# Episcopal Churches of
# St. James' Stonehaven.
# St. Philip's Catterline.
# October 2025

## Services at St. James' during October 2025

**Sundays.**
**10.00 am Holy Communion**

**Tuesdays**
**10.00 am Said Holy Communion**

**Friday.**
**7.00 pm Compline**

**1st Wednesday of the month**
**7.00 pm Still @ 7. An opportunity to explore contemplative prayer/meditation within the Christian Tradition**

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## DIARY NOTES October 2025

| Day/Date | Event |
|---|---|
| 5th October<br><br>16th Sunday after Trinity<br>Harvest Sunday | 10.00 am Holy Communion<br>Rev. Canon Mary Jepp |
| 12th October<br><br>17th Sunday after Trinity | 10.00 am Reserved Sacrament<br>Anne O'Gorman |
| 19th October<br><br>18th Sunday after Trinity | 10.00 am Holy Communion<br>Rev. Canon Mary Jepp |
| 26th October<br><br>19th Sunday after Trinity | 10.30 am Joint service at<br>St Ternan's |

**From Mary,**

October is upon us! A time for transition and writing this on the 18th of September, although I regularly look skyward, I have yet to see a skein of geese begin their migration south. October, the autumn or the fall, as I am still wont to call it, are times for transition.

Transition, change is, they say, never easy, but yet we mark changes in so many different ways. Including birthdays, and so may I express thanks for the many birthday surprises, greetings and treats I received on my 70th birthday at the beginning of September.

I expect that many of you already know that I will be retiring at the

end of November...the time has come they say to move on from my role as your priest.

I was initially installed to St James and St Ternan's for three years as a transitional minister or, as it is sometimes referred to, interim ministry. Ah....there is that word again....transition. The notion was that, as you had been without a resident priest for a goodly period of time I would support the church congregations in imagining their future. Now, although my role is about the local, it is important to remember that our churches, our communities, our nation etc. etc. exist within a wider world. I believe it would be fair to say that the rate of change we have experienced in our lifetime, and especially since may I say 'the covid era', are unprecedented. I find it difficult to pinpoint the moment when everything changed...I remember growing up in a community where on a Sunday it seemed everyone went to church, and there was no way that you would be allowed to 'play out', some aged aunt even told me that if I sewed on a Sunday I would have to pick every stitch out with my nose in hell.... Regardless of the how and why of it all we must acknowledge that change has happened throughout our society and within our churches, both locally and nationally.

I know I have said more than once that the Church undergoes a reformation every 500 years; if we do our maths that means that that reformation is due, if not overdue, at our present moment in history. I believe that that is what we are witnessing now. Even 20 years ago when I began my ministry and my two boys were very involved in church I don't think any of us realised the change that we were about to witness.

The proverb 'It's an ill wind that blows no good' perhaps is relevant in our current situation. There are moments when we shake our heads with despair and wonder where all this is heading. That proverb written in the 16th century and even quoted by Shakespeare is as valid today as it was 500 years ago. That proverb was born out of human experience different but not dissimilar to our own situation. We, I believe, are in the fortunate position that we can

look back over the centuries and observe the history of the Christian Church and we can see that even though church has changed, perhaps beyond recognition, belief in God, belief in the Trinity is still a force within our world's societies. It actually doesn't really matter whether we sing old or modern versions of the 23rd Psalm, or say the Lord's Prayer in a multitude of ways, God is still present. Change is hard to embrace, it can discombobulate us all, especially as we may have become creatures of habit....but!!!???

I say over and over again, and I believe it, that our God is faithful, our God is with us and will see us through. Seasons change but life continues, it is in the demonstration of love, not necessarily in the maintenance of traditions that we truly experience God's love. Things will change but God's love and our callings to abide in and demonstrate that love remain.

Blessings

M
STOP PRESS!!! I have just paused to hang out the laundry and stepping outside the back door I was greeted by the rhythmic honking of the first skein of geese.....!!! What more can I say...as if on cue!

O hushed October morning mild,
Thy leaves have ripened to the fall;
Tomorrow's wind, if it be wild,
Should waste them all.
The crows above the forest call;
Tomorrow they may form and go.
O hushed October morning mild,
Begin the hours of this day slow.
Make the day seem to us less brief.
Hearts not averse to being beguiled,
Beguile us in the way you know.
Release one leaf at break of day;
At noon release another leaf;
One from our trees, one far away.

Retard the sun with gentle mist;
Enchant the land with amethyst.
Slow, slow!
For the grapes' sake, if they were all,
Whose leaves already are burnt with frost,
Whose clustered fruit must else be lost—
For the grapes' sake along the wall.

**Thanks from Mary,**

Following her birthday party in the Church Hall (see the Social Report), Mary sent a card to the congregation. It can be seen on the notice board in the baptistry.

It reads "Dear All, Well that was a surprise! Mission Accomplished! Many, many thanks for all your efforts. Best Mary".

