

8th Week after Trinity: 7th – 13th August 2022 (and for the 9th and 10th after Trinity)

Greetings from Eileen

Dear friends,



Congratulations to England's Women Football Team 'the Lionesses' for winning the Euros: well played, well fought, and well deserved!

It's time! Our children and young people are enjoying Holiday Club in church and outdoors. A big thank you to our leaders and the team who have worked hard (and I hope with a lot of fun too) to make this happen.



Welcome to Ukrainian Families: We are delighted that our prayers and plans to host Ukrainian families have been fruitful. This Friday we have welcomed our friends staying with hosts in Gainford at a **Welcome Party at The Vicarage, Gainford**. The event, by invitation only, enabled children from our Holiday Club and their families to meet our Ukrainian families and hosts.



Everyone is invited to our **TENT OF MEETING** on Thursday 25th August 6 to 8.30pm at Little Newsham.

In Exodus 33, God's people were on the move and wanted a place to meet God together. Moses was directed to pitch a tent, which was then referred to as 'A Tent of Meeting'.

We shall gather for a time of Bible Study and Fellowship in Little Newsham Chapel with a BBQ in the grounds of Little Newsham Hall. We thank Mark Samuelson and Claire Beadon for their generosity in hosting us at Little Newsham.

Our Study leader is Revd Dr Richard Briggs, Prior of St Cuthert's Community, whose role in Durham Diocese is to resource and facilitate the growth of disciples.

Our invitation is being extended across Barnard Castle Deanery. Please do invite anyone you know who may especially appreciate joining us. So that we have an idea of numbers for catering and seating in the chapel, please contact Tom or Paula by email: info@gainfordwinston.church

On the 1st Sunday in August 2022, the 8th Sunday after Trinity, do join me at
9.30am, St Andrew's, Winston, Holy Communion
10.45am St Mary's, Gainford, Holy Communion

Brian and I will be away for 10 days on our summer holiday from Tuesday 9th August. The Bishop's Chaplain Rev'd Canon Dr Chris Knights has kindly offered to take our services of Holy Communion on Sunday 14th August. There will be no newsletter from me for 2 weeks (excuse therefore the length of this one), and I am grateful to Lynne and Geoff for keeping you informed of matters in St Andrew's and St Mary's during this time.

God, the most holy and glorious Trinity is with us, Father, Son, and Holy Spirit!

Rev'd Canon Eileen Harrop

NOTICES

Jean Coates: On the evening of Wednesday 3rd August 2022, Jean passed into eternal peace. We hold her family in prayer. Information of services will be made known in due course.

Collect for 8th Sunday after TRINITY

Lord God,
 your Son left the riches of heaven
 and became poor for our sake:
 when we prosper save us from pride,
 when we are needy save us from despair,
 that we may trust in you alone;
 through Jesus Christ our Lord.
 Amen

Collect for 9th Sunday after TRINITY

Gracious Father,
 revive your Church in our day,
 and make her holy, strong and faithful,
 for your glory's sake
 in Jesus Christ our Lord.
 Amen

Collect for 10th Sunday after TRINITY

Lord of heaven and earth,
 as Jesus taught his disciples to be persistent in
 prayer,
 give us patience and courage never to lose hope,
 but always to bring our prayers before you;
 through Jesus Christ our Lord.
 Amen

Post-Communion Prayer

Strengthen for service, Lord,
 the hands that have taken holy things;
 may the ears which have heard your word
 be deaf to clamour and dispute;
 may the tongues which have sung your praise be
 free from deceit;
 may the eyes which have seen the tokens of your
 love
 shine with the light of hope;
 and may the bodies which have been fed with your
 body
 be refreshed with the fullness of your life;
 glory to you for ever.
 Amen

Post-Communion Prayer

Holy Father,
 who gathered us here around the table of your
 Son
 to share this meal with the whole household of
 God:
 in that new world where you reveal the fullness of
 your peace,
 gather people of every race and language
 to share in the eternal banquet of Jesus Christ our
 Lord.
 Amen

Post-Communion Prayer

God of our pilgrimage,
 you have willed that the gate of mercy
 should stand open for those who trust in you:
 look upon us with your favour
 that we who follow the path of your will
 may never wander from the way of life;
 through Jesus Christ our Lord.
 Amen

Readings for Sundays 7th, 14th, and 21st August 2022
The First Reading: Hebrews 11.1-3, 8-16

¹ Now faith is the assurance of things hoped for, the conviction of things not seen. ² Indeed, by faith our ancestors received approval. ³ By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible.

