no surprise that the Holy Spirit never got a look in. Anyway, I would prefer not to spin high-flown philosophy or theology but rather to dwell rather on things we can know and experience in our own lives.

The first point is that the Spirit came not to reveal himself, but the fullness of the Risen Christ. In chapter 16 of John's Gospel we read that Jesus says at the Last Supper When the Spirit of truth is come he will guide you into all the truth; for he will not speak about himself.....He will take what is mine and show it to you. There we have in Our Lords own words why the Spirit is perhaps hard to hold in our mind. Bishop Kallistos Ware describes him as anonymous or transparent. I think rather he is like a mirror placed at an oblique angle reflecting all to Christ. So, having described the Spirit in apophatic terms - that is church-speak for describing him in negatives, saying what He isn't- and saying what we shouldn't worry about, what is left? What is this great Pentecostal Gift? What is so important that we celebrate and commemorate it annually? I would offer three things as important.

Firstly, it is a gift to all God's people; not just bishops and clergy: they were all filled with the Holy Spirit it says in Acts 2:4. Therefore all who are baptised are Spirit-bearers because we have received the Gift of the Spirit or charisma. The Eastern Church and some in the west still anoint with oil of chrism immediately after baptism symbolising the receipt of the Holy Spirit. In the East this rite is the alternative to confirmation. That is what charismatic means, really means - one who has received the gift of the Spirit. The word has unfortunately been hijacked by a certain section of the church for its own use. We are all charismatics; we have all received the gifts of the Spirit.

Secondly, the Spirit is a gift of unity. The gift of the Spirit makes us all one Body in Christ. In Genesis (11.7) you will recall the story of the tower of Babel in which mankind was split apart as a result of overweening pride. The coming of the spirit brings us together in unity. Any and every Christian community should be united in this way. When we talk of a Pentecostal church, we are usually referring to a particular sect who have taken the word for their own use, but in reality the whole Christian Church in every age is Pentecostal by the receiving of the Holy Spirit.

Thirdly, the gift of the Spirit is a gift of diversity. In The Acts of the Apostles we read of cloven tongues of fire. Cloven means divided. In other words, the gift of the Spirit is imparted to each and every one of us individually. We are all one in the Spirit but equally we are all uniquely different. At Pentecost the barriers of nationhood and language and culture were not dissolved or merged but rather the power of the Spirit enables all of us to transcend these boundaries and limitations. Neither Jew nor Greek slave nor freeman. In Christ all are

accepted and brought home and the way home is lit for us by the Spirit. In Acts, Luke described the hearers as receiving the message each in their own language. It was not that the Apostles had suddenly become multilingual it was just that the power of the message, the power of the spirit transcended separations of tongue and culture.

So then, we are all Spirit-Bearers - Charismatics, if you like - we are all united by these gifts and we are all unique in them. Saint Macarius says in his "Homilies" Do you not realize or understand your own nobility? Each of you has been anointed with the heavenly Chrism and has become a Christ by Grace.

That same spirit is in all of us; however much we neglect Him He never withdraws from us - but to act in us and in our lives for our good and the good of others requires our active participation and co-operation, otherwise He may remain anonymous and transparent. For those with no faith it will seem that he is gone, he cannot be discerned by the eye of reason and intellect and logic. God cannot be grasped by the mind. If he could be grasped, he would not be God. So said Evagrius of Pontus, a 4th century monk from Sketis in Egypt. The only way we see the Spirit is in his working in us and in others. To do that we have to step out in faith, faith that He is within us and waiting for us to do just that.

A new phrase has recently seeped into the English language, "Distance Anxiety". People are put off buying electric cars for fear they will run out of charge in between charging points and apparently one in ten of the chargers don't work! Some people felt the spiritual equivalent of this; especially during COVID. Well, we have a charging centre and it has been here for

nearly 600 years and it always works! Use it regularly and step out in faith! Personally, I have loved being plugged in here these last twenty-odd years. It has been a real privilege and pleasure to serve you.

Do you not realize or understand your own nobility? Each of you has been anointed with the heavenly Chrism and has become a Christ by Grace.

Let those words of Macarius ring in your ears that you may carry on down the road of becoming what you should be, what God intended for you to be, that which His Spirit is trying to lead you toward. It is our glory that we should grow more Godly by becoming more human. His Grace sanctifying our nature.

Father Joe

"For I know the plans I have for you" declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart."

