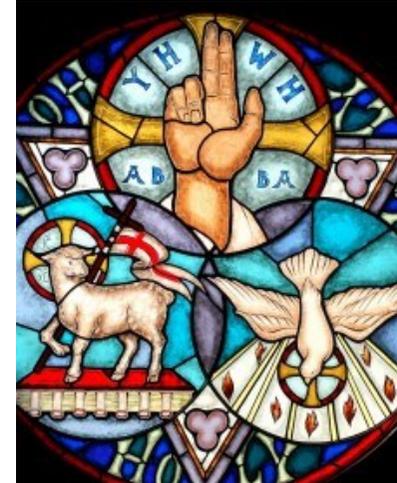


St James', Stonehaven and St Philip's, Catterline  
 Interim Rector. The Dean, the Very Rev Francis Bridger.  
 Vestry Secretary: Anne O'Gorman,

**Episcopal Churches of  
 St. James' Stonehaven.  
 St. Philip's Catterline.  
 August 2018**

GROUP CONVENORS	
Property	David Fleming
Communication	Peter Sharp
Music	David Fleming
Social	Val Cadd
Lay Reader emeritus	Arma Iles
Weekly Pew Sheet	Diana Peters
Hall Management	David Fleming
Protection of Vulnerable Groups Officer	Irene Paterson
Vestry	Peter Sharp



**Services at St. James' & St Philip's during  
 August 2018**

**Sundays.**  
 9.00 a.m. Said Eucharist  
 10.30 a.m. Sung Eucharist

**Second Wednesday in the month.**  
 10.30 a.m. Eucharist and Healing Service

**First and Third Wednesday in the month.**  
 9.30 a.m. Children's Service

**No services at St Philip's, Catterline until further notice.**

**The copy deadline for the September Newsletter is Sunday 26th August.  
 Reminders will not be sent out.**

St James Episcopal Church, Stonehaven .Scottish Registered Charity No. SC000301  
 St Philip's Episcopal Church, Catterline Scottish Registered Charity No. SC023282



DIARY NOTES August 2018

Day/Date	Event
1st August	9.30 Children's Service
<b>5th August 10th Sunday after Trinity</b>	<b>9.00 Reserved Sacrament. Arma Iles. 10.30 Holy Eucharist. Rev. Jane Nelson</b>
8th August	10.30 Reserved Sacrament and Healing Service. Arma Iles
<b>12th August 11th Sunday after Trinity</b>	<b>9.00 Reserved Sacrament. Arma Iles. 10.30 Songs of Praise. Anne O'Gorman.</b>
15th August	9.30 Children's Service
<b>19th August 12th Sunday after Trinity</b>	<b>9.00 Reserved Sacrament. Peter Smart. 10.30 Reserved Sacrament. Peter Smart.</b>
<b>26th August 13th Sunday after Trinity</b>	<b>9.00 Reserved Sacrament. Arma Iles. 10.30 Reserved Sacrament. Arma Iles.</b>

10.30 am Lessons 1+2	10.30 am Gospel	Greeter	Coffee Rota
David Fleming	Peter Sharp	David Fleming	Peter Sharp
Val Cadd	Richard Clark	Stella Wilson	Val Cadd
David Fleming	Heather Grant	Anne Sproul	Diane Fleming
Edward Dickens	Diana Peters	Diana Peters	Doreen Brankin
Ellie McLeod	Irene Patterson	Ellie McLeod	Irene Patterson

**Readers, Greeters, Vestry and Coffee Rota**

<b>Date</b>	<b>Readings</b>
5th August 10th Sunday after Trinity	Ex 16.2-4,9-15 Ps 78.23-29 Eph 41-16 Jn 6.24-35
12th August 11th Sunday after Trinity	1 Kg 19.4-8 Ps 34.1-8 Eph 4.25-5.2 Jn 6.35, 41-51
19th August 12th Sunday after Trinity	Pr 9.1-6 Ps 34.9-14 Eph 5.15-20 Jn 6.51-58
26th August 13th Sunday after Trinity	Jos 24.1-2a,14-18 Ps 34.15-22 Eph 6.10-20 Jn 6.56-69
2nd September 14th Sunday after Trinity	Dt 4.1-2, 6-9 Ps 15 Jas 1.17-27 Mk 7.1-8,14-15,21-23

**To the congregations of St James' Stonehaven and St Ternan's Muchalls**

*Dear Friends*

As you know, Peter's sabbatical has come to an end, and he has been back with both congregations in July and will be again in August. We are now writing to let you know that Peter has advised both Vestries that, after 3½ years of sharing his ministry with you, he feels the time has come for him to return to his home church at Montrose, and also to offer his services to St Andrew's Brechin on a shared basis. These are the two congregations with whom he has been worshipping over the past three months.

