

## St. Mary's Church Diary July/Aug 2017

02-Jul		<b>Pentecost 4</b>	
	Sun	Celebration Eucharist at St David's	4.30 pm
	Mon	MU meeting in Church Hall	2.15 pm
	Wed	<b>NO</b> Soup lunch	
09-Jul		<b>Pentecost 5</b>	
	Mon	CMS Prayer in the Cloister room	2.00 pm
	Sat	Messy church at St Mary's	10.00 am
16-Jul		<b>Pentecost 6</b>	
23-Jul		<b>Pentecost 7</b>	
30-Jul		<b>Pentecost 8</b>	
	Wed	<b>NO</b> Soup lunch	
06-Aug		<b>Transfiguration of our Lord</b>	
	Mon	MU meeting in Church Hall	2.15 pm
13-Aug		<b>Pentecost 10</b>	
20-Aug		<b>Pentecost 11</b>	
27-Aug		<b>Pentecost 12</b>	
03-Sep		<b>Pentecost 13</b>	
	Mon	MU meeting in Church Hall	2.15 pm
	Wed	Soup lunch in Cloister Room	12.00
	Fri	Induction of Revd Becca Stevens @ Newport High School	7.00 pm

## Soup lunches

We are sorry that there will be no Soup Lunches during July and August. This is partly due to the warmer weather and partly because of holidays. We do thank you for your marvellous support and the money raised for our CMS mission partners Audrey and Colin Gibson. We look forward to restarting on Wednesday September 6<sup>th</sup>.

## Diary Notes

August – no All-age service on Sunday 6<sup>th</sup> August, there will be a sung Family Eucharist service instead.

July – 'Messy' Church at St. Mary's on Saturday 15<sup>th</sup> July, from 10am to 12.30pm – there is no 'Messy' Church in August.

## Evensong: Preachers for the 6.30pm Evensong at St. Mary's:-

2nd July	John Hopkins
9th July	Prof. Peter Edbury
16th July	Dr. Michael Glenn
23rd July	Pauline & David Page
30th July	Chris Pennant
6th August	John Hopkins
13th August	John Hopkins
20th August	Chris Pennant
27th August	Pauline & David Page

We are enormously grateful to the team from St. Mark's, Gabalfa for leading and preaching at so many evensongs during the summer season. It has been a real joy to welcome them all and hear from them as they share God's word.

In September we will revert to a 4.30pm start for evensong to enable us to rotate around the three churches in our Ministry Area and find again that fellowship which we enjoyed through last winter with our brothers and sisters in St. David's and All Saints'.

Refreshments and opportunity for fellowship and prayer happen after each service in church and in the Cloister room.

Weekly the church meets on several occasions for corporate worship and other activities as follows:

Sunday worship at 8:00 am, 9:45 am and 11:30 am and then evening, as announced from time to time - 6.30 during this summer.

Tuesday at 9.30 am Little Lambs mothers and toddlers group in Hall  
Tuesday at 1.00 pm 'Rest & be Blessed' snack & chat in the Church Hall

Wednesday at 10:00 am communion in church, followed by coffee in the Cloister Room

Friday at 9.30 am Morning prayer in Church

Friday at 10.00 am Coffee in the Cloister Room

Friday at 6.30 pm Choir Practice in Church

Home groups meet as arranged

## Congratulations

to Revd. Canon Henry Davies on his 40 years of ordained ministry – he will be celebrating with a Eucharist service, led by the Bishop on Sunday 2nd July at 4.30 pm in St. David's Church, Bettws.

We send our very best wishes to Bob and Roz Capper as Bob retires from ministry on Sunday 2nd July – we wish them a long, happy and healthy retirement in West Wales filled with God's blessing.

Congratulations to Revd. Frances Jones from All Saints', Brynglas on her ordination to the priesthood at Peter-tide this year.

## **Help stop slavery in the UK**

The Church must direct its ‘unconditional energy’ towards detecting and then supporting those trapped in the brutality of modern slavery here in the UK. So says the Bishop of Derby, Dr Alastair Redfern.

