

**Episcopal Churches of
St. James' Stonehaven.
St. Philip's Catterline.
August 2020**



**Services at St. James' & St Philip's during
August 2020**

Sundays.

10.00 a.m. Holy Eucharist

St James' is open for private prayer from 10.00am to 3.00 pm every day except Sunday and Monday.

There will be no services at St Philip's until further notice.



DIARY NOTES August 2020

Day/Date	Event
2nd August 8th Sunday in Trinity	10.00am Reserved Sacrament. Edward Dickens
9th August 9th Sunday in Trinity	10.00am Reserved Sacrament. Anne O’Gorman
16th August 10th Sunday in Trinity	10.00am Reserved Sacrament. Arma Iles.
23rd August 11th Sunday in Trinity	10.00am Reserved Sacrament. Anne O’Gorman
30th August 12th Sunday in Trinity	10.00am Reserved Sacrament. Edward Dickens

From Peter

The writers of the Bible are quite keen on plagues as a form of punishment. There are over a hundred references to plagues in the Bible, the most well-known one being the 10 plagues that Moses called upon Egypt. I still have a clear memory of a luxuriantly bearded Charlton Heston bringing them down on a, definitely not hirsute, Yul Brynner as the pharaoh in the Cecil B DeMille's film "The Ten Commandments".

So, it has not gone unnoticed by the tabloid press that there may be similarities between the coronavirus pandemic and the plagues. My favourite paper for sensational (and usually inaccurate) news, the Daily Express, ran the headline "End of the world: Is coronavirus the prophesied 'Plague' in the Book of Revelation?" on 19th May.

While it may be tempting to cast a certain American politician as one of the Four Horsemen of the Apocalypse, the time for panicking has probably not yet arrived. Strictly speaking, the current infection is not a plague as it is spread by a virus, not a bacterium, and so unlike the plague cannot be controlled by antibiotics. But given its high rate of infection and relatively high mortality, that may seem a trivial point. The Black Death of the Middle Ages was estimated by the WHO to have killed over 5 million people in Europe.

But apart from apocalyptic forecasting what messages do we, as Christians, take away from this crisis?

In his famous book, *La Peste* (The Plague), Albert Camus explores the reactions of the inhabitants of the town of Oran in Algeria who, when the plague strikes, are locked up in the town. It is recounted in the form of a chronicle by a Dr Rieux. I think we can identify in it many of the issues that we have seen in the

last few months. At the end, when the plague has disappeared, he looks at the townsfolk celebrating and comments that they were “just the same as ever”. However, he also concludes “... to state quite simply what we learn in a time of pestilence: that there are more things to admire in men than to despise”.

It is only human to hope that we are moving towards the same lifestyle as we had before the epidemic, but that is unlikely to be the case. We might hope that, given this crisis, people would continue to be more caring towards each other. In her sermon the other Sunday on the sower of seeds, Bishop Anne talked about the coming of the coronavirus having “disturbed the ground of many hearts and opening them to the possibility of another kingdom where something good, and so much better than we have, is being revealed”. As we reopen our churches we shall see if that is the case, let us hope so. Social distancing will make it more challenging to welcome people into our church community but a challenge to which we must aspire.

We are still to reach the end of this epidemic which, like the plague, will be with us always in some form or the other. We may get a vaccine which enables us to live with it but, at the moment, that is far from certain. We may not like the lifestyle changes that we have to make but we are doing them, not just for our own benefit but to protect others. “Help one another to carry these heavy loads, and in this way you will fulfil the law of Christ” (Gal. 6:2).

Getting back to ‘normal’

As you will know by the time you read this article, St James has restarted services following the four month lockdown ordered by the Government. Without having conducted a full poll,

the impression I get is that most of you very much welcome this development, and to a certain extent that has been the motivating factor behind the work that we have been required to do.

We have tried, whilst following the twists and turns of Government guidelines, to follow a number of principles. In no particular order of importance, the first one is that we should do everything we can to be as safe as possible. Personally, I try to avoid the words 'be safe', (or their even worse current version 'Stay Safe') because safety is always relative. We can minimise and mitigate risk, but never eliminate it. We hope that the arrangements in place make you feel as safe as possible to come and worship and give glory to God in his house.

Secondly, we have tried to return to as normal as possible. We very much value our traditions in the Episcopal Church going back over more than three centuries, and most of our actions and practices in church have a real spiritual meaning. If these are excessively compromised, we believe that that huge benefit of communal worship will not be apparent, and we will all be the poorer for that. Personally, I do not get that same feeling when watching on-line. Whilst we may need to have what the Bishop calls 'blended worship' for some time, the building that we have care of was built for a purpose. An appropriate quote I read recently is that "The church is its people, but they are remembered in bricks and mortar".