As you can imagine, Peter has not taken this decision lightly. He has devoted much prayerful thought to it as he seeks to discern the next steps in his ministry as a lay reader.

When Peter willingly agreed to Bishop Nigel's request in December 2014 to become your Interim Ministry Co-ordinator, it seemed unlikely that he would still be with you almost 4 years on. He trusts that he has served you faithfully and to the best of his ability. Peter is certainly grateful for the kind and welcoming way in which he was accepted into both congregations. He hopes that you will respect his decision to return 'home'. He has discussed his decision with Francis, who has wholeheartedly supported his decision.

Peter is keen to reassure everyone at St James' and St Ternan's he will remain a key advocate on behalf of both congregations so that the interests of both congregations remain high on the diocesan agenda.

We are both sure that Bishop-elect Andrew will work with you to discern an acceptable way forward for the two churches as he familiarises himself with his new diocese, and we are glad to report that he will be with you to preach and celebrate at the joint service planned for 30 September at St Ternan's.

With our joint best wishes and blessings

*Francis Bridger (Dean)*

*Peter Smart*

## Vestry Minutes 11<sup>th</sup> June 2018

### Matters Arising

The Bishop Elect for Brechin is to be the Very Reverend Andrew Swift. He is married with three children. He was born in Aberdeen and initially trained and worked as an engineer. At present he is Dean of the Diocese of Argyll and the Isles. The consecration is to take place on 25<sup>th</sup> August.

### Correspondence

A letter from the Bishop Elect saying he is looking forward to meeting the clergy and congregations. He hopes to be at the joint service at St Ternan's on 30<sup>th</sup> September.

Peter Smart had received information from Christian Aid asking if we could hold a collection for them at harvest time. This was agreed.

There is to be a Christians Against Poverty (CAP) fund raising dinner at Norwood Hall Hotel on 7<sup>th</sup> September. It is hoped to have a table representing the Episcopal Church. Entry is free with donations to CAP.

### Treasurer's Report

Main Account	£37,345.18
Fabric Fund Account	£10,559.49
Buildings Account	£16,015.87
St Philip's	£631.17

### Report on St James

Vestry discussed the Quinquennial Report. Some amendments were made and these will be copied to vestry members before sending to the Diocese.

### Worship

Thanks were expressed to Pam for playing the organ at the June

sermon. Aidan was soon joined by other missionaries, and the Church flourished in Northumbria. Oswald went to Wessex in order to seek a bride. Wessex was at that time largely pagan, but his bride, Kineburga, agreed to become a Christian, and so did her father, the King of Wessex. Thus a door was opened for the Gospel in southwestern England.

However, Penda, the pagan king of Mercia, yet lived, and in 640 war between Mercia and Northumbria was renewed, with the former followers of Cadwallon allied once more with Mercia. In 642 Penda killed Oswald in a great battle near Maserfeld, on the border between their kingdoms. As he fell dying, Oswald prayed aloud for the souls of his bodyguards, who died with him, and for the salvation of the people of Northumbria, and for his pagan enemies. Penda ordered the corpse of Oswald to be dismembered and its parts set up on stakes as a sacrifice to Odin. The head was reclaimed by Christians and sent to Lindisfarne, and is now thought to rest in a tomb in Durham Cathedral.

(Based on James Kiefer's Christian Biographies)

### Social Committee

QUIZ NIGHT - Steve Peacock has very kindly offered to host a Quiz night for us in September. Due to family commitments we are changing the date to FRIDAY 21st SEPTEMBER from the 14th. It will be tables of 4, £5 per person so please bring your family and friends. Doors open at 7pm for a 7.30pm start (prompt) finishing about 10pm. Please bring your own drinks and glasses. Tea/coffee and nibbles will be available for everyone.

For any more details please contact Val.

The next social committee meeting will be held on Tuesday 18th September at Val's home at 7.30pm (please note change of date).

Thank you to everyone who helped in any way at the lunch on the fifth Sunday in July.

Val Cadd (Social Convenor)

was beautiful.

Anne

### **August in the Christian Year**

**5th - Oswald, King of Northumbria** In 597, Augustine established a mission in Kent, where he was favourably received, and became the first Archbishop of Canterbury. However, his influence was initially confined to the southeast of England.

In Northumbria in 616, Edwin seized the throne (replacing his sister's husband, Aethelfrith the Ravager), and Oswald, son of Aethelfrith, fled into Scotland, to the monastic settlement founded by Columba. Here Oswald encountered the Christian faith and was converted and baptised. Edwin married Ethelburgha, a princess of Kent, who brought with her the missionary Paulinus, who became first Archbishop of York. Edwin and many of his court accepted baptism in 627. In 632, King Cadwallon of Wales and the pagan king Penda of Mercia invaded Northumbria and killed Edwin in battle. The queen and the archbishop fled south, and Christianity was temporarily suppressed in the North.