Jeremiah 29:11-13

Vestry Report



I can report that Joe and Jacqui's leaving lunch on 26th April was a roaring success!

It was lovely to see so many individuals wanting to celebrate and thank Joe and Jacqui for their remarkable service, dedication, and commitment to Rosslyn over more than 15 years. We had numerous kind words from members of the congregation, including Bishop John who spoke of the impact both Joe and Jacqui have made to Rosslyn over their tenure. It was a lovely afternoon and my thanks to everyone who helped on the day.

Whilst difficult shoes to fill, I'm delighted to tell you that the Revd Canon Mike Fuller has agreed to be our Interim Pastor once Joe has formally retired at the end of May. Mike currently teaches at New College and before that was, for many years, Principal of the Training Institute in Scotland. Mike will act as a companion and guide to the Vestry as we move through the recruitment process, eventually make an appointment. The Interim is not a locum Priest-in-Charge, nor are they responsible for worship rotas or day to day pastoral care of the congregation, however, Mike will be available for some Sunday service cover and occasional baptisms, weddings, funerals and so on. Without a permanent priest in charge, the coming months will see a period of transition. Inevitably there will be some impact of this, such as less communications, however, the chapel remains open to all and we continue to welcome you as normal. If you feel that you can support in any way through this period, please do get in touch.

In other news, the social committee are busy planning the annual summer lunch, this is likely to be towards the end of the summer. Watch out for a date coming soon.

James Cardwell Moore
Vestry Chair

Rosslyn Chapel Trust Report

After two very quiet years, it's great to see visitor numbers picking up at the Chapel. Groups have been arriving by coach again, and there's a variety of languages being spoken in and around the Chapel, so there are certainly signs of things improving. We don't expect to have a 'normal' year this year, but it certainly feels a step closer to one, which is very welcome. Although restrictions have been lifted, and most of our safety measures removed, we are retaining our system of 90-minute timeslots for visiting the Chapel and online booking through our website, to help manage the flow of visitors throughout the day. Visitors can still just arrive and pay at the door but to guarantee a visit we are recommending booking in advance.

If you are looking for a treat or a gift, our shop has a few new things to tempt you – from the range of homemade jams from Pittenweem Preserves to our mead! And don't forget that you can share the Chapel with someone by buying a gift experience pack, which include admission and tea/coffee and cake for 2 and a copy of our guidebook.

We have some great events coming up over the next few weeks The Scottish Chamber Choir are performing on 4 June and there will be another organ recital by Anthony White in June. For full details of these, and to book tickets, please visit our website www.rosslynchapel.com

We continue to welcome guests staying at Rosslyn Castle and Collegehill House. Our plans for a major programme of restoration and



repair at the Castle have received planning permission and listed building consent from Midlothian Council so we are looking forward to getting these underway. We have also been busy planting trees in an area of Roslin Glen which we look after – 70 birch trees to mark the Queen's Platinum Jubilee.

Finally, of course, we must record our very grateful thanks to Joe and to Jacqui for all they have done here and wish them both well for the future. The Trust team – Helen and Peter Rosslyn and Trustees, Management Committee and staff – all wish Joe a very happy retirement and we hope that they both might still call in to see us and enjoy the coffee shop in future without having to worry about things like sermons and Grapevine! Best wishes from us all.

Ian Gardner
Director, Rosslyn Chapel Trust

Remembering Rosemary Buchanan



In the last issue of Grapevine we used this photo of the flower team – of which Rosemary Buchanan was a central figure for so many years.

Rosemary sadly died in February of this year. There was a lovely memorial service for her on 4 March at the Chapel where we came together to pay our last respects to a wonderful woman and offer our condolences and prayers for her husband Robin, her daughters and her family and friends



We will miss her smile, her kindness and her caring that embodied the lady that she was.

A busy May

Joe has been busy in his last month at Priest in Charge – 3 weddings, 2 baptisms and a funeral ...



First to tie the knot in May were Graham and Philip on 7 May supported by family, friends and dogs 😊



Next up, Stephanie and Ben (who left their black lab at home) to be married on 14 May



And finally – Joe’s last wedding on Friday 27 May was his son David and Siti. Thanks to Sue and the flower team for the amazing floral arch at the side door which was simply stunning!



