

Augustine United Church,  
George IV Bridge, Edinburgh  
EH1 1EL 0131 220 1677  
www.augustine.org.uk  
Scottish Charity no. SC000385

**Church Secretary:** Kathleen Ziffo  
secretary@augustine.org.uk  
or via the church office

**Minister:** Rev Fiona Bennett  
minister.auc@gmail.com  
07552 162 717

**Assoc. Minister:** Rev Maxwell Reay  
revmaxwell.auc@gmail.com  
07957 543 359

**Church Administrator:**  
Rachel Fitzgerald  
administrator@augustine.org.uk  
0131 220 1677

**Seeds Editor:** Eilidh Carmichael  
newsletter.auc@gmail.com

**Website Editor:** Lucy Parker  
webeditor.auc@gmail.com



## In this edition

- 3. Getting to Know You
- 4-5. An Interview with Myself
- 6. Lenten Reflections
- 7. Some Happy Happenings!
- 9. Eco-Congregations Report
- 10-11. Seedlings
- 12. Calendar

## *St Francis & the Sultan, By Rev Fiona Bennett*

In the 13th century there was mistrust, fear and hatred between the East and West, and between Christianity and Islam. In Europe there was almost no knowledge of Islam only scary stereotypes of "the enemy". The anti-Islamic Crusades began in 1095. There were nine Crusades in all for which Popes would promise eternal life and forgiveness of sins for those who would fight in the "holy wars".

Francis of Assisi, whom we now know as St Francis, spoke out against the Crusades. He challenged the religious and civil authorities by saying the Crusades were against the will of God. He attempted to intervene in the fifth Crusade by travelling to Egypt to preach to Christian troops, but - just as with the religious and civil authorities - they hardened their hearts to his message. In September 1219 Francis met with the Sultan of Egypt, Malik al-Kamil. Francis' humility and respect for others and thus also for Islam,

so impressed the Sultan that Francis stayed for three weeks as his guest. When Francis left he was granted the Sultan's protection for travel and a gift of a horn that was the Islamic call to prayer, which is still preserved in Assisi today. This protection and gift implied that Francis and the Sultan shared much mutual regard and respect for each other.

Francis response to the Crusades was: "Love your enemies, do good to those who hate you. Our Lord Jesus Christ himself, in whose footsteps we must follow, called the man who betrayed him his friend, and gave himself up of his own accord to his executioners. Therefore, our friends are those who for no reason cause us trouble and suffering, shame or injury, pain or torture, even martyrdom or death. It is these we must love, and love very much, because they give us eternal life." (Rule of 1221, St Francis of Assisi: Omnibus of

## Getting Involved

Within AUC there are 7 Ministry Teams which are responsible for different areas of Church Life. If you would like to know more or get involved with one of these please e-mail the contact person.

### Children & Young People

**Kirsty Murray**

kirsty.murray@ed.ac.uk

### Membership

**Alex Peden**

a.peden@ed.ac.uk

### Our Tribe (LGBTI Ministry)

**Nicola Robinson**

nicola.a.robinson1@gmail.com

### Peace & Justice

(Commitment for Life)

**Harriet Davidson**

harrietdavidson@hotmail.com

### Pastoral & Mental Health

**Doris Caldwell**

hhfcaldwell@gmail.com

### Worship & Christian

Education

**Rev Fiona Bennett**

minister.auc@gmail.com

### Centre, Property & Finance

**Tom Murray**

murray.tom@blueyonder.co.uk

If you would like to get involved volunteering within AUC or the local community:

### AUC Volunteering

**Fiona Somerville**

rota.auc@gmail.com

### Local Community

Volunteering

**Della Morris**

dellagreenlanes@gmail.com

< 1 Sources p.47)

I have often thought of Francis as a mystic at one with nature, but his living spirituality (which did indeed lead him to see himself as at one with nature) also led him to seek peace and healing where there was war and hate amongst humans. The level of grief and injury which the nine Crusades caused on both sides is beyond imagining. Francis' message was rejected by his own Christianity, which must have considered him a traitor to the lives lost, but was received with grace by the Muslim Sultan. Francis also said: "The Lord has shown me that he wants me to be a new kind of fool in the world and God does not want to lead us by any other knowledge than that." A fool he may have been seen as, but a fool for reconciliation and peace.