Thirdly, we have a Christian duty to look after each other, to love thy neighbour. Whilst a phone call or a Facetime session does allow us to catch up with each other, and check that all is well, there is nothing that can replace face-to-face (without a face-mask!!) chat - and gossip. That is the way that we have evolved as communicating mammals. We pick up a much more nuanced view of each other that way. Whilst for the moment we can't do that inside the building, do take the opportunity to do so in the

churchyard after the service.

Having had four months of televisual gloom and doom, and many expressions of fear for the future, let us remember our faith, and go forward in hope and charity, and grow as Christian community. A very warm welcome once more to St James Episcopal Church, Stonehaven.

David

St James in 1952

The World: **Jan:** Eisenhower to run for presidency. **Feb:** King George VI died. **Mar:** Pandit Nehru won India's first national election; Chinese accused US of germ warfare in Korea; tornadoes hit 5 US states killing 200. **April:** Eisenhower retired as Supreme Allied Commander **June:** US Air Force bombed hydro-electric plants in N Korea. **July:** European Coal and Steel Community inaugurated; King Farouk of Egypt abdicated; Eva Peron of Argentina died. **Aug:** Prince Hussain proclaimed King of Jordan. **Sept:** John Cobb, land speed record holder, killed on Loch Ness. **Oct:** British tested first atomic bomb; Mau Mau emergency announced in Kenya; Iran broke off diplomatic relations with Britain; Rail disaster at Harrow killed 112 and injured 200. **Nov:** Eisenhower won US presidential election. **Also:** Gene Kelly's film '*Singin' in the Rain*'; Ernest Hemingway's novel '*The Old Man and the Sea*'; Samuel Beckett's play '*Waiting for Godot*'. Dylan Thomas published '*Collected Poems*'; Fred Zimmerman's film '*High Noon*'. Albert Schweitzer awarded Nobel Peace Prize; the Bonn Convention ended the occupation of West Germany; the first sex-change operation was carried out; the first major nuclear accident occurred at a reactor in Canada; the first pocket-sized transistor radio was marketed; the first hydrogen bomb was tested in the US; Sir Stafford Cripps died; the last London tram

made its farewell run.

Stonehaven:

17th Feb 1952: A letter had been received from Mrs Jefferson, wife of the former Rector of St James, who died in January, thanking the Vestry and congregation for their expressions of sympathy and to those who attended the service at the Crematorium in Aberdeen. The Vestry unanimously approved (1) the alterations carried out by the Rector at the Rectory, (2) the installation of a sink and water heater in the Choir Vestry and (3) that the financial year, commencing from this year, should finish at the end of November.

22nd Feb 1952: The annual general meeting was held in the hall on Friday, 22nd February. There were 45 communicant members present. There was a balance of £5-11-5 in the accounts.

(NB: Receipts showed £40 from seat rents – a practice which was supposed to have been abolished before the war – DJF)

Free will offerings had shown an increase of £40 over the year. Since May 1951 the Hall Committee had raised £183-13-6. Due to the increased cost of printing and paper it was impossible to produce the magazine in its present form. It was agreed to hold a Jumble Sale in the hall on Saturday, 29th March and the Annual Sale of Work in the Town Hall on Wednesday, 23rd July. The Rector intimated that Mrs Graham proposed to address the ladies of the congregation on Wednesday, 2nd April in the hall. Tea was then served by ladies of the work party, after tea the children of the Sunday School and choir entertained the company with songs and recitations.

9th June 1952: The secretary read a letter from Mr Duncan tendering his resignation as vergger from the end of June. The post was to be advertised in the local paper and the following rules would apply to the new vergger: open and close the church at all services on Sundays, also evening services on weekdays. To be in attendance at all weddings, for which a fee of 10/- would be paid. Bell to be rung at 5 minutes to the hour except at 8 am.

Boiler to be lit at the discretion of the wardens. Grounds to be kept tidy, grass cut regularly and paths weed free. Sweep and dust weekly, Vestries to be washed out monthly. Salary for this to be £35 per annum.

The secretary was asked to write to the Bishop congratulating him on his splendid recovery from his operation.