In a recent keynote speech at a conference on modern slavery at Lambeth Palace, he said that there are too many communities in Britain where “people are treated like commodities, with no rights, no proper pay, who often have their passports confiscated, and are trapped, dominated and made to work.” An estimated 45.8 million people are trapped in forms of modern slavery across the world, including about 11,700 victims in the UK.

Dr Redfern went on: “Prostitution and sex slavery is growing exponentially, especially because of the internet, and the age of those trapped – girls, particularly – is getting younger. The internet...fuels the industry.”

Dr Redfern, who chairs the Independent Anti-Slavery Commissioner’s Advisory Panel, said that Churches can use their unique position in the heart of their communities to identify and report such instances of modern slavery. Christians should be “people who notice what is going on, and try and help others notice it, too, and respond.”

## **What do you smell like at work?**

This does not mean when you’re a bit sweaty from your cycle ride to the office, or after you’ve polished off a cheese and onion salad sandwich for lunch.

It *does* mean what do you exude when you go to meetings? When you meet clients or patients, when you work closely on a project with colleagues, when you chat with your boss... what do people breathe in when they’re around you?

2 Corinthians 2 talks about us being the ‘aroma of Christ’ to people – that as we interact with those around us, over time, our words and our actions develop a scent and a flavour that can suggest something of God’s character.

Fiona, a social services manager from Scotland, seems to smell pretty good. “*I look at you and I wonder how you can behave as you do*”, a colleague said to her recently as they battled for the umpteenth time with a long-running and very difficult service complaint. “*You’re under so much stress and always busy, but you always have a smile and a different perspective.*”

Tom, who heads up a car-company sales team in the Midlands, also has something of a godly scent – despite the competitive industry he’s in, where the temptation to cover up mistakes is high. One of his managers recently commented: “*I really respect that you always tell the truth and don’t try to hide problems – that’s had a huge impact on me, and on the team too.*”

All of us can approach our work in a way that gives off a Christ-like aroma. The scent comes from the ripening fruits of the Spirit in our lives: love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control.

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# Great Hymns -

Christ is made the sure foundation,  
Christ the head and Cornerstone,  
Chosen of the Lord, and precious,  
binding all the church in one,  
holy Zion's help for ever,  
and her confidence alone.

All that dedicated city,  
dearly loved of God on high,  
in exultant jubilation,  
pours perpetual melody,  
God the one in three adoring  
in glad hymns eternally.

To this temple where we call Thee,  
come, O Lord of hosts, today;  
with thy wonted lovingkindness  
hear thy servants as they pray;  
and thy fullest benediction  
shed within its walls away.

Here vouchsafe to all thy servants  
what they ask of thee to gain  
what they gain from thee for ever  
with the blessed to retain,  
and hereafter in thy glory  
evermore with thee to reign.

Laud and honour to the Father,  
Laud and honour to the Son;  
Laud and honour to the Spirit;  
ever three and ever one;  
Con-substantial, coeternal,  
while unending ages run.

This is another mediaeval hymn translated from the Latin by John Mason Neale (1818-66). It is to be found in the oldest extant hymn books of the Western Church, which date from the 11th century, and is part of a regular monastic cycle of praise which probably goes back as far as the seventh

century. The original Latin cycle ran to 9 stanzas, the last of which was a doxology. It was generally divided into two parts: the first four verses, which began "Urbs beata Jerusalem" and dealt with the heavenly city of Jerusalem, being sung at Evensong and Matins, while the last four were sung at Lauds, the first service of the daily office normally celebrated at daybreak. Neale kept this division in his translation. He turned the first four stanzas into the hymn "Blessed city, heavenly Salem", and took "Christ is made the sure foundation" from the last four verses which began "Angularis fundamentum lapis Christus missus est". Neale's two translations first appeared in his "Mediaeval Hymns", published in 1857 by John Chandler (1806-76), vicar of Whitley in Surrey.

"Christ is made the sure foundation" is still regularly sung today. The imagery of the hymn is taken from 1Peter 2:6: "behold I lay in Zion a chief Cornerstone, elect and precious" and from St Paul's words in Ephesians 2:20 that the household of God is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Cornerstone".

