

**Episcopal Churches of  
St. James' Stonehaven.  
St. Philip's Catterline.  
March 2026**



**Services at St. James' during  
March 2026**

**Sundays.**

**10.00 am Holy Communion**

**Tuesdays**

**10.00 am Said Holy Communion**

**1st Wednesday of the month**

**7.00 pm Still @ 7. An opportunity to explore contemplative prayer/meditation within the Christian Tradition**



## DIARY NOTES March 2026

Day/Date	Event
1st March 2nd Sunday in Lent	10.00 am Holy Communion Rev Canon Mary Jepp
8th March 3rd Sunday in Lent	10.00am Songs of Praise
15th March 4th Sunday in Lent Mothering Sunday	10.00 am Holy Communion Rev Canon Mary Jepp
22nd March 5th Sunday in Lent	10.00 am Reserved Sacrament Mrs Anne O’Gorman
29th March Palm Sunday	10.00 am Holy Communion Rev Canon Mary Jepp

### **From Mary,**

Saint James has a mystery! A conundrum which is defined as riddle, which is sometimes defined as a puzzling thing! Furthermore it is a Lenten mystery.

Last week on Wednesday the 18th much of the Christian Church entered into the season of Lent. This year as Easter is so very early it sneaked up on many of us. There is always much to do, ordering palms, candles, checking on orders of service, removing flowers, liaising with other churches locally, and of course changing the coloured altar furnishings (frontals, that is the coloured fabric which hangs on the front of the altar, etc). It was only a couple of weeks prior that Anne and Claire had wrestled with the altar frontals changing them from the white of Christmas season to the green of ordinary time. For those of you who are not familiar with the space behind the high altar, there are several large wooden chests which house the frontals. The larger of the two is the width of the altar and of chest height, the frontals in this chest are suspended on wooden poles.

The task can be accomplished by one person, but in general two are better, and a cup of coffee prior to the task (and after) I personally think, is a must! So...on Tuesday the 17th, suitably coffee fuelled, we set about our task. In the first instance the existing frontal must be removed, also a two person job. That done I returned to the chest and began the exercise of ferreting. I knew what I was after, I knew what the frontal looked like, I knew that for many seasons there were several frontals, some very worn and weary. However...what came to hand was the frontal that has been installed on the high altar. The mystery is that no one seems to know where it has come from. Arma has no recollection of it, and says she Anne hasn't seen it before. Have you?

Having found the frontal we brought it into daylight, daylight that it had not seen for a very very long while. Looking at it we noted that it did not have the regular fittings of the St James' frontals; the fabric was suspended from a wooden bar, with wee hooks placed into the wood every so often. Bringing it out, and

wanting to have a good look at it we brought it to the front of the altar and low and behold the wee hooks lined up perfectly with small very rusty nails in the front of the altar. So one would assume that at some point in the past the frontal had been used.

However NO ONE remembers it! Where has it come from? In the past, and still today in some churches, resources are such that much time and money is spent creating new vestments and liturgical embroidery. As you would expect the finest quality materials may be used, gold threads, velvet, often silk, brocades etc. etc. In the past much of the work was done by hand. In many of our cathedrals today, there are guilds of embroiderers who care for the works and create new ones. In the church where I did my curacy, a wealthy Cambridgeshire parish, St Mary the Virgin in Godmanchester, many of the frontals had been commissioned in the last 10 years or so.

Looking at our mystery frontal I would say that it is in remarkably good condition. In the past I was very interested in embroidery and so I would say that the particular style of embroidery is probably from the early 20th century, my assumption is made based on materials used, stitches chosen and the fact that ecclesiastical designs are influenced by current fashions. You only need to look at the two frontals which are frequently found in the Lady Chapel to see this...And so the mystery remains!

Most Scottish Episcopal Churches keep the seasons, mark the seasons with coloured hangings and vestments. This, as you know, is not the way with other Christian denominations. There is no right or wrong way it is simply our tradition. I personally like it. The Church traditionally has been a place where craftsmen and tradesmen have been able to demonstrate

their skills. Just look around our church and you will see bits of carving, needlework, and then there is our very fine organ. With needle and mallet individuals have praised God.

So...the mystery remains....any help in solving it would be greatly appreciated. Remember this Lent that we should bring to God our very best, as our Creator has given us so very much.

### **Easter flowers.**

There are no flowers in church at the moment as it is the season of Lent.

The church will be decorated on Easter Saturday - 4th April - at 10 am. If you wish to join the small group of ladies that morning you will be very welcome.