12th Oct 1952: In view of the collapse of the present heating system a meeting was called to consider heating the church by electricity. This would be achieved by the installation of 6 x 10 KW heaters. A deputation of the Rector, Mr A Christie and Mr Johnstone of Glasgow made a special trip to Dufftown to view this particular type of heating in a church there. Their report was most favourable. It was then proposed by Mr C McHardy and seconded by Mr R Taylor that these heaters be installed as early as possible. The Rector emphasized that this work could only be accomplished if the labour was voluntary. Mr A Christie stated that he would be willing to do his share if other assistance was forthcoming. This was promised. The treasurer stated that costs could be met out of the main bequest, the Hall Fund, not at present withdrawn by the Hall Committee, and any special efforts.

Diane

August in the Christian Year

20th - Bernard of Clairvaux. Bernard was born in 1090 and while his brothers were trained as soldiers, Bernard was destined for scholarship. One Christmas Eve as a child he had a dream about the infant Christ in the manger and the memory of it remained with him throughout his life.

At the age of 22 he decided to enter the monastery of Citeaux, an offshoot of the Benedictines which had adopted a much stricter rule than theirs, and it became the founding house of the Cistercian order. After three years, the abbot ordered Bernard to take twelve monks and found a new house at La Ferte. The first

year was one of great hardship. They had no stores and lived chiefly on roots and barley bread. The reputation of the monastery, known as Clairvaux, spread across Europe. By the time of his death, 60 new monasteries of the Cistercian order were established under his direction.

For four years after 1130 Bernard was deeply involved with a disputed papal election but this was not the only dispute in which Bernard became involved. He was highly critical of Peter Abelard, one of the most brilliant theologians of the day. When Abelard rejected some of the ways of stating Christian doctrines to which Bernard was accustomed, Bernard concluded that this was equivalent to rejecting the doctrine itself. A conference was scheduled to examine Abelard's views, but soon after it began Abelard decided that he was not about to get a fair hearing, announced that he was appealing to Rome, and left. He got as far as Cluny, where Peter the Venerable, the abbot, who was a friend of both Abelard and Bernard, managed to reconcile them before they died.

One of Bernard's most influential acts, for better or worse, was his preaching of the Second Crusade. King Louis VII of France was eager to launch a crusade to prevent a Moslem recapture of Jerusalem and asked Bernard for help. When Bernard refused the Pope ordered Bernard to preach a Crusade. The results were spectacular and whole villages were emptied of able-bodied who headed for Palestine to defend the Sacred Shrines. Unfortunately things went wrong from the start. Most of the soldiers who set out died of disease and starvation before reaching their goal, and most of the remainder were killed or captured soon after their arrival. The impact on Bernard was devastating.

His devotional writings are still read today and among the hymns attributed to him are "O Sacred Head, sore wounded," "Jesus, the very thought of Thee" and "O Jesus, joy of loving hearts".

(Based on James Kiefer's Christian Biographies)

Readers, and Greeters,

Date	Readings
2nd August Trinity 8	Isaiah 55.1-5 Psalm 145.8-9,15-22* Romans 9.1-5 Matthew 14.13-21
9th August Trinity 9	1 Kings 19.9-18 Psalm 85.8-13 Romans 10.5-15 Matthew 14.22-33
16th August Trinity 10	Isaiah 56.1,6-8 Psalm 67 Romans 11.1-2a,29-32 Matthew 15.[10-20]21-28
23rd August Trinity 11	Isaiah 51.1-6 Psalm 138 Romans 12.1-8 Matthew 16.13-20
30th August Trinity 12	Jeremiah 15.15-21 Psalm 26.1-8 Romans 12.9-21 Matthew 16.21-28
6th September Trinity 13	Ezekiel 33.7-11 Psalm 119.33-40 Romans 13.8-14 Matthew 18.15-20

Year B – Readings are from the NRSV of the Bible

Greeter	Lessons 1+2	Gospel
Irene Paterson	Heather Grant	Jonathan Leslie
Peter Sharp	Jeremy Huthwaite	Edward Dickens
David Fleming	Peter Fogiel	Anne O'Gorman
Paula Fogiel	Robin McKinley	Edward Dickens
Val Cadd	Pamela Huthwaite	Anne O'Gorman
Diane Fleming	Peter Sharp	Jonathan Leslie

St James', Stonehaven and St Philip's, Catterline
 Interim Rector. Bishop Andrew.
 Vestry Secretary: Anne O'Gorman.
 Church Phone No: 01569 764473

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

The copy deadline for the September Newsletter is Sunday 23rd August 2020
Reminders will not be sent out.

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