The following year, Oswald returned from exile to claim the throne. He met Cadwallon (or Cadwalla) in battle near Hexham. The night before the battle, vastly outnumbered, with a small army of whom not more than a dozen were Christians, he set up a wooden cross, and asked his soldiers to join him in prayer. They did so, and promised to be baptised if they won the battle. The battle was accordingly joined, and Oswald won a victory "as complete as it was unlikely," defeating and slaying Cadwallon. The battle site was thereafter known as Heavensfield. Northumbria, now united, became the most powerful of the Seven Kingdoms, and Oswald was recognized as paramount king.

His concern was for the conversion of his people to Christianity, and he sent messengers to Iona, where he had himself received the Gospel, asking for a Christian preacher. The first man sent was tactless and a failure, but his replacement, Aidan, was an outstanding success. Since he did not at first speak the Anglo-Saxon language, Oswald, who was fully bilingual, stood beside him as he preached and interpreted the

Songs of Praise as Peter Parfitt had to go away.

There will be a joint service with St Ternan's on 29<sup>th</sup> July at St James with the Rev Canon Dr Joe Morrow.

There will be two Songs of Praise in September: 9<sup>th</sup> September will be a form of Matins and on 23<sup>rd</sup> September a church parade involving the Guides and Brownies.

### **Fabric**

**Church:** The electrics are not quite finished, partly due to contractors.

Irene and David have put filters on the WiFi to restrict inappropriate use. The password is church123.

There have been further design meetings about the exhibition.

David reported that once all the grant money promised has been received St James would have enough to finish all the projects, including the bell. Thanks were expressed to David.

**Hall:** There were concerns that the hall has suffered damage and been left in a mess by users. It was suggested that a letter be sent to all users and consideration be given to introducing a deposit from each group.

**Garden:** David said there have been two recent requests to scatter ashes in the Garden of Rest.

### **Fund Raising/Social**

Recent events have been the Book Browse (£405), Feein' Market (£800), Musical Recitals evening (£370).

The next Musical Recital is on 14<sup>th</sup> June.

It is hoped to hold a joint concert with a Norwegian Band and the Granite City Community Band in July.

### **AOCB**

Laura is to resign at the AGM due to commitments in the south of England.

Sandy gave David a copy of some verses sung by Eric Harper at the church anniversary dinner on 1<sup>st</sup> October 1977.

David said that in 'Church Matters' (a newsletter produced by our insurance company) there is a competition for recognition of the work done by church volunteers. David said that Anne's and Arma's names should be put forward. Irene and Peter will look into this.

**Next Meeting: 23<sup>rd</sup> July 2018**

I felt that Peter's sermon on 15th July was very relevant, given all the political shenanigans going on both sides of the Atlantic and English channel. He kindly agreed to let us publish it in the newsletter

**SERMON 15 JULY 2018 ST JAMES' STONEHAVEN  
Amos 7:7 - 15; Ephesians 1: 3 - 14; Mark 6:14 - 29**

Promises. Promises. Promises. I'm sure we've all made promises: to our partner, to our children, to our work colleagues, and particularly to our church. But have we always kept them? And have we ever regretted making a promise that has, perhaps, backfired on us?

Some promises are unconditional - or should be. Without seeking to touch any raw nerves, the one promise that many of us have made that we probably saw as unconditional at the time, is the one we made during our marriage service. But what if one party breaks an unconditional promise? Sadly, there are consequences for both, or all, parties involved.

Others are conditional - you know, the 'if you do this, then I promise I'll do that' kind of promise. The kind of promise we might make to our grandchildren: 'if you behave all day, then I promise I'll take you to the open-air pool when I get home from work.'

## Music

Some good news from my article in the last news letter. The three tenor horn players, who played for the musical recitals, have all passed their recital exam. Two passing with distinction and the other with a high merit.



Well done to Rosie, Laura and Molly.

Our third musical event, held in church, was a brass band concert. Even though we were competing with the folk festival there was audience for the concert.

We were entertained by The Granite City Community Band and Hornmusikklaget Band from Norway.



There was a variety of different types of music played ranging from hymns to marches. The Norwegian Band also sang, which

would otherwise be the norm.

At times it may seem to us that darkness *is* the norm. We speak of being “in the dark” when we don’t know what’s happening or what’s going to happen. In a world like ours, with unprecedented levels of social upheaval, political rules being rewritten and economic boundaries renegotiated and redrawn, to find ourselves in the dark is a very familiar experience. The newscaster draws breath to deliver the first headline of the night and we have absolutely no idea what verbal bombshell is coming. We feel in the dark.