I wonder if Francis were alive today how he would respond to the bombing in Manchester and the violence and poverty experienced by children, families and all people near by and across the world? I wonder what it could mean for us to "love very much" the members of so-called Islamic State? And what difference it could make in our daily lives and in international relationships if we could share the mutual regard and respect which he and his enemy, the Sultan of Egypt, found for each other? I wonder where and how we could gift horns of prayer in our lives and world today? I wonder what it means for us to be "a new kind of fool" for Jesus, today?

The story of Francis' intervention in the fifth Crusade has certainly opened my eyes to a new understanding of St Francis Prayer, which I leave you with now:

*Lord, make me an instrument of your peace,*

*Where there is hatred, let me sow love;*

*Where there is injury, pardon;*

*Where there is doubt, faith;*

*Where there is despair, hope;*

*Where there is darkness, light;*

*Where there is sadness, joy;*

*O Divine Master,*

*Grant that I may not so much seek*

*To be consoled as to console;*

*To be understood as to understand;*

*To be loved as to love.*

## Getting To Know You

**M**y name is... Lucy

**I spend my time...** I've just finished a degree in Computer Science and Artificial Intelligence, which sounds a lot more intimidating than it really is! In the last year I've spent a lot of time learning about different ways of processing and producing language with computers, and also a lot of time learning about how people interact with technology and how best to design it. I've just started working for Edinburgh University's finance department, which is a whole new adventure.

Apart from that, I play with a brass band, I like experimenting with new recipes and knitting socks. Now that I've finished my degree I have a lot more time to read and

I've got a fair backlog of books thanks to charity shops and the Christian Aid sale. At the moment I'm reading *Living the Questions*, which discusses different topics within progressive Christianity, and *Neurotribes*, which is about the history of neurodivergence and autism.

**My favourite hymn...** That's a hard question, really I just love to sing! I have a soft spot for anything that I used to sing in school, like *For the Beauty of the Earth*, *Colours of Day*, *One More Step Along the World I Go* and *The Servant King*. I also love hymns that I've met at AUC, like *All Are Welcome*, *For Everyone Born* and *Let Us Build a House*. If pushed, I think my favourite would be *Make Me a Channel of Your Peace*. *(what a coincidence! ~Ed.)*

### AUC's Rota Rotates!

The eagle-eyed reader may already have noticed we have a new rota compiler, Fiona Somerville.

She takes over from Anne and Nicola Robinson. We'll miss their accompanying photos and thank them for their hard work, while also thanking Fiona for taking on the role.

*If you'd like to know more about helping out on a Sunday, email [rota.auc@gmail.com](mailto:rota.auc@gmail.com)*

## Daily Devotions from the URC



Every morning a reading, reflection, and prayer is sent out by email from the URC. They are written by a team of around 100 people from different places and perspectives and provide inspiration in our inboxes! The devotions are designed to help enrich our discipleship and, whilst designed for personal use, have also been found helpful for Bible Study groups, service preparation and devotions at the start of meetings. You can read them all by going to <http://devotions.urc.org.uk> where you can also sign up to receive them yourself using the link on the bottom left of the screen.

## *Church & Society: an interview with myself by Alex Peden*

**I have recently been appointed as Convenor of the Church and Society Committee of the URC Scottish synod. What does that mean?**

Firstly, you need to know that our church is part of the United Reformed Church which is split into 13 synods. One of these is the Scottish synod. One function of our Church is to interact with society and make our voice heard. The purpose of the Church and Society Committee is to facilitate this, with me as Convenor. There is a Church and Society Committee at the national level of the URC that we communicate with too. However, if you look at what they're up to, you find they have joined forces with the Methodists, the Baptist Union and the Church of Scotland in an organisation called the Joint Public Issues Team.

**What do you/we mean by Society?**

Society can mean a lot of things and this can be a problem because it can be difficult to focus. Society can mean local government, national government (Scottish or Westminster) but it could also touch on international matters as well. So it can mean everything. Later in this interview I will tell you what our remit is, but if truth be told our remit is a wipeable white board that depends on the concerns and motivations of our congregants as well as those representatives who actually sit on the committee.

**I'm still not sure how it works!**

As well as communicating with the UK URC Church and Society Committee, our committee accesses the services of the Scottish Churches Parliamentary Office, which monitors what's going on at the Scottish Parliament and facilitates access to MSPs. This is one route whereby our collective voice might be able to influence the Scottish Parliament. We have also been fortunate that Eilidh Carmichael, another member of our

church, has joined our committee. She has professional knowledge of the goings on at Holyrood.