A rather belated but heartfelt thanks to Hilary, Laura, Natalie, Barbara and everyone who was involved in decorating the church at Christmas and then tidying things away afterwards.

Following Easter there will be flowers at the altar until Advent (the end of November) - this will be a mixture of fresh and artificial flowers. If anyone would like to place flowers at the altar at some time please speak to Anne O'G or Val C.

Val

### **Social Report**

A productive meeting was held on the 28th January, so we have plenty to look forward to in 2026. Help at any of the upcoming events would be very much appreciated.

Valentines Quiz - Friday 13th February @ 7pm

Hall set-up on the night at 6pm (self-serve Tea/Coffee/Juice with biscuits)

Steve Peacock has the quiz ready and has a PA system

Team/table (4 - 6) requests to Anne/Jane/Paula (£5 per person)

Raffle donations would be appreciated on the night

**NB** - a successful, fun night was had by a full hall. £455 was raised - well done and thanks again to all involved.

Congregational Bacon Butty - Sunday March 1st.

In the hall after the service. Please add names to the list at the back of the church for planning.

Easter Coffee Morning - Saturday 21st March @ 10am - 12noon

Hall set-up on the day before - Friday 20th @ 1.30pm

Raffle & Tombola donations would be appreciated (Tombola donations can be in Easter colours or other wrappings)

There will be a variety of stalls - Tombola, Craft, Knitting, Home bakes, Preserves, Raffles.

Ian Lovegrove & Friends on Sunday 19th April @ 3pm in the Church. Coffee/Tea and biscuits to be provided - Urn to be left out after the morning service.

Christian Aid fundraiser on Sunday 10th May - Congregational Soup & Sandwich in the Hall after morning service.

Future Concerts - dates to be confirmed

Rock Choir, Granite City Brass, Mearns Singers and possibly a venue for the Folk Festival.

Future planning

June 6th - Feein' Market

September - Open doors weekend - Coffee Morning - usually around the 20th

October - Harvest Sunday Congregational Bring & Share

October - Harvest Thursday Afternoon Tea & Service in the hall  
December - Christmas Coffee Morning.

Next meeting is planned for Wednesday 22nd April at 7pm. Venue to be confirmed.

Barbara Ross

### **WHEN I SURVEY THE WONDROUS CROSS**

Isaac Watts ((17 July 1674 - 25 November 1748) was a prolific



hymn writer credited with some 750 hymns. His works include '*When I survey the Wondrous Cross*', '*Joy to the World*', and '*O God our Help in Ages Past*'. He is recognised as the "Godfather of English Hymnody" and many of his hymns remain in use today. '*When I Survey the Wondrous Cross*, has long been acknowledged as one of the finest hymns ever written and the Church of England remembers Watts (and his ministerial service) annually in

the Calendar of Saints with a commemoration on 25 November

He was born in Southampton on 17 July 1674, the first of eight children of Isaac Watts and Elizabeth Taunton. He was brought up in the home of a committed religious non-conformist, his father being incarcerated twice for his views. Watts had a classical education at King Edward VI School, Southampton, learning Latin, Greek and Hebrew. Watts displayed a propensity for rhyme from an early age. He was once asked why he had his eyes open during prayers, to which he responded:

'A little mouse for want of stairs  
ran up a rope to say his prayers

For this he received corporal punishment , to which he cried:  
O father, father, pity take  
And I will no more verses make.

Watts could not attend Oxford or Cambridge because he was a nonconformist and these universities were restricted to Anglicans, as were government positions at the time. He went to the Dissenting Academy at Stoke Newington in 1690. Much of the remainder of his life centred on that village, which is now part of Inner London. Following his education, Watts was called as pastor of a large independent chapel in London, Mark Lane Congregational Chapel, where he helped train preachers, despite his poor health. He held religious opinions that were more non-denominational or ecumenical than was common for a nonconformist Congregationalist. He had a greater interest in promoting education and scholarship than preaching for any particular sect.

Watts took work as a private tutor and lived with the nonconformist Hartopp family at Fleetwood House, Church Street, Stoke Newington. Through them, he became acquainted with their immediate neighbours Sir Thomas Abney and Lady Mary. He eventually lived for a total of 36 years in the Abney household until his death from a stroke in 1748. He left an extensive legacy of hymns, treatises, educational works, and essays. There is a statue to his memory in Abney Park, Stoke Newington.

It is said that, at the age of 16 he complained to his father that what was sung in church was dull and profitless. His father replied 'Then write something better.'

'*When I Survey the Wondrous Cross*' was first published in 1707 and is based on Galatians 6.14: 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world'. This is the first known hymn in the English language to include the personal pronoun 'I' and to express the experience of Christian faith rather than simply limiting itself to matters of doctrine.