⁸ By faith Abraham obeyed when he was called to set out for a place that he was to receive as an inheritance; and he set out, not knowing where he was going. ⁹ By faith he stayed for a time in the land he had been promised, as in a foreign land, living in tents, as did Isaac and Jacob, who were heirs with him of the same

promise. ¹⁰ For he looked forward to the city that has foundations, whose architect and builder is God. ¹¹ By faith he received power of procreation, even though he was too old—and Sarah herself was barren—because he considered him faithful who had promised. ¹² Therefore from one person, and this one as good as dead, descendants were born, ‘as many as the stars of heaven and as the innumerable grains of sand by the seashore.’

¹³ All of these died in faith without having received the promises, but from a distance they saw and greeted them. They confessed that they were strangers and foreigners on the earth, ¹⁴ for people who speak in this way make it clear that they are seeking a homeland. ¹⁵ If they had been thinking of the land that they had left behind, they would have had opportunity to return. ¹⁶ But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; indeed, he has prepared a city for them.

The Gospel: Luke 12:32-40

³² Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom. ³³ Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. ³⁴ For where your treasure is, there your heart will be also.

³⁵ ‘Be dressed for action and have your lamps lit; ³⁶ be like those who are waiting for their master to return from the wedding banquet, so that they may open the door for him as soon as he comes and knocks. ³⁷ Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve them. ³⁸ If he comes during the middle of the night, or near dawn, and finds them so, blessed are those slaves.

³⁹ ‘But know this: if the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. ⁴⁰ You also must be ready, for the Son of Man is coming at an unexpected hour.’

The First Reading: Hebrews 11.29 - 12.2

²⁹ By faith the people passed through the Red Sea as if it were dry land, but when the Egyptians attempted to do so they were drowned. ³⁰ By faith the walls of Jericho fell after they had been encircled for seven days. ³¹ By faith Rahab the prostitute did not perish with those who were disobedient, because she had received the spies in peace.

³² And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets— ³³ who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, ³⁴ quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. ³⁵ Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. ³⁶ Others suffered mocking and flogging, and even chains and imprisonment. ³⁷ They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented— ³⁸ of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground.

³⁹ Yet all these, though they were commended for their faith, did not receive what was promised, ⁴⁰ since God had provided something better so that they would not, without us, be made perfect.

12 Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, ² looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

The Gospel: Luke 12.49-56

⁵⁶ I came to bring fire to the earth, and how I wish it were already kindled! ⁵⁰ I have a baptism with which to be baptized, and what stress I am under until it is completed! ⁵¹ Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! ⁵² From now on, five in one household will be divided, three against two and two against three; ⁵³ they will be divided:

father against son

and son against father,

mother against daughter

and daughter against mother,

mother-in-law against her daughter-in-law

and daughter-in-law against mother-in-law.'

⁵⁴ He also said to the crowds, 'When you see a cloud rising in the west, you immediately say, "It is going to rain"; and so it happens. ⁵⁵ And when you see the south wind blowing, you say, "There will be scorching heat"; and it happens. ⁵⁶ You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

The First Reading: Hebrews 12.18-29

¹⁸ You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, ¹⁹ and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. ²⁰ (For they could not endure the order that was given, 'If even an animal touches the mountain, it shall be stoned to death.' ²¹ Indeed, so terrifying was the sight that Moses said, 'I tremble with fear.') ²² But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, ²³ and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, ²⁴ and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

²⁵ See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! ²⁶ At that time his voice shook the earth; but now he has promised, 'Yet once more I will shake not only the earth but also the heaven.' ²⁷ This phrase 'Yet once more' indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. ²⁸ Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; ²⁹ for indeed our God is a consuming fire.