**So what are the main concerns of the Church and Society committee?**

Our current concerns are ones which should concern us all. We're concerned about human trafficking and committee member William Young has done a lot of work on this. We're concerned about having better interfaith relations and we try to support the work of the Scottish Faith's Action for Refugees. We want to continue to support Christian Aid and Commitment for Life, the URC's world development program. Alan McGougan on our committee has had trouble finding any URC churches in Scotland truly interested in supporting Commitment for Life and this is a current issue. AUC is an exception of course.

**This all sounds like quite a lot already!**

Yes, it is and I haven't even finished yet. We also support Eco-congregations and something called the Scottish Churches Rural Group because, as you will know, many of the URC churches in Scotland are rural. We are also concerned about matters of racial justice. Something that worries me is that I imagine that most people in our churches are not aware of what the Synod's or URC's policies are on current topics. For example, we're against fracking. I bet not everyone knows that. I want to do something to make our policies more transparent.

**But what does the committee actually do?**

Well, we meet about three or four times a year and we try to take these matters forward. One important thing we'll do is respond to surveys and public consultations. We do a lot to source



and create resources for worship and meditation. That's important, but I'm not sure if that's an actual output, something that goes beyond the bounds of our ecclesiastical realm. Many of the organisations we support do great work, but I think we need to do more to delineate what our committee's actual output is and to connect this with the issues that concern people in our congregations. This is something that I want to achieve during my time as convenor.

### **The Church of Scotland's Church and Society committee does great work doesn't it?**

Yes it does: they tweet, facebook, blog, and get on the TV and radio, and because of JPIT much of what we do seems to simply endorse the Church of Scotland's initiatives. We need to define what societal matters the Scottish URC churches are specifically interested in and act on those. Maybe we just need to focus on one or two things.

### **How can people help?**

If anyone is still reading this, who cares deeply about something, and can say something about it from their own perspective, I would be very keen to know. By collectively expressing our concerns, we might have a greater influence than expressing them as individuals. I want our committee's concerns to be motivated and informed by the concerns of our congregants, but I want this to be a two-way process.

### **But what right does a minority sport like our church have to influence society anyway?**

I think that if we are Christians and we are going to church we are doing so because we believe God actually wants human beings to live like this. We're not just a radical movement, or doing it as a hobby, just to show we're different. We're saying to society 'This is how we should live. You should live like this'. Obviously, we do that with the greatest respect for other religions. But that's basically what we're saying. If we're doing that, I think we're justified in saying that we have a standpoint on which to judge what's right and wrong. And this goes beyond current affairs and decisions made in Parliament. We have to engage with Society. It's not our job to be isolationists.

Did you know Scottish Synod has a new website? Check it out: [www.urcscotland.org.uk/](http://www.urcscotland.org.uk/)

## *Looking back...to Passion Sunday!*

It may feel like a long time ago now, but here's a few pictures from our Passion Sunday service. If you look closely you'll see many visual reminders to events leading up to the cross.



# Lenten Reflections



I had the pleasure of leading The Local Churches Lenten series this year. I came to the table with ideas for a process for us to journey through in 4 workshop sessions. I was personally motivated to sort out how I felt I could be proactive within my day-to-

day living. The sessions were focused on action to address climate change in the light of what Jesus called people to do. We explored this by discussing our vision, ways to be sustainable, the decision-making behind grant funding and how we interact as part of organisations .

I worked the whole time to include contextualization of "*turn the other cheek*", "*walk the second mile*", and "*give your undergarments as well*" (which can be found here: <http://www.cres.org/star/wink.htm>). I was working to challenge ideas of what Jesus asks of us. I believe the internalised habits of participating in our society and with our capitalistic power structures limits our views on our options of action and response to. There are options we struggle to conceive because we feel bound by our day-to-day choices. In his time, Jesus spoke about and acted on new options that were inconceivable. I believe he would want us to do similar boundary-shattering work. Action as simple as realising: our worth is not bound to our wealth or possessions. May we find the courage to make that a reality.

We ended with ideas of how to go forward and thought we might share them with you:

- form a support group to meet and discuss progress in living and acting for sustainability
- make a piece of art like a footprint with a sustainability-inspired quote on it to reminded of your commitment to the world
- say a small blessing or prayer as you place things in your compost bin (see separate box)

- write out your story of why you care about the environment and write what gives you joy in serving to make the climate better for all and how you plan to go forward in joy

- gather more information and learn about a topic that interests you related to food, energy, farming and sustainability

**Elizabeth Bay**

## A Prayer for Composting

In the micro second it takes for a plum seed to fall in, I am awoken to the reality of:

HOPE - I am offering this food back to the earth to be re-birthed into new matter

WONDER - I am made of the same matter as this food

GRATITUDE - I am deeply grateful; grateful for the taste and pleasure this food has offered me, grateful that the earth has offered itself to provide my needs.