And in a month inevitably made up of lasts, Joe’s final baptism at St Matthew’s was Phoebe McCulloch ❤️



Joe's Last Sermon – 29 May 2022

The 21st verse of the 17th chapter of the Holy Gospel according to John "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me".

"So That The World May Believe"

During the Depression, a man living in the Appalachian area went to Knoxville for the first time to transact some business. While there he saw a refrigerator that made ice. Since it was summertime, he thought it was a miracle of God. When he returned to his hometown in the mountains, his church was in the midst of a revival worship service. He arrived at the service during the time when people were giving testimonies. He told of the miracle of seeing ice made in the midst of the summer.

Well, a dispute broke out. Many claimed that there was no such thing. Others wanted to believe him. It resulted in a schism within the church. Many left the church to form a new church. Its name, to this very day, is "No Ice in The Summer Southern Baptist Church." Sadly, this is a true story.

Mind you, given the temperatures in this chapel until a few years ago, I suppose we could easily be called the "No Summer in the Ice Northern Episcopal Church". Just a thought...

In our gospel reading today, as for the last three weeks, we see Jesus in the Upper Room with his disciples. He's about to go out and be arrested, tried, and crucified. It's the last night of his earthly life. And what's on his mind, on his heart?

It is that you and I, and all who follow him, "May be one." That his disciples then, and his disciples today, be as close to one another as he was to the Father. "As you, Father", Jesus prayed, "As you are in me and I am in you, may they also be in us, so that the world may believe that you have sent me." That the world may believe.

A Canadian seminary professor recalled how he ministered in a church that had a major fight over piles of wood. This church had a wood stove in the centre of the sanctuary that heated the building. Two groups that didn't get along with each other took turns stoking the fire and keeping it lit. However, one group claimed that they were working harder than the other group to provide the wood. As a result, both groups provided their own wood but kept it in separate piles. Finally, one child while reading the scripture one Sunday used his own version of the well know text from Ephesians, chapter four, verse five: "One faith, one Lord, one baptism", he said "and two piles of wood." And it seems appropriate, because it seems that their one God and Father of all was their own view of themselves - as made manifest in the wood piles that they created.

Whose glory do we serve? What witness do we make?

As you, Father, are in me", Jesus prayed, "and I am in you, may they also be in us, so that world may believe you. The phrase "letting go and letting God" seems appropriate here and of how this relates ultimately to the witness we make, and the glory that we should both serve and experience. Letting go and letting God as this applies to how we treat one another, Letting go and letting God as this applies to

how we understand ourselves. Letting go and letting God as this applies to how we understand others, even those, and especially those, who do things to try to confound us - like predicting failure for our community of faith and for the things we are trying to do in obedience to our vision of what God is asking.

It is in letting go and letting God - you see - where love is given space to grow - where the unity that Christ speaks of arises within us where our witness becomes one of power - one of light - for it is no longer simply us - as individuals - or as a group - that makes witness - but it is God himself working through us. God is moving and doing things. I want you all to hoist that in today - and to delight in it and to think about just what it is that he is doing and how it is that he is shining in and through us this these last few months, these last few years.

I don't want you to take the topic of today's sermon amiss, the topic of unity and of witness, and to end up thinking that things are going badly here, that God's glory has not been served, that no unity exists among us, that we have two piles of wood being assembled around our spiritual wood stove. Because that is far from true. One of the things that struck me from the beginning about this church, is the very real warmth, the very real love, that is in it; love for all, even when we are feeling crotchety and love too for the many strangers who come to our door. But more, there is a willingness here to look beyond denominational barriers, a willingness that extends beyond our traditional "openness" as a part of the Scottish Episcopal Church, which is an openness of heart and mind, to an openness of Spirit; a Spirit that sees a vision of all our brothers and sisters working together, in prayer and in activities, in worship and in service, to shed light upon this community. We reflect this of course in our open policy to the reception of Holy Communion to those of all denominations and those of none.

In other words, I am suggesting to you today, as I speak of our unity and witness - a unity that the world may believe - that we are embarked on the right course, on a Godly course and that what God wants us to grab hold of this day is the encouragement of the word that Jesus speaks in prayer for us in today's scripture. Now I know that you all can think of hurts and of pains that have been done in our midst, of efforts not appreciated, and persons not remembered when perhaps they ought to have been, but I want to think past all that to what else has been going on, to what has been growing ever larger in our midst, which is the good stuff - the fruit of the Spirit that Paul speaks of in Galatians 5, verse 22

Love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There are things happening here; from a vision of us praying together as a congregation to visions of us singing and worshipping God together as a united congregation, to initiatives of outreach into the local community. Think on the lives that are being touched; being touched for good and not for ill.