**Illuminations II – Morning on Exmoor**

A whisper of daybreak – the dawn's brush-stroke of starling-purple leans the soul towards morning.

Night's gauze draws back: the sky's green, chill-lit now; from fields & hills identities rise with the light – beech & oak, a church tower, a huddle of sheep blinking away the dew.

Crimson & silver rosebay willow-herb stud the hedgerows, hawthorn & sloe drip; in lavender breaths of waking each being inhales new thoughts, to see this world refreshed, differently – from a dragonfly's gliding to a hen's food-forage, the cow's thoughtful stance or the gaze of a stranger, we are re-lit, brighter & softer, in greys & golds.

God's fingers gild the frilled clouds & lift, lift us into life.

Philippa Johnson

**Social Report**

The Ukraine social get-together on the afternoon of 30th August was a huge success and well attended by Ukrainians and many of those who had helped on the Friday evening socials (about 45 in total). It was declared a success by all there and a repeat next year has been requested.

A surprise birthday party was held for Mary's 70th birthday after Sunday service on 7th September. A fair amount of subterfuge was employed, especially by Mike, and as Andrew put it, she was "whelmed"! We all enjoyed a selection of sandwiches and two birthday cakes along with a liberal supply of Nosecco.

A future planning meeting was held on 10th September and the details of all the social and fund-raising events up until February planned. Thank you to all who attended and/or made suggestions and offered help. There is now a sheet at the back of the church asking for names for the Soup and Sandwich lunch on Sunday 5th October, so we know how many people to cater for.

Open Weekend was 20/21 September. A pared-back coffee morning was held on Saturday morning in the hall and 'serve yourself' refreshments were available in the church on Saturday afternoon. Left-over baking was available for purchase after the Sunday morning service resulting in a total income for the weekend of over £340.

There was a good audience for the Mearns & Deveron Singers concert for the UN International Day of Peace on the Sunday afternoon.

Jane Cook.

**Holy, Holy, Holy**

This is a well-known hymn sung at the feast of Trinity, and on many other Sundays. This year is the 1700th anniversary of the first council of Nicaea held in 325 AD where the doctrine of the Trinity was clearly defined and which is expressed in this hymn.

The Victorian poet laureate Alfred, Lord Tennyson regarded '*Holy, Holy, Holy'* as the finest hymn in the English language. It was written by

Reginald Heber to be sung on Trinity Sunday in the parish of Hodnet of which he was the incumbent. It is based in part on the passage from *Revelation 4, 8-11* which forms the Epistle for Trinity Sunday in the Book of Common Prayer which begins '*Holy, Holy, Lord Almighty, which was, and is, and is to come.*'

Reginald Heber (21 April 1783 – 3 April 1826) was the son of a rich landowner and cleric and was ordained in 1807, taking over his father's old parish – Hodnet in Shropshire. The death of his father in 1804 left the living of the parish of St Luke vacant and may have prompted his decision to seek ordination. He left Brasenose College, Oxford in 1804, being well known as a poet, thinker and orator. After graduation he was elected to a fellowship of All Souls, Oxford. After graduation he had intended to do the Grand Tour of Europe but in 1804 the Napoleonic wars made much of Europe inaccessible and so he delayed his departure until 1805 taking a route through Sweden, Norway and Finland to Russia. He returned in October 1806. He was ordained in May 1807 and inducted into the family living. It was during his 16 years as a parish priest that Heber wrote most of his hymns, amounting to 57.

Heber was interested in the work of overseas missions, he supported the Society for the Propagation of the Gospel, the Church Missionary Society and the British and Foreign Bible Society. He was therefore attracted to the post of Bishop of Calcutta. After taking advice he refused the post because of his health and the problems of exposing his wife and child to the climate. He then regretted this decision, applied again and formal approval was given by George IV. He was formally consecrated on 1st June 1823. He travelled widely in India and worked to improve the spiritual and general living conditions of his flock.

On 3 April 1826 after attending an early morning service during which he preached a sermon on the evils of the caste system and during which he gave a blessing in the Tamil language he returned to his bungalow for a cold bath. Immediately after plunging into the water he died, possibly from the shock of the cold water in the intense heat.

A collection of his hymns appeared soon after his death.

At the start of the 19th century the Anglican authorities officially disapproved of hymn singing in churches other than metrical psalms although there was considerable informal hymn singing in parishes. Heber's first collection of hymns was refused authorization by the Archbishop of Canterbury, and the Bishop of Peterborough condemned the use of hymns as illegal. One critic wrote, "*There cannot be a more miserable bondage than to be compelled to join in the so-called hymns which, rising and spreading from the conventicles, now infest our churches. They are full of passionate and exaggerated descriptions of moods of mind and unqualified descriptions of spiritual experience.'*

One of his missionary hymns, no longer included in hymn books, is '*From Greenland's Icy Mountains'*. This was written as part of a campaign on behalf of the Society for the Propagation of the Gospel. It was widely sung until the second half of the 20th century. It was felt that in the modern world the words of this hymn were patronizing and insensitive to other beliefs, with references to '*every prospect pleases and only man is vile'* and '*the heathen in his blindness bows down to wood and stone'*.