This hymn was written as a communion hymn. In 1709 Watts changed the second line to '*On which the Prince of Glory died*' from '*Where the young Prince of Glory died*' to prevent it from being used as an illusion to Prince William, Duke of Gloucester, who died at the age of 11. The fourth verse was omitted from many 18th and 19th century hymnals, being considered too gory.



Edward Miller (pictured left) wrote the tune 'Rockingham' to which this hymn is usually sung. He was the son of a stone mason and ran away from home to become a musician and a flautist in Handel's orchestra. He became the organist at Doncaster Parish Church and dedicated the music to his patron and friend the Marquis of Rockingham, the Whig statesman who became prime minister three times. More recently the hymn has also been sung to the Scottish folk melody '*The Water is Wide*' (*Waly, Waly*).

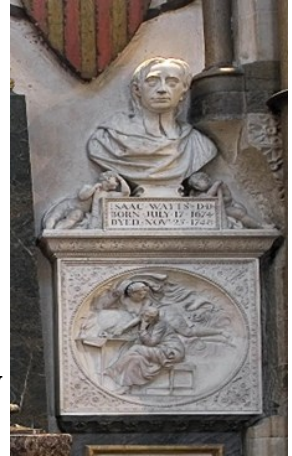
Isaac Watts also wrote many other works including the following (first verse only):

**Against Idleness and Mischief**

How doth the little busy bee  
Improve each shining hour

And gather honey all the day  
From every opening flower.

This was parodied by Lewis Carroll in *'Alice in Wonderland'* as *'How doth the little crocodile'*, the parody becoming better known than Watts' original. *'Tis the voice of the lobster*, also in *'Alice'* was another parody of an Isaac Watts moral poem *'Tis the voice of the sluggard.'* In *'David Copperfield'* Charles Dickens has schoolmaster Dr Strong quote from *'Against Idleness'*. In *'Moby Dick'* the captain of the whaling ship *'Perquod'* had forbidden the sailors to sing profane songs such as sea shanties and his sister put a copy of Isaac Watts' hymns in each sailor's berth.



### Memorial in Westminster Abbey

In our hymn book hymns written by Isaac Watts are:

- 59 Awake, our souls
- 113 Come, Dearest Lord
- 120 Come let us join our cheerful songs
- 192 From all that dwell below the skies
- 203 Give to our Lord immortal praise
- 204 Give us the wings of faith
- 316 I'm not ashamed to own my Lord
- 359 Jesus shall reign
- 370 Joy to the world
- 494 O God, our help in ages past
- 677 This is the day the Lord has made
- 713 We give immortal praise
- 738 When I survey the wondrous cross

### References:

- Wikipedia
- Book of Hymns by Ian Bradley
- Oxford Dictionary of National Biography 2004

## History of the Scottish Episcopal Church (part 2)

The motto of the SEC is 'Evangelical Truth and Apostolic Order'. The first half refers to a reliance on the Gospels. The second half refers to the tradition that a bishop cannot be installed in a diocese, or indeed be recognised at all, without being consecrated by at least one other bishop and, at that time (as is still the case in the Church of England) being appointed by the King. Here we come to one of the most notable claims to fame of the SEC in the north-east of Scotland. While we were having fun with Jacobites in this country, across the pond in America there was a parallel time of revolution, in which Anglican clergy were very much involved. Samuel Seabury, a clergyman from Connecticut who has a small role in the musical *Hamilton*, was a Royalist who, after the revolution was elected by his fellow clergy to be the new Bishop of Connecticut. There were at that time no American bishops: the Anglican church in America had been overseen by the Bishop of London, but this, of course, was no longer very welcome in independent America. But a bishop cannot be a bishop unless he or she is consecrated by other bishops. So Seabury set off for England to ask the Archbishop of Canterbury to consecrate him.

But it was also the case that a bishop consecrated in the Church of England, even for a position in America, had to be appointed by the King, to whom the bishop then had to swear allegiance. This was a little awkward for Seabury. He had been a Royalist throughout the revolution, but now he was the citizen of a republic. He could not swear allegiance, and the English bishops could not consecrate him. But he had a fallback plan. Seabury had already visited Scotland, where he had studied medicine at the University of Edinburgh – many American clergy did study a little medicine in order to be able to deal with emergencies in remote places. He had friends in Scotland, and he had already put out feelers to see how he might be accepted by what Scottish bishops there were left. After some debate the Primus, Robert Kilgour (also rector of Peterhead), the Bishop of Moray, Arthur Petrie, and the co-adjutor Bishop of Aberdeen, John Skinner, agreed to meet Seabury in Aberdeen. One other bishop, Charles Rose of Fife, refused to attend as his Jacobite sympathies did not allow him to work

with a clergyman who, like Seabury, had been ordained in England. But the other bishops were favourable and so, on 14<sup>th</sup> November 1784, Seabury was consecrated bishop in an upper room in Longacre, Aberdeen and returned with the Scottish prayerbook to be the first bishop in America, the start of links that are still strong today.

