

ST TERNAN'S SCOTTISH EPISCOPAL
CHURCH MUCHALLS

MAGAZINE

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THE WAY I SEE IT: Telling the Time- Canon David Winter

I was having a little button problem with the ATM. A message appeared on the screen. 'Would you like more time?' I clicked the 'yes' button, eventually collected my cash, and spent the rest of the afternoon thinking about that profound question. Well, would I? As an elderly man, do I really want *more time*, or am I content to face the fact that time is the raw material of our lives and eventually it runs out?

We exist within a framework of time: days, weeks, months, years. We can't imagine life without it, and yet God, the Creator, is eternal, He simply and gloriously *exists*. That's his Name - 'I AM'. So, if the end of time for us is to be with him, will we at last be free from its tyranny?

Most of my working life was dominated by time, so that seems a pleasant prospect. But in an unpredictable world our hearts break for those who lose a child or who die as we say 'prematurely'. Sometimes those of us of riper years feel a kind of guilt: why not us? Thankfully, age will not be an issue in heaven. God doesn't grow old. There will be no more dying, young or old. Like Him, we shall just sublimely *be*.

All of that, of course, is a matter of faith, and may seem irrelevant to those whose immediate concern is living in the here and now. But time simply ticks on, and one day that question may arise: Would you like more time? It's easy to answer when life is full of promise, or as yet unfulfilled goals. It's not quite so simple when early onset decrepitude threatens. For me, every hour of life is a gift of God, so it's still the 'yes' button until a wiser hand intervenes: 'your time is up'.



10th May Ascension Day - 40 Days with the Risen Christ

40 days after Easter comes Ascension Day. These are the 40 days during which the Risen Christ appeared again and again to His disciples, following His death and resurrection. (*Matthew 28; Mark 16; Luke 24; and John 20.*)

The Gospels give us little of Christ's teachings and deeds during those 40 days. Jesus was seen by numerous of His disciples: on the road to Emmaus, by the Sea of Galilee, in houses, etc. He strengthened and encouraged His disciples, and at last opened their eyes to all that the Scriptures had promised about the Messiah. Jesus also told them that as the Father had sent Him, He was now going to send them - to all corners of the earth, as His witnesses.

Surely the most tender, moving 'farewell' in history took place on Ascension Day. Luke records the story with great poignancy: "When Jesus had led them out to the vicinity of Bethany, He lifted up His hands - and blessed them."

As Christmas began the story of Jesus' life on earth, so Ascension Day completes it, with His return to His Father in heaven. Jesus' last act on earth was to bless His disciples. He and they had a bond as close as could be: they had just lived through three tumultuous years of public ministry and miracles – persecution and death – and resurrection! Just as we part from our nearest and dearest by still looking at them with love and memories in our eyes, so exactly did Jesus: 'While He was blessing them, He left them and was taken up into heaven.' (Luke 24:50-1) He was not forsaking them, but merely going on ahead to a kingdom which would also be theirs one day: 'I am ascending to my Father and to your Father, to my God and your God...' (John 20:17)

The disciples were surely the most favoured folk in history. Imagine being one of the last few people on earth to be face to face with Jesus and have Him look on you with love. No wonder then that Luke goes on: 'they worshipped Him - and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God.' (Luke 24:52,53)

No wonder they praised God! They knew they would see Jesus again one day! 'I am going to prepare a place for you... I will come back and take you to be with me that you also may be where I am.' (John 14:2,3) In the meantime, Jesus had work for them to do: to take the Gospel to every nation on earth.



Ascension

9th May: Pachomius - the patron saint of administrators

Have you ever worked for a disorganised organisation? You know the scene: your boss lives in a mild panic, your goals and deadlines keep being changed, your colleagues whisper darkly in corners, emails contradict each other, meetings lead to more confusion... and you go home each night with a headache.

And so, it is that Pachomius should be the patron saint of administrators everywhere. For back in the 4th century, without a computer or even a mobile he managed to run 11 separate monasteries like clockwork.

Pachomius was born into a pagan family in Upper Egypt at the end of the third century, and as a youth conscripted into the army. On his release in 313 he became two things: a Christian and a hermit (probably craved some peace and quiet!). But Pachomius was no loner, and when other monks gradually sought him out, he did with them what he did best: he organised them. By 320 he had founded his first monastery.

Pachomius seems to have had exceptional powers of administration, no doubt perfected by his years of disciplined army life. By the time of his death in 346, he presided over nine large monasteries for men and two for women. Each monastery was divided into houses, according to its craft, such as agriculture, tailoring or baking.

Pachomius knew how to delegate: each house had its own leader. He knew how to keep in touch: he held team leaders' meetings twice a year. Pachomius knew about supply chains: food and drink never ran out. Pachomius knew about marketing: he found buyers for their produce in Alexandria. Pachomius knew about delivering a vision: a daily pattern of work and prayer and sleep was set in place to make sure that the monks and nuns could devote themselves to God for hours each day in prayer, and in memorising the Psalms and other Bible passages.

Pachomius knew how to help people get things done. No wonder his Rule went on to influence that of Basil and Benedict. Certainly, administration is listed by St Paul as a genuine gift of God, and prudence and clear forward planning are highly prized in the Proverbs.

Easter Extravaganza Saturday 31st March 2018

The egg painting session for children (though a few adults had a go as well) in the Hut at Chapelton went very well. There were at least 20 -30 children who practised their artistic skills at egg painting. Of the 45 hard-boiled eggs supplied we were left only a handful at the end of the session. At one point I thought I would have to go and boil some more! Never seen so many children so engrossed in an activity. I am sure there were a few children who had to change their clothes when they got home.

Thanks to Sue Selway, Kathleen Downie, my three grandchildren Claire, Emma, and Craig who kept the show on the road and the parents who brought their children along.

George Masson



Got it all already

'I cannot understand you,' said the young man to his unmarried aunt. 'You seem so happy and contented. I've always thought that unmarried women are lonely and miserable and just longing for the presence of a man about the place.'

'Well,' his aunt responded, smiling, 'I've got a fireplace that smokes, a parrot that swears, a cat that stays out half the