"The glory that you have given me", Jesus prayed, "I have given them, so that they may be one, as we are one. I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me."

Think of the verb tenses in this prayer. The glory that you given me, I have given them. So that the world may know that you have sent me and have loved them. These verb tenses describe a reality that is already with us. A reality that Jesus prays may become even more real, when he asks the Father that we may be one.

What is this glory that Jesus has given us that the father first gave him?

The great biblical scholar, Willie Barclay lists three ways Jesus has glory:

Firstly, his cross - suffered in love for the sake of others. Secondly his perfect obedience to the will of God - out of love for the Father, and thirdly his special relationship with God - that people could see God when they saw him and hear God when they heard him. Jesus gives those who believe in him this glory - his glory - the glory of the Father.

As we turn to him and live in him, he lives in us his obedience becomes our obedience his cross - his burden - becomes our burden, and his ability to reflect and show God to others, becomes ours as well.

As we turn to him and live in him, as we allow his glory to settle upon us as we take up our crosses and follow him as we exercise his holy obedience to the Father, we become one. It is a mystical thing this union we have with one another. It is grounded in what God has in mind for us and our acceptance of that mind our letting go of ourselves and our worries and our agenda, and of letting God set our agenda of letting God inhabit our thoughts and actions, letting God shine through our words and deeds. Hold fast the vision that Jesus gives of the path of glory; hold fast the prayer that Jesus utters for you and for me; and delight in the fact that as you push the stones as you have been asked to do, the Lord will smile upon us and make us strong and in the end, push the rock aside himself.

Think of the prayer that Jesus uttered, read it over when you go home, meditate on it this week. Think not only of what it promises to us, but think as well of its ultimate focus, the focus on the world. Make them one, that the world may believe that you have sent me. I have given them my glory, that they may be one, that the world may know you have sent me.

What we do here at The Rosslyn Chapel; our gathering together, our caring, our loving, our worship, our planning, our play, our teaching, as we do these things together, each as God has called, each in the way that Christ has showed us, they make a difference. The more together we are, the more united in Christ we are, the more who will believe in him, the more who will be healed by him, the more who will become one with him, and he with them. We are the testimony to the truth of what we proclaim.

Let us all continue to strive to be true to that truth, that our witness may shine as a welcoming beacon to those who so need light in their lives.

God will use us if we but let him. Christ has prayed that it might be so. And his word is not an empty word for those who take it into their hearts and then share it by word and deed with the hearts of others.

As Magnus Magnusson nearly said, "We've started, so we'll finish".

Amen

Retirement Lunch

As James notes in his report, Joe's retirement lunch was a lovely day filled with friends, kind words, gifts, great food and fizz! Many thanks to everyone who made it along.







FUNNIES

THE INTERREGNUM

EMOTIONAL GOODBYES. FORBIDDEN TO EVEN THINK ABOUT LOOKING FOR A NEW VICAR



THE OLD VICAR MUST STAY AWAY FROM NOW ON



P.C.C. DISCUSS PARISH PROFILE, 'STATEMENT OF NEEDS', JOB AD, ETC



ARCHDEACON DECIDES UPON PARISH PROFILE, 'STATEMENT OF NEEDS', JOB AD, ETC



CHURCHWARDENS PHONE AROUND NEIGHBOURING CLERGY TO FIND ANYONE WHO WILL TAKE A SERVICE



OVERWORKED NON-STIPENDIARY CLERGY TRY TO KEEP EVERYTHING GOING



THE OLD VICAR



THE INTERREGNUM

THE NEW VICAR



TIME (MONTHS)

0

1

2

3

4

5

6

A FEW PEOPLE DRIFT AWAY



THE DIOCESE SAVES A LOT OF MONEY NOT HAVING TO PAY A STIPEND



CANDIDATES ARE INTERVIEWED. VARIOUS COMMITTEES MEET



THE HAPPY ANNOUNCEMENT

WE HAVE A NEW VICAR!