Neale was born in London and educated at Sherborne grammar school in Dorset and at Trinity College, Cambridge. He was briefly fellow and chaplain of Downing College, Cambridge, and he won the University prize for sacred poetry 11 times. After

holding a curacy in Guildford, Surrey, he was presented to the living of Crawley, Sussex, but never took up the charge as he was afflicted by a lung complaint and retired for a period to Madeira. In 1846 he was back in Britain as warden of Sackville College, a group of almshouses in East Grinstead, Sussex. There he founded the Society of St Margaret, an order of nursing sisters who tended the sick in local villages, and also an orphanage, a girls' school and an establishment in Aldershot for the reclamation of fallen women.

In his latter years Neale got into increasing trouble with the Church of England authorities for his extreme High Church views and closeness to Roman Catholicism. The only preferment that he was offered was the provostship of St Ninian's Cathedral in Perth, Scotland, but the climate there was too cold for him to take this up. He was increasingly afflicted by ill-health, but continued to work on long forgotten books and manuscripts of Greek and Latin hymns and to produce superb translations of their lyrics. Altogether, he translated some hundred hymns.

Nowadays Neale's words are generally sung to the stately and measured Westminster Abbey, adapted from an anthem by Henry Purcell (1659-95).

*Many thanks again to Doug McClean*

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# ***Living it down!***

People say that our society in Britain is becoming increasingly divided. It is all too easy for us to turn a blind eye to this trend, but the evidence is there. It feeds into the acts of terrorism which are on the increase; while radicalisation clearly plays a part, most of the perpetrators also have a history of petty crime or mental illness, which has not been adequately addressed. The sense of division between 'haves' and 'have-nots' also seems to have fed the resentment which was evident in the public demonstrations following the Grenfell Tower disaster. Should the church be "doing something" about this trend? If so, what?

It is a sad fact that the Christian church, in our country at any rate, always tends to drift towards comfort and

affluence. We drift away from those who are most marginalised and needy in our society, both geographically and culturally, and the gulf between us and them creates a barrier to the work of the Gospel.

Part of this trend is reflected in our lifestyles as Christians. We can all too easily reflect the lifestyles of the circles in which we move. Yesterday's luxury becomes today's necessity. This is not the pattern which Jesus set for us, and it hinders his work in our society.

Now is therefore a good time to review our own lifestyles as individuals. I am reproducing below the first part of 'An Evangelical Commitment to Simple Lifestyle', and I hope to include further instalments in subsequent issues of the magazine, if space permits.

*Editor*

## ***An Evangelical Commitment to Simple Lifestyle***

"An Evangelical Commitment to Simple Lifestyle" was written and endorsed by the International Consultation on Simple Lifestyle, held at Hoddesdon, England on March 17-21, 1980.

### **Preamble**

For four days we have been together, 85 Christians from 27 countries, to consider the resolve expressed in the Lausanne Covenant (1974) to "develop a simple lifestyle." We have tried to listen to the voice of God, through the pages of the Bible, through the cries of the hungry poor, and through each other. And we believe that God has spoken to us.

We thank God for his great salvation through Jesus Christ, for his revelation in Scripture which is a light for our path, and for the Holy Spirit's power to make us witnesses and servants in the world.

We are disturbed by the injustice of the world, concerned for its victims, and moved to repentance for our complicity in it. We have also been stirred to fresh resolves, which we express in this Commitment.

### **1. Creation**

We worship God as the Creator of all things, and we celebrate the goodness of his creation. In his generosity he has given us everything to enjoy, and we receive it from his hands with humble thanksgiving (1 Timothy 4:4, 6:17). God's creation is marked by rich abundance and diversity, and he intends its resources to be husbanded and shared for the benefit of all.

We therefore denounce environmental destruction, wastefulness and hoarding. We deplore the misery of the poor who suffer as a result of these evils. We also disagree with the drabness of the ascetic. For all these deny the Creator's goodness and reflect the tragedy of the fall. We recognize our own involvement in them, and we repent.