The Gospel: Luke 13.10-17

¹⁰ Now he was teaching in one of the synagogues on the sabbath. ¹¹ And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. ¹² When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment.' ¹³ When he laid his hands on her, immediately she stood up straight and began praising God. ¹⁴ But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, 'There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.' ¹⁵ But the Lord answered him and said, 'You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? ¹⁶ And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?' ¹⁷ When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

News from the Anglican Communion

First a personal comment:

I hear it said that Christian denominations convey the impression of division, disunity, and disagreement amongst people who should be the paragons of love and unity. I have had to learn why this view is so prevalent in my adopted country – the UK. Being Chinese, born in Singapore (a city-state bounded by Muslim countries), to a family ancestry of Buddhists, Ancestral reverence, Confucian tradition, and Christian converts, the complexities of culture, religious practices and traditions, and faith, I do not see differences as ingredients for disagreement and disharmony. My personal Christian journey involved being introduced as a child to Jesus, the Bible and Prayer by a Christian Uncle and Aunt; then 10 years in a Methodist school alongside Sunday School in a Brethren Church, Girls Brigade, and Youth for Christ in my teenage years. I am grateful to a Personal Assistant during my occupational adult life for introducing me to contemporary Roman Catholicism – she played the guitar in their church's worship band. I was introduced to the Church of England when I relocated and settled in England, although both Brian and I enjoy worshipping at the Kirk when in Edinburgh, their Church of Scotland cathedral. Colourful variety in expressions of faith and worship, sometimes reflecting people, their histories, geo-national cultures, and the socio-political life of their countries, is the unsurprising outworking of Christian life around the world. This is not a divisive nor unloving phenomenon if not for negative derision and contempt.

Here are some highlights this week from the gathering of Anglican Bishops in the Lambeth Conference:

1. A Message from Her Majesty the Queen, Supreme Governor of the Church of England:



It is with great pleasure that I send my warm greetings as you continue your meeting in the fifteenth Lambeth Conference. As we all emerge from the pandemic, I know that the Conference is taking place at a time of great need for the love of God - both in word and deed.

I am reminded that this gathering was necessarily postponed two years ago, when you had hoped to mark the centenary of the Lambeth Conference that took place in 1920, in the aftermath of the First World War. Then, the bishops of the Anglican Communion set out a path for an ongoing commitment towards Christian unity in a changing world; a task that is, perhaps, even more important today, as together you look to the future and explore the role of the church in responding to the needs of the present age.

Now, as so often in the past, you have convened during a period of immense challenge for bishops, clergy and lay people around the world, with many of you serving in places of suffering, conflict and trauma. It is of comfort to me that you do so in the strength of God.

We also live in a time when the effects of climate change are threatening the lives and livelihoods of many people and communities, not least the poorest and those less able to adapt and adjust. I was interested to learn that the focus of your programme at Lambeth Palace today is reflection and dialogue on the theme of the environment, a cause close to the heart of my late husband, and carried on by The Prince of Wales and The Duke of Cambridge.

Throughout my life, the message and teachings of Christ have been my guide and in them I find hope. It is my heartfelt prayer that you will continue to be sustained by your faith in times of trial and encouraged by hope at times of despair.

I send my warmest good wishes to you all for a successful Conference and may God bless you in your ministry and service in his world.

ELIZABETH R.

3rd August, 2022.

2. The Archbishop of Canterbury's Preface to the Call (Session) on Human Dignity

This is one of the most important sessions of this Conference. In it, we come to a question – of what we believe about human dignity, including sexuality – that is deeply dividing, not only for Anglicans but for every part of God's global church.

This conference is one of the few places that we can meet and be honest with each other about what we think, listen to others and pray together. In some churches, like the Anglican Communion, the disagreement is open. In others it is behind locked doors. But in all it is real. And in all the subject is of the greatest importance.