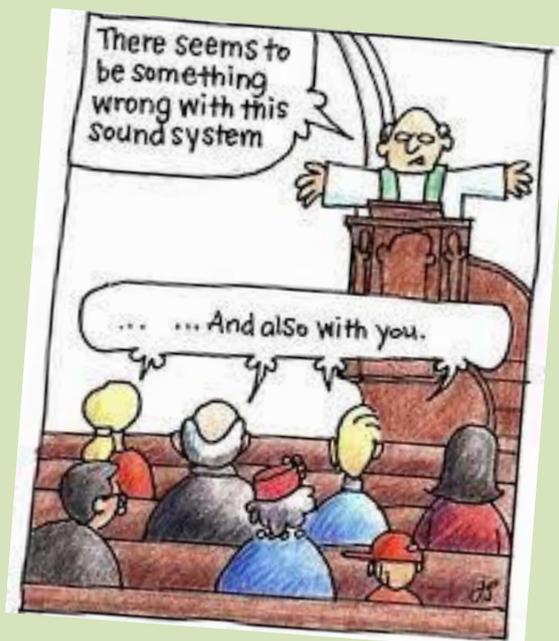
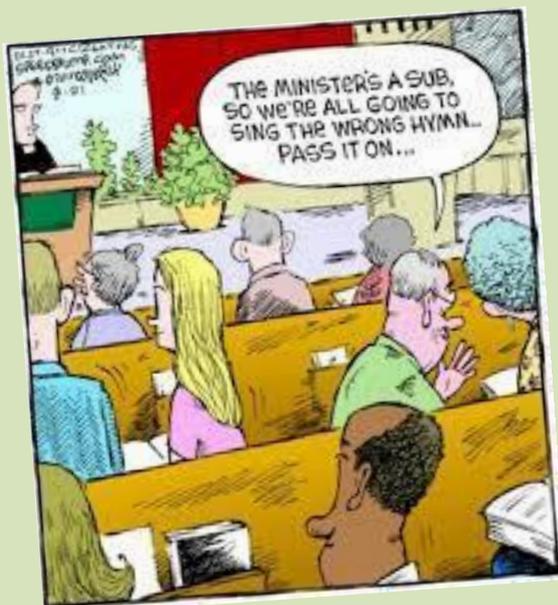
3 DAYS BEFORE MOVING DAY. WORK ON VICARAGE BEGINS



WELCOMES, BASKETS OF GROCERIES, ETC



CartoonChurch.com



Jubilee Trifle ... not from scratch

The winning pudding for the Queen's Jubilee looks amazing but having checked tinternet, if you are making it from scratch ... it takes quite a long time. This is a cheat's version 😊



Method	Ingredients
<p>Friday</p> <p>Make the jelly as per instructions but add juice of one lemon and a smidge of the tinned mandarin juice as some of the liquid</p> <p>Put the tinned mandarin with a tsp of sugar and some lemon juice in a pan and bring through the boil, mashing to a coulis consistency and fridge it when cool</p> <p>Melt the white chocolate and spread quite thinly (1cm) on some grease proof paper and press the candy peel pieces into it – stick it in the fridge</p> <p>Slice the swiss roll into 1” slices</p> <p>Spread each slice with lemon curd on one side</p> <p>Place each slice upright around the bottom edge of the trifle dish so the swirl is visible (lemon curd spread on the inside)</p> <p>Slice the other Swiss roll into thicker pieces and use these to fill the bottom of the dish ensuring the top is roughly the same level as the slices that line the edge of your glass bowl</p> <p>Pour the cooled jelly over the Swiss roll layer and put in the fridge to set (ideally overnight)</p>	<p>2 x Lemon swiss roll (Tesco do one)</p> <p>1 x Jar of lemon curd</p> <p>2 x Packet of Orange Jelly</p> <p>2 x Lemons</p> <p>2 x tins of mandarins</p> <p>1 x tin of custard</p> <p>1 x Packet of amaretti biscuits (Sainsburys do nice ones)</p> <p>1 x Big thing of double cream</p> <p>1 x bar of white chocolate</p> <p>1 x small packet of candy peel</p>
<p>Saturday</p> <p>Pour the custard over the jelly</p> <p>Then arrange a single layer of amaretti biscuits over the custard, keeping a few back for decorating the top.</p> <p>Add a layer of mandarin coulis that you made yesterday (assuming nobody has eaten it out the fridge while you were away)</p> <p>Whip the cream and spoon over the coulis</p> <p>Break the white chocolate into shards</p> <p>Crumble a few amaretti biscuits over the cream and arrange the shards so it looks like the picture 😊</p>	