### **2. Stewardship**

When God made man, male and female, in his own image, he gave them dominion over the earth (Genesis 1:26-28). He made them stewards of its resources, and they became responsible to him as Creator, to the earth which they were to develop, and to their fellow human beings with whom they were to share its riches. So fundamental are these truths that authentic human fulfilment depends on a right relationship to God, neighbour and the earth with all its resources. People's humanity is diminished if they have no just share in those resources.

By unfaithful stewardship, in which we fail to conserve the earth's finite resources, to develop them fully, or to distribute them justly, we both disobey God and alienate people from his purpose for them. We are determined, therefore, to honour God as the owner of all things, to remember that we are stewards and not proprietors of any land or property that we may have, to use them in the service of others, and to seek justice with the poor who are exploited and powerless to defend themselves.

We look forward to "the restoration of all things" at Christ's return (Acts 3:21). At that time our full humanness will be restored; so we must promote human dignity today.

### 3. Poverty and Wealth

We affirm that involuntary poverty is an offence against the goodness of God. It is related in the Bible to powerlessness, for the poor cannot protect themselves. God's call to rulers is to use their power to defend the poor, not to exploit them. The church must stand with God and the poor against injustice, suffer with them and call on rulers to fulfil their God-appointed role.

We have struggled to open our minds and hearts to the uncomfortable words of Jesus about wealth. "Beware of covetousness" he said, and "a person's life does not consist in the abundance of his possessions" (Luke 12:15). We have listened to his warnings about the danger of riches. For wealth brings worry, vanity and false security, the oppression of the weak and indifference to the sufferings of the needy. So it is hard for a rich person to enter the kingdom of heaven (Matthew 19:23), and the greed will be excluded from it. The kingdom is a free gift offered to all, but it is especially good news for the poor because they benefit most from the changes it brings.

We believe that Jesus still calls some people (perhaps even us) to follow him in a lifestyle of total, voluntary poverty. He calls all his followers to an inner freedom from the seduction of riches (for it is impossible to serve God and money) and to sacrificial generosity ("to be rich in good works, to be generous and ready to share"-I Timothy 6:18). Indeed, the motivation and model for Christian generosity are nothing less than the example of Jesus Christ himself, who, though rich, became poor that through his poverty we might become rich (11 Corinthians 8:9). It was a costly, purposeful self-sacrifice; we mean to seek his grace to follow him. We resolve to get to know poor and oppressed people, to learn issues of injustice from them, to seek to relieve their suffering, and to include them regularly in our prayers.

### 4. The New Community

We rejoice that the church is the new community of the new age, whose members enjoy a new life and a new lifestyle. The earliest Christian church, constituted in Jerusalem on the Day of Pentecost,

was characterized by a quality of fellowship unknown before. Those Spirit-filled believers loved one another to such an extent that they sold and shared their possessions. Although their selling and giving were voluntary, and some private property was retained (Acts 5:4), it was made subservient to the needs of the community. "None of them said that anything he had was his own" (Acts 4:32). That is, they were free from the selfish assertion of proprietary rights. And as a result of their transformed economic relationships, "there was not a needy person among them" (Acts 4:34).

This principle of generous and sacrificial sharing, expressed in holding ourselves and our goods available for people in need, is an indispensable characteristic of every Spirit-filled church. So those of us who are affluent in any part of the world, are determined to do more to relieve the needs of less privileged believers. Otherwise, we shall be like those rich Christians in Corinth who ate and drank too much while their poor brothers and sisters were left hungry, and we shall deserve the stinging rebuke Paul gave them for despising God's church and desecrating Christ's body (I Corinthians 11:20-24). Instead, we determine to resemble them at a later stage when Paul urged them out of their abundance to give to the impoverished Christians of Judea "that there may be equality" (II Corinthians 8:10-15). It was a beautiful demonstration of caring love and of Gentile-Jewish solidarity in Christ.

In this same spirit, we must seek ways to transact the church's corporate business together with minimum expenditure on travel, food and accommodation. We call on churches and parachurch agencies in their planning to be acutely aware of the need for integrity in corporate lifestyle and witness.