INSIGHT - I am aware of the cost of care as nature offers itself to me, a cost of care I can see reflected in Jesus.

COMPASSION - I am aware of many people who are denied access to these good resources

SADNESS - That I consume this planet's sacrifice with so little appreciation

ACTION - I respond. I offer back the peelings to nourish the earth. I do so in Hope that out of all matter and experience, God will birth good new life.

The sacrament of the compost box changes me. It connects me to a much deeper truth. All of this is summed up in the words of the Hebrew Toast which I have written on our box: L'Chaim - which means "To Life".

**Rev Fiona Bennett**



This weekend poetry, prose and musings on the season of Spring made an appearance at Our Tribe. It was a relatively small gathering but this gave all of us a chance to contribute and to get to know the new faces that joined us for the evening. We had poems based on the words found within gardening magazines, a crepe paper flower, collages, drawings and some very lyrical and heartfelt poetry and a real sense of hope sprung forth (sorry!) from our creativity and diversity. Join us at June's Our Tribe (24th) for a celebration of Pride.

**Susan Rarity-Middleton**

## Some Very Happy Happenings!

As many of you will no doubt already be aware your editor took a break from sprouting Seeds in April/May to get married. We had a wonderful day which wouldn't have been the same without Augustine, not just in location, but also in the friendship and advice of so many. Thank you!



However, I've no monopoly on happy news, and elsewhere at AUC came the most wonderful news that our brilliant administrator Rachel is going to be heading off on maternity leave in September!



Lastly, June will see the retirement of one of Augustine's caretakers, Ian. We wish him all the very best and look forward to getting to know his successor when the time comes.



## Let's Make a Song and Dance About It

**New Ways of Doing Church Together**

**Saturday 24 June 2017 | 10.30am-12noon**



**Key speaker: Alan Cowe**, speaking about the Arts Outreach Project

A workshop to explore new forms of Church, an opportunity to share your story and learn new ideas.

**10:30-12:00** with registration and tea and coffee **from 10:00**  
**St Andrew's and St George's West** 13 George Street, Edinburgh EH2 2PA

For further information, contact: Nicola Robinson, [nicola.robinson.ect@gmail.com](mailto:nicola.robinson.ect@gmail.com)



Register at:  
[www.eventbrite.co.uk](http://www.eventbrite.co.uk)



<http://newwaysofdoingchurch.eventbrite.com/?s=76022667>

A picture from  
our last  
service in  
May, which  
included a  
Noisy Church  
music-making  
fandango!



## *Helplines:*

Trauma Counselling Line Scotland: 08088 02 04 06 (M-W 5-8pm; Th-F 9am-2pm; 24/7 answerphone; [www.survivorscotland.org.uk](http://www.survivorscotland.org.uk))

LGBT Support: 0300 123 2523

Samaritans: 116 123

Childline: 0800 1111

Silver Line: 0800 4 70 80 90

Rape Crisis: 8088 010 302

Breathing Space: 0800 838587

Edinburgh Crisis Centre: 0808 8010414

## *Pastoral Care*

*“...bearing with one another in love...”  
(Ephesians 4:2)*

**A**t AUC, we aim to provide a web of care which promotes growth in relationships and good spiritual/mental health, through both informal and formal contacts.

If you are looking for individual support please contact a minister:

Rev Fiona Bennett ([minister.auc@gmail.com](mailto:minister.auc@gmail.com))

Rev Maxwell Reay ([revmaxwell.auc@gmail.com](mailto:revmaxwell.auc@gmail.com))

As well as offering 1:1 support in the setting which is most appropriate for you, they can link you with the pastoral visiting team which offers regular support to the housebound.

Prayer requests are welcomed. They can be shared with the ministers either directly or via Rachel in the Church Office.

If you would like support due to a mental health issue, you would be welcome at the Mental Health Drop-in, held weekly on Tuesdays 10.30am-12pm in the Sanctuary (followed by a Time for Reflection). This is hosted by AUC and run by the NHS Lothian Spiritual Care team. Further details are available on the 'Tenants and Room Users' noticeboard, or speak to Maxwell.