Jubilee Celebrations near Us

As we approach the historic 70 years of Queen Elizabeth on the throne here are some of the activities happening in Edinburgh and Midlothian

What's On	
Flower Festival, Lasswade	St Leonard's Scottish Episcopal Church will host a Flower Festival June 2-5, 2022. Floral arrangements celebrating the Platinum Jubilee, contributed by local groups and individuals, will be on display.
Jubilee Picnic, Vogrie Country Park	Join the Jubilee picnic at Vogrie on Sunday 5 June. Come along with your royal picnic between 1pm and 4pm to celebrate the Queen's Platinum Jubilee in the beautiful surroundings of Vogrie Country Park. You can dress up if you like and there will be activities for all ages.
Edinburgh City Centre	From 11am on Thursday, June 2 to 9pm on Sunday, June 5, huge screens in Princes Street Gardens will be live-streaming Her Majesty's Jubilee Celebrations during the bank holiday weekend. You are encouraged to host picnics and watch the events with Edinburgh Castle as a backdrop. Entertainment is being provided by the Royal Marines and local performers.
Musselburgh Race Course	Musselburgh Racecourse is hosting race meetings on Saturday and Sunday, including 'The Corgi Derby'. For tickets see: https://www.musselburgh-racecourse.co.uk/view-fixture/afternoon-meeting-05-06-2022
Parade of Sail - Royal Forth Yacht Club	Late afternoon on Saturday, June 4 at Middle Pier, Granton Harbour, a large fleet of boats will head downwind flying a spinnaker, goose winged or adorned with flags. The sail parade will start at the racing circle and head into Wardie Bay and Newhaven.
Camera Obscura, Edinburgh	From the Thursday 2 to Sunday 5 of June, The World Of Illusions museum will unveil a new one-of-a-kind Rubin's vase: the silhouette of the vase contains two hidden profiles of Queen Elizabeth, a young newly-crowned Queen, looking over to today's Queen. A colourful pop art graphic of Her Majesty will also be displayed in the Giant Kaleidosphere.
Ideas for You	
The Queen's Green Canopy	Everyone from individuals to community groups, villages, cities, counties, schools and corporations are encouraged to plant a tree for the Jubilee. The initiative runs from October 2021, when the tree planting season began, through to the end of the Jubilee year in 2022 (Rosslyn Chapel are participating – See Ian's report)

SERVICES

Date	DAY	SERVICE	TIME
5 June	Sunday	Eucharist	10.30am
12 June	Sunday	Eucharist	10.30am
19 June	Sunday	Eucharist	10.30am
26 June	Sunday	Eucharist	10.30am
3 July	Sunday	Eucharist	10.30am
10 July	Sunday	Eucharist	10.30am
17 July	Sunday	Eucharist	10.30am
24 July	Sunday	Eucharist	10.30am
31 July	Sunday	Eucharist	10.30am
7 August	Sunday	Eucharist	10.30am
14 August	Sunday	Eucharist	10.30am
21 August	Sunday	Eucharist	10.30am
28 August	Sunday	Eucharist	10.30am

Please note that Children's Church will restart on the first Sunday of every month beginning on Sunday 4 September.

WHO'S WHO AT ST. MATTHEW'S

Ministry team	
Mike Fuller <i>Interim Pastor</i>	
Harry Stoddart <i>Lay Reader</i>	
Vestry	
James Cardwell Moore <i>Chair of Vestry</i>	0131 448 1935
Mike Fitchett <i>Vestry Secretary</i>	0131 440 4569
Ian McLeish <i>Treasurer</i>	0131 667 6561
Doris Nelson <i>People's Warden</i>	-
Harry Stoddart <i>Lay Representative</i>	-
Shonagh Toulouse <i>Priest's Warden</i>	0131 629 9020
Belle Dieckfoss <i>Alternate Lay Representative</i>	0131 440 2824
Jo Barrow	0131 440 2136
Lyn Smith	-
Roger Whait	07593 641724
Jill Black <i>Sacristan</i>	0131 443 2116
Domhnull Dean <i>Sacristan</i>	0754 0657 360
TBA <i>Grapevine editor</i>	
Sue Fitchett <i>Flowers</i>	0131 440 4569
Rosslyn Chapel Trust	0131 440 2159

**During the interregnum, if you require pastoral care,
please contact either Shonagh Toulouse or Mike Fitchett**