Christ calls us to be the world's salt and light, in order to hinder its social decay and illumine its darkness. But our light must shine and our salt must retain its saltiness. It is when the new community is most obviously distinct from the world-in its values, standards and lifestyle-that it presents the world with a radically attractive alternative and so exercises its greatest influence for Christ. We commit ourselves to pray and work for the renewal of our churches.

*To be continued*

#### Email received 29 June 2017

My visit yesterday to St. Mary's was so pleasing. Can I congratulate all concerned with the excellent state of the church grounds including the Remembrance garden.

Thank you all very much J P OBE



# Rotas for July & August 2017

## Flowers

Church Flower Stand		Altar Flowers	
07-Jul	Mrs J Tanswell	Mrs A Foster	
14-Jul	Mrs. S Clarke	Mr M Thompson (in memory)	
21-Jul	Mrs A. Newman	Mrs P Haddon	
28-Jul	Mrs P Welton	Mr A Atkins (in memory)	
04-Aug	Mrs M.E. Johnston	Mrs S Clark	
11-Aug	Mrs C White	Mrs M. Morgan	
18-Aug	Mrs C Barrell	Mrs J Nutt	
25-Aug	Mrs J Parsons	Mrs D Wood	
01-Sep	Mrs. S Clark	Mrs M Brown	

## Church cleaning

07-Jul	D Wood / A Newman
14-Jul	J Sims / P Sims
21-Jul	Ken Cronk
28-Jul	x
04-Aug	N Pennant
11-Aug	Ceri Pererin
18-Aug	D Wood / A Newman
25-Aug	J Sims / P Sims
01-Sep	Ken Cronk

## ***Persecuted Christians pray for Manchester***

In the aftermath of the terrorist attack in Manchester, Open Doors received messages of support from persecuted Christians around the world. These are people who know only too well what it is to experience trauma and violence.

A Pakistani sister who helped victims of terror attacks in her country, shares "I was a student in Manchester

for three years. There, God called me to serve his church.... Today, we assure you that in your pain and grief and shock, we are standing by you and trusting Jesus, Emmanuel, to walk with you and comfort you and wipe your tears. We journey together".

A pastor from Bangladesh said: "I am shocked to hear this news. I'm praying for the affected people and their families; May God pour his love and blessing over them."

A church worker in Malaysia expressed his sadness: "I pray that this tragedy will help open our eyes to see the great need to share the truth of Jesus to all; for only his love can help them lay down their bombs."

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## For thought

I can take my telescope and look millions of miles into space; but I can go away to my room and in prayer get nearer to God and heaven than I can when assisted by all the telescopes of earth. *Isaac Newton*

Plenty of people wish to become devout, but no one wishes to be humble. -  
*Francoise, Duc de la Rochefoucauld*

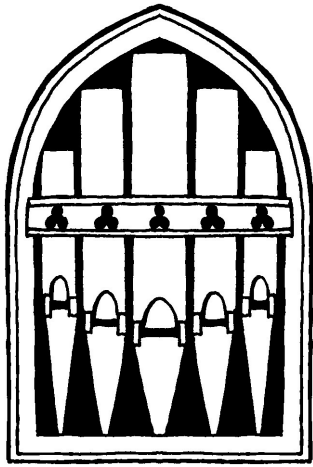
Forbidden fruit creates many jams.