Heber was fastidious in his hymn writing saying '*I avoid all fulsome, indecorous or erotic language to Him whom no unclean lips dare approach'*. It is therefore ironic that one of his best-known hymns, '*Brightest and best of the sons of the morning'*, should have caused offence to different generations of hymn book compilers and banished from their collections. Objections were that it encouraged the worship of a star, and the metre of the tune was suggestive of a dance.

*Holy, Holy, Holy* has not faced the possibility of being silenced but has suffered the indignity of being parodied by soldiers in the First World War, the tune being well suited to a marching song. (The first line of which is '*Marching, Marching*, *Marching*' – offence may be taken by the rest of the song!) The melody was written by Revd John Bacchus Dykes (1823-1876) for the original edition of *Hymns Ancient and Modern* in 1861. It has similarities to the German tune *Wachet auf* but was probably inspired by the tune *Trinity* by John Hopkins to which the hymn was originally set. Dykes called his tune *Nicaea* because it was at the Council of Nicaea in 325AD that the doctrine of the Trinity was clearly defined.

Soon after his installation Heber introduced hymns to his services to

illustrate the Bible readings prescribed for that day. In that way he circumvented the 2 main objections to hymns from the High Church point of view – that they failed to reflect the Church's calendar and had no liturgical relationship with the Prayer Book. The hymns he chose were designed to be sung between the Creed and the Sermon and had some references to the Collect and Gospel for that day and were, he suggested, preferable to a few verses of the Psalms entirely unconnected with the particular devotions of the day and selected at the discretion of the clerk or organist. He included hymns written by Addison, Pope, Cowper, Dryden and Bishop Ken,

The Bishop of London and the Archbishop of Canterbury refused to authorize this book. It was not until 1827, a year after his death, that his widow was given permission to publish the collection.

Three of Bishop Heber's hymns not in our hymn book are:
*The Son of God goes forth to War*
*By cool Siloam's shady rill*
*From Greenland's icy mountains*

**In our hymnbook**

| | |
|---|---|
| Bread of the world in mercy broken | 83 |
| Brightest and best of the sons of the morning | 85 |
| God that madest earth and heaven | 232 |
| Holy, Holy, Holy | 286 |
| O most merciful | 518 |
| Virgin born we bow before thee | 701 |

**Acknowledgements:**
Wikipedia
Abide with me Ian Brady
Book of Hymns Ian Brady

Diane Fleming

## Readers and Greeters

| Date | Readings |
|---|---|
| 5th October<br><br>16th Sunday after Trinity | Lam 1.1-6<br>Ps 137.1-9 or Lam 3.19-26<br>2 T 1.1-14<br>Lk 17.5-10 |
| 12th October<br><br>17th Sunday after Trinity | Jer 29.1,4-7<br>Ps 66.1-11(12-13)<br>2 T 2.8-15<br>Lk 17.11-19 |
| 19th October<br><br>18th Sunday after Trinity | Jer 31.27-34<br>Ps 119.97-104<br>2 T 3.14-4.5<br>Lk 18.1-8 |
| 26th October<br><br>19th Sunday after Trinity | |

**Appeal**

Could I have items for the November Newsletter by 19th October please as I am going on holiday on the 31st.

Peter

**Year C– Readings are from the NRSV of the Bible**

| Greeter | Lessons 1+2 | Coffee |
|---|---|---|
| Diane Fleming | Diane Fleming | Paula Fogiel |
| Ian Wilson | Ian Wilson | Irene Paterson |
| Paula Fogiel | Edward Harrison | Diane Fleming |
| Service at St Ternan's | | |

**St James', Stonehaven and St Philip's, Catterline**

Priest in Charge: Rev. Canon Mary Jepp
Vestry Secretary: Anne O'Gorman
Phone: 01569 762917 (for pastoral matters)
01569 764473 (for other enquiries)

| GROUP CONVENORS | |
|---|---|
| Property | Paula Fogiel, Peter Fogiel and Mike Jepp |
| Communication | Peter Sharp |
| Social and Fund-Raising | Paula Fogiel, Anne O'Gorman & Jane Cook |
| Flowers | Val Cadd |
| Lay Reader emeritus | Arma Iles |
| Weekly Pew Sheet | Diana Peters |
| Hall Management | Paula Fogiel |
| Protection of Vulnerable Groups Officer | Irene Paterson |
| Vestry | Rev. Canon Mary Jepp |

**The copy deadline for the next Newsletter is Sunday 19th October 2025.**
**Reminders will not be sent out.**

St James Episcopal Church, Stonehaven .Scottish Registered Charity No. SC000301
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