(Full contact details for Fiona/Maxwell and the office are on the cover of Seeds)



## *Justice & Peace —Eco Congregations Annual Gathering April 2017*



***“Then God placed the human in the garden to guard and cultivate it.” Genesis 2:15***

The theme of this year's Eco Congregations' annual gathering was 'Caring for Creation in Times of Change' and opening worship was on the theme of being aware of God in nature, especially in the beauty of our surroundings in Scotland. We were invited to reflect on whether our history with the garden of creation was a story of cultivating and guarding, or exploitation and greed. Certainly, our exploitation of the garden's resource has resulted in dramatic and world threatening changes, that in many ways we are only beginning to recognise today. The speaker closed with a reflection on the way in which climate change affects the poorest and a recognition of God's heart for those who are most vulnerable. This leads me to reflect that, as those who seek to live out the patterns God has created humanity for, we have a responsibility for the protection, not only of the garden, but of those who depend on it and are most affected by its exploitation.

This opening worship was followed by the annual report from Mary Sweetland, Eco Congregations' Chairperson. Among the items shared was news that membership is growing, as well as consideration of a proposed new role of network coordinator to facilitate local eco congregations' networks as hubs of sharing, encouraging and motivating. Mary announced that the theme for next year would be 'Young People and the Environment'.

---

*'The outer work of the church in Eco-Congregations is not a distraction from the inner life of the Church.'*

In the keynote talk Alastair McIntosh shared from the experiences of his 'Poacher's Pilgrimage' on his childhood home of Lewis and reflected on

the relationship between both the spiritual and ecological dimensions of walking with God, both in the concrete and imaginative sense of pilgrimage in particular, but also in Christian life as a whole.

As Alastair reflected on the Calvinist heritage of the Isle, he highlighted how it influences both our political and ecological landscape today. Alastair encouraged the eco-congregations as Scots to consider ourselves having a particular responsibility for understanding these things. However, having benefited from a stirring Calvinist sermon on his pilgrimage, he encouraged us not to be *"too hard on stony old Calvinism."* Much like the weathered, wind-softened stones of the island, we need to take a gentle approach and beware of using sharp stones on each others' traditions. This reminded me that despite the urgency of our environmental concerns, we must not neglect the priority of living gently in a violent world.

Alastair described pilgrimages as being apocalyptic experiences in the original sense of moments of revelation when the curtain is removed and something of the reality of God is revealed. They are times of *"creating space where God might come amongst us"*. Pilgrimages are means of deepening our inner life through setting aside time in our external lives to be closer to God. As Alastair travelled, he did so with the mantra *"Be Still and Know that I am God"*.

Coming across flood sites on the island, Alastair was reminded of the way in which floods have shaped the cultural imagination of the people of Lewis, whose legends tells of three great floods. The first being the primordial flood that covered the face of the earth in the

< 9 Creation narrative. The second is the Noahitic flood that wiped away the violence of humankind. (As an aside, he mentioned how the islanders hold that the Ark struck a Hebridean mountain on its way to the Holy Land and some of the animals got out early so as to account for the unique wildlife of the area!) The third flood they say is the flood that is yet to come. He recounted a prophecy given on the Island, of a time when the waters of the Atlantic will overflow, so that:

*“The walls of the churches shall be the fishing rocks of the people, while the resting-place of the dead shall be a forest of tangles, among whose mazes the pale-faced mermaid, the marled seal and the brown otter shall race and run and leap and gambol – ‘Like the children of men at play’.”*

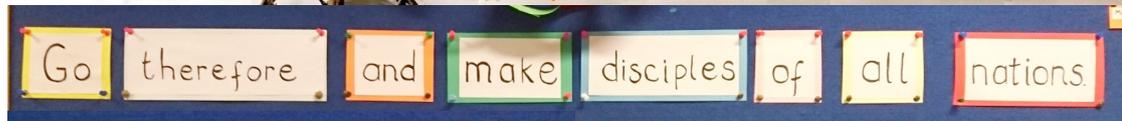
There was an eerie resonance with the very imminent threat of climate change. He then recounted how legends foretell that when these

things would come to pass, Iona will rise on the waters like a crown, so that the dead might arise dry, all the better to be recognised on the Last Day. Eco-spirituality, he said, was deep in Celtic spirituality and essential to our walk with God today.

Reflecting on Alastair's message, I find myself mindful of our connectedness in these times of change; of our connection with the earth, with our heritage, and of an urgent need for imaginative solutions to answer the urgent problems we face. To counter rising greed, apathy and hopelessness we must draw upon creativity with great gentleness, remaining deeply rooted in the imagination of God.