And life experiences can often make us feel exactly the same. Our health, our lack of money, our crisis of faith, mental turmoil or tumultuous family life can all pitch us into a place where we have no idea what’s going to happen. When life gets like that we often feel extremely disoriented.

So, at this time of year I find myself drawn again and again to a couple of verses from the psalms:

“If I say ‘surely the darkness shall cover me,  
and the light around me become night,’  
Even the darkness is not dark to you;  
the night is as bright as the day” (Psalm 139, 11-12)

These verses remind us that God sees every one of our nights as if it were the longest day of the year, the day when you can easily read outside at 11.00pm. However much we might feel ourselves lost in the dark, we are never lost to him. He knows exactly where we are, how we are and where we’re headed. Thanks be to God.

**Very Rev. Dr Francis Bridger**

And then there’s the promise that will almost certainly be broken, in however much good faith it has been made. Promises in political manifestos spring to mind!

Promises. Promises. Promises. All three of our readings today relate to promises – being made, being kept, being broken, or back firing on the maker of the promise.

Let’s look first at Amos. Is the Lord God with whom Amos was in conversation, the same God who made seemingly unconditional promises to Noah, to Abraham, to Moses? The same God of the Passover, of the flight from Egypt, who laid down the ten commandments? It seems not at first glance. But it was.

In our short reading today, the Lord God of Amos seems to be at the end of his divine tether. He was fed up with the behaviour of the Israelites and wanted, it seems, to teach them a lesson. The powers that were ruling the country had lost all compassion and the already downtrodden were becoming ever more downtrodden. Does that ring any bells from the world we live in today, in many places across the globe? Despite Amos’s pleading, God first of all appeared to relent – just look at the first six verses of Amos chapter 7 when you get home.

But, no. In our reading God was threatening cataclysmic actions that would have seemed unimaginable to the people. Even, it seems, God himself can retract from a long-standing promise if the people have failed to maintain the high standards he expected of them – and continues to expect of us today. I’m not suggesting that we use God as our role model (as He appears to Amos), but perhaps there are times when a seemingly unconditional promise can be broken with justification.

Here, the principal villain is Herod, wicked, tyrant, adulterer, rich, vain, always seeking to impress, always willing to make a promise to 'a bit of skirt', to use the vernacular. Herod's undoing was the result of his being unable to deny Herodias, his wife, and Salome, her daughter anything, absolutely anything. After all, he had promised in front of all his dinner guests that he would give the spoilt brat whatever she asked for.

His dichotomy came when Salome asked for the head of John the Baptist on a platter. She, and Herodias, would have been aware, from the intrigue that surrounded the court of Herod, that the old man had an odd kind of soft spot for John. As we read, Herod feared John, a righteous and holy man, to whom Herod liked to listen, and was deeply grieved when he knew that he just had no option but to capitulate to the girl's demands.

What better cautionary tale could we have, when we promise, perhaps on the spur of the moment or without thinking, something that we shall come to live to regret. We can, I'm sure, think of a few present day national leaders who would give Herod a run for his money in nastiness.

Promises. Promises. Promises. And so to Paul's Epistle to the believers in the young church in Ephesus. Let me pull out just three or four key phrases from the promise that *our* God has made to *us*, as related in Paul's letter.

'He destined us for adoption as his children, through Jesus Christ.'

'In him we have redemption through Jesus' blood, the forgiveness of sins, and the riches of his grace that he had lavished on us.

'In Christ we have also obtained an inheritance.' And, 'In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit.'

'Wow!' one might say, 'Awesome! What greater and most unconditional promise could a woman or man want?'

Equally, what a challenge to live up to. It wasn't just in our Gospel reading that we had a cautionary tale. There was also one in the reading from Amos. Despite the fact that the God of Abraham and Moses appeared to have given the Israelites an unconditional promise, by their behaviour he felt justified in abandoning them, testing them and their faith.

Let us pray that we never put ourselves in the position where God feels justified in abandoning his promise to us. As written by Paul, this is a promise just too good to pass up on. Amen

Peter Smart

This article from the Dean arrived too late for inclusion in last month's Newsletter. But it is still very relevant.

### **The Longest Day**

It was six years ago that my wife Helen and I made the move north from Norfolk to Dundee and in all this time we've never quite got used to the light nights and early mornings of summer. Maybe it's something you never get used to. Maybe you have lived in Scotland all your life and are just as fascinated as I am in the summer months by the ability to read the newspaper in daylight at 11.00pm and to hear the dawn chorus well under way by 3.00am. During these weeks it never ceases to amaze me that there can be so much light at exactly those times when darkness