## Sidespersons and Readers

July/August 2017

Day/Time	Sidespersons	Readers
Wednesday 10.00	Sidespersons	
	05-Jul M Beard	
	12-Jul P Winnington	
	19-Jul J Yendle	
	26-Jul M Johnston	
	02-Aug A Foster/J Morgan	
	09-Aug M Beard	
	16-Aug P Winnington	
	23-Aug J Yendle	
	30-Aug M Johnston	
	06-Sep A Foster/J Morgan	
Sunday 6.30 pm	Sidespersons	Readers
	M Lewis	P Winnington
	J Walker	J Walker
	D Wood	D Wood
	M Johnston	P Sims
	T Newman	T Newman
	M Lewis	P Winnington
	J Walker	J Walker
	T Newman	T Newman
	D Wood	D Wood
	M Johnston	P Sims
	D Wood	D Wood
	M Johnston	P Sims
Sunday 9.45 am	Sidespersons	Readers
	D Wood	D Wood
	T/A Newman	B Thomas
	A Mitchell	C Martin
	M Johnston	M Lewis
	M Lewis	P Winnington
	D Wood	T Newman
	T/A Newman	P Sims
	A Mitchell	B Graham
	M Johnston	A Newman
	M Lewis	D Wood
Sunday 8.00 am	Sidespersons	Readers
	02-Jul M Thompson	Judy Walker
	09-Jul A Richardson	Ann Richardson
	16-Jul M Saunders	Vanessa Coleman
	23-Jul S Langsford	Judy Walker
	30-Jul A Richardson	Ann Richardson
	06-Aug M Thompson	Judy Walker
	13-Aug A Richardson	Ann Richardson
	20-Aug M Saunders	Vanessa Coleman
	27-Aug S Langsford	Judy Walker
	03-Sep M Thompson	Judy Walker

# Sunday Bible readings



## Get your app!

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## From the Parish Registers.

**FUNERALS:** Our love and prayers for God's comfort for the families of all who lost loved ones in the past month.

6th June	Dorothy Mary Phelps
16th June	Steven Underwood
19th June	Patrick Heirene
22nd June	Susan Ann Stephenson
23rd June	Donald Waters
23rd June	Susanne Jenkins

Price 50p



	Morning service	Evening service
02-Jul	<b>Pentecost 4</b> Genesis 22. 1-14 Psalm 13 Romans 6. 12-23 Matthew 10. 40-42	Psalm 50 or 50. 1-15 1 Samuel 28. 3-19 Luke 17. 20-37
09-Jul	<b>Pentecost 5</b> Genesis 24. 34-38, 42-49, 58-67 Psalm 45. 10-17 Romans 7. 15-25a Matthew 11. 16-19, 25-30	Psalm 56 2 Samuel 2. 1-11; 3.1 Luke 18.31 - 19.10
16-Jul	<b>Pentecost 6</b> Genesis 25. 19-34 Psalm 119. 105-112 Romans 8. 1-11 Matthew 13. 1-9, 18-23	Psalm 60 2 Samuel 7. 18-29 Luke 19.41 - 20.8
23-Jul	<b>Pentecost 7</b> Genesis 28. 10-19a Psalm 139. 1-12 Romans 8. 12-25 Matthew 13. 24-30, 36-43	Psalm 67 1 Kings 2. 10-12; 3. 16-28 Acts 4. 1-22
30-Jul	<b>Pentecost 8</b> Genesis 29. 15-28 Psalm 128 Romans 8. 26-39 Matthew 13. 31-33, 44-52	Psalm 75 1 Kings 6. 11-14, 23-38 Acts 12. 1-17
06-Aug	<b>Transfiguration</b> Daniel 7. 9, 10, 13, 14 Psalm 97 2 Peter 1. 16-19 Luke 9. 28-36	Psalm 72 Exodus 34. 29-35 2 Corinthians 3
13-Aug	<b>Pentecost 10</b> Genesis 37. 1-4, 12-28 Psalm 105. 1-10 Romans 10. 5-15 Matthew 14. 22-33	Psalm 86 1 Kings 11.41 - 12.20 Acts 14. 8-20
20-Aug	<b>Pentecost 11</b> Genesis 45. 1-15 Psalm 133 Romans 11. 1-2a, 29-32 Matthew 15. 10-28	Psalm 90. 1-12 2 Kings 4. 1-37 Acts 16. 1-15
27-Aug	<b>Pentecost 12</b> Exodus 1.8 - 2.10 Psalm 124 Romans 12. 1-8 Matthew 16. 13-20	Psalm 95 2 Kings 6. 8-23 Acts 17. 15-34
03-Sep	<b>Pentecost 13</b> Exodus 3. 1-15 Psalm 115 Romans 12. 9-21 Matthew 16. 21-28	Psalm 105. 1-15 2 Kings 6. 24-25; 7. 3-20 Acts 18. 1-16