Alastair gave a TEDxUniversity talk on Poachers Pilgrimage which you can watch at [www.youtube.com/watch?v=8mhl3fipNfo](http://www.youtube.com/watch?v=8mhl3fipNfo)

**Matt Baines**



We celebrated Easter with lots of different eggs (rolls, hunt, cards and biscuits). Since Easter we've been thinking about the second part of our year's theme 'Reach out to others'. Following Jesus' command to the disciples to 'Go and Tell', we've made

puppets and acted out news reports of Jesus' post-Easter appearances in Jerusalem and Galilee.

## June: Pentecost

Welcome to the summery month of June here at Seedlings. Our focus this month is on Pentecost. We begin with a joint service at Greyfriars Kirk with our local partner churches. Then we will be hearing a Godly Play story about Pentecost and sharing a Feast together afterwards.

The next weeks of June involve a creative art project, finishing with a church picnic on the Meadows.



Coming up in July...we'll be looking a Bible heroes. You might have heard of David, who we will be studying, but have you heard of Rahab? Come along in July to find out more!

*“On Sunday the Twelve were together again. Suddenly there was a sound like a mighty wind rushing in to be with them. It was the Holy Spirit. They became so full of its power that they seemed to be on fire...people wondered what was going on.”*

Image from [www.godlyplayresources.com](http://www.godlyplayresources.com) Words from 'The Mystery of Pentecost' Volume 4 of the Complete Guide to Godly Play by Jerome Berryman.



Jerome Berryman celebrates his 80<sup>th</sup> birthday this summer. Godly Play UK have co-ordinated sending him a gold box full of cards from 'Godly Players' all over the UK. A card from Augustine United, Edinburgh joins them and is on its way to America!



Happy Birthday to...

**Euan and Fraser**, who turned 9 and 13 in May.

**Ian** was 15 on 1st June.

Coming up, **Catriona** will be 14 on the 6th and **Mari** will be 2 on the 19th.

# Calendar

AUC Worship Services at 11am on Sundays at AUC, George IV Bridge. (All events at AUC, unless otherwise stated. Later updates on website/notice sheet)

June		Season of Pentecost
Saturday 3 <sup>rd</sup>	2-4pm	Augustine Assignments (Youth Group)
Sunday 4 <sup>th</sup>	11am	Joint TLC Morning Worship and Communion at Greyfriars
	12.30pm	Post-Service Refreshments at AUC
	5-6.30pm	Ways of Praying Course (Session 1)
Monday 5 <sup>th</sup>	2pm	Women's Union at Saughtonhall: Bring & Buy Sale with tea
Tuesday 6 <sup>th</sup>	7.30pm	Contextual Bible Study, Acts 7:54-8:3 'Persecution'
Sunday 11 <sup>th</sup>	11am	Morning Worship, led by Rev Fiona Bennett, with preacher Rev John Miller
	12.30pm	Church Meeting on Israel/Palestine
	5-6.30pm	Ways of Praying Course (Session 2)
Tuesday 13 <sup>th</sup>	7.30pm	Book Group
Saturday 17 <sup>th</sup>	11am	Pride March (assembles at the Scottish Parliament)
	2-4pm	Augustine Assignments (Youth Group)
Sunday 18 <sup>th</sup>	11am	Pride Service with communion
	3-4.30pm	Let's Mac Music Interactive Concert
	5-6.30pm	Ways of Praying Course (Session 3)
Monday 19 <sup>th</sup> to Thursday 22 <sup>nd</sup>		Connect: Interfaith Scotland exhibition at the Scottish Parliament
Tuesday 20 <sup>th</sup>	7.30-9pm	Coffee, Cake & Conversation
Thursday 22 <sup>nd</sup>	1.30-3pm	Coffee, Cake & Conversation
Sunday 25 <sup>th</sup>	11am	All-Age Worship
	12.30pm	Church Picnic at the East of the Meadows
	5-6.30pm	Ways of Praying (Session 4)
July		
Sunday 2 <sup>nd</sup>	11am	Morning Worship with communion

Please note that the deadline for material for the July/August issue is Friday 23rd June.

You can send your material to [newsletter.auc@gmail.com](mailto:newsletter.auc@gmail.com) or via the church office.

*DISCLAIMER: Although we check all information in the newsletter, as ever with these things we can give no warranties as to accuracy or relevance and encourage active checking before you make any decisions. The views expressed in our newsletter are those of the individual contributor, they are not necessarily those of AUC or the editor.*