The next major influence on the SEC was the beginning in England, in 1833, of the Oxford Movement, which aesthetically influenced such architects as Charles Pugin. The Oxford Movement held that the Reformation had gone too far, and wanted a return to ornament and ritual, something that appealed greatly to the SEC which had always tended in that direction. The result of this is that though the SEC is a broad church, with evangelicals at one end and High Church Anglo-Catholics at the other, the whole church is generally perceived to be a bit higher than the Church of England, or our sister churches in Ireland and Wales. Traces of this can be seen in many churches in our diocese, perhaps most strikingly at St. Margaret's in the Gallowgate, with its large golden figure of Christ on the crucifix outside, and features including the Stations of the Cross inside.

Throughout the 19<sup>th</sup> century the church, freed from the Penal Laws, grew stronger and reorganised itself accordingly, establishing new bishops and re-aligning the dioceses, but the North-East remained strong in its influence. The Primus from 1837 to 1841 was John Walker, from Fraserburgh, and he was succeeded by William Skinner, son of John Skinner. William Skinner had been Bishop of Aberdeen since his father's death in 1816. He remained Bishop and Primus until his death in 1857. In the 1840s a number of congregations decided to leave the SEC in protest at the influence of the Oxford Movement. They called themselves English Episcopal churches and regarded themselves as part of the Church of England. In our diocese (Diocese of Aberdeen and Orkney) a notable one of these was St. James', Holburn Junction. Gradually these returned to the SEC, and are now all part of it again.

Some of you will have heard the Scottish Episcopal Church spoken of as the English Church. It is true that many English people attend the

SEC, at least those who don't think, when they arrive here, that the Church of England's equivalent north of the border must be the Church of Scotland. But then there are also many Scots, Americans, Canadians, Indians, Nigerians and others who belong to the church. It is true that quite a number of churches, particularly in Argyll & the Isles and along Royal Deeside were built in part to cater for summer visitors from England, and many were served by English clergy on 'holiday', hoping for a bit of extra cash to see them through the summer months. Sometimes these churches were only open in the summer. It is also true that for many years no one could be ordained into the SEC without a degree from Oxford or Cambridge, in order to prevent Jacobite sympathies spreading again, so that many clergy were English even if the church's congregations were not. However, the SEC is not, in fact, an offshoot of the Church of England (whatever the Church of England might occasionally believe) but is a result, as we have seen, of the complex re-sorting of elements of the reformed church in the 17th century.

Nicola Mills

### ADVERT

Peter Fogiel announced at the AGM that he and Paula would be retiring from the Buildings' team at the next AGM. With Mike also (perhaps!) having left Stonehaven by then, it means that we have no-one to look after the church buildings. If you would be prepared to join a small team to undertake this important job would you speak with Peter, Paula or Mary who will be glad to explain what it involves.



## Readers and Greeters

Date Natalie Easton	Readings
1st March  2nd Sunday in Lent	Gen 12.1-4a Ps 121 Ro 4.1-5,13-17 Jn 3.1-17 or Mt 17.1-9
8th March  3rd Sunday in Lent	Ex 17.1-7 Ps 95 Ro 5.1-11 Jn 4.5-42
15th March  4th Sunday in Lent Mothering Sunday	1 Sa 16.1-13 Ps 23 Eph 5.8-14 Jn 9.1-41
22nd March  5th Sunday in Lent	Ezek 37.1-14 Ps 130 Ro 8.6-11 Jn 11.1-45
29th March  Palm Sunday	Is 50.4-9a Ps 31.9-16 Phil 2.5-11 Mt 26.14-27.66 or Mt 27.11-54

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

<b>Greeter</b>	<b>Lessons 1+2</b>	<b>Coffee</b>
Peter Sharp	Peter Sharp	Paula Fogiel
Val Cadd	Val Cadd	Diane Fleming
Diane Fleming	Diane Fleming	Natalie Easton
Paula Fogiel	Peter Fogiel	Hilary Cooper
David Fleming	David Fleming	Richard Clark

## 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 22nd March 2026.  
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