Most of the Call on Human Dignity (including sexuality) is uncontentious. None of us would want to argue for sexual violence in conflict, abuse of the vulnerable or violence against minorities or women.

But paragraph 2.3 is very different*. For some here it will be a great relief. There is no attempt being made to alter the historic teaching of the vast majority of Churches of the Anglican Communion. For some, this paragraph will be hugely painful, agonizing emotionally, for it is felt by many to state that who they are and who they love is wrong, that they are less than fully human.

So in this very brief address, please let me state some important principles.

First, the Call is about Human Dignity and also about Sexuality. The reason the two are combined is that its central theological foundation is that all human beings are of equal worth, loved by God and are those for whom Jesus died on the Cross and rose to life. As St Paul says again and again in Romans "there is no distinction".

Second, as we discuss this, we are all vulnerable.

For the large majority of the Anglican Communion the traditional understanding of marriage is something that is understood, accepted and without question, not only by Bishops but their entire Church, and the societies in which they live. For them, to question this teaching is unthinkable, and in many countries would make the church a victim of derision, contempt and even attack. For many churches to change traditional teaching challenges their very existence.

For a minority, we can say almost the same. They have not arrived lightly at their ideas that traditional teaching needs to change. They are not careless about scripture. They do not reject Christ. But they have come to a different view on sexuality after long prayer, deep study and reflection on understandings of human nature. For them, to question this different teaching is unthinkable, and in many countries is making the church a victim of derision, contempt and even attack. For these churches not to change traditional teaching challenges their very existence.

So let us not treat each other lightly or carelessly. We are deeply divided. That will not end soon. We are called by Christ himself both to truth and unity.

Third, there is no attempt to change people's minds in this Call. It states as a fact that the vast majority of Anglicans in the large majority of Provinces and Dioceses do not believe that a change in teaching is right. Therefore, it is the case that the whole of Lambeth I.10 1998* still exists. This Call does not in any way question the validity of that resolution. The Call states that many Provinces – and I say again, I

think we need to acknowledge it's the majority – continue to affirm that same-gender marriage is not permissible. The Call also states that other provinces have blessed and welcomed same sex union or marriage, after careful theological reflection and a process of reception.

In that way, it states the reality of life in the Communion today. As is said in the letter, and I re-emphasise, there is no mention of sanctions, or exclusion, in I.10 1998*. There is much mention of pastoral care. As Lambeth I.10 also states: “all baptised, believing and faithful persons, regardless of sexual orientation are full members of the Body of Christ” and to be welcomed, cared for, and treated with respect (I.10, 1998).

Fourth, many people are watching and listening, both inside and outside the Church. But we bishops, you alone and I are responsible for what is decided on this Call. When we will all answer to God on the day of judgement, we will not be able to say – and there is no vote today, but when at some point if ever we make a decision on this – we will not be able to say that I voted this or that way because others told me too. Please therefore be present, in this room or online, today. Do not spend the time looking on your phone at what others outside the room are saying. You are the shepherds of your flock as I am the shepherd of the flock that I serve. Let us not act in a way that disgraces our witness. Speak frankly, but in love.

Finally, a short comment on my own thinking. I am very conscious that the Archbishop of Canterbury is to be a focus of unity and is an Instrument of Communion. That is a priority. Truth and unity must be held together, but Church history also says that this sometimes takes a very long time to reach a point where different teaching is rejected or received. I neither have, nor do I seek, the authority to discipline or exclude a church of the Anglican Communion. I will not do so. I may comment in public on occasions, but that is all. We are a Communion of Churches, not a single church.

I want to end by repeating this line from the Call on Human Dignity: “As Bishops we remain committed to listening and walking together to the maximum possible degree, despite our deep disagreement on these issues.”

Sister and brothers, may I thank you for your patience in listening to me.

(These numbers refer to documents/papers that represent agreements and statements from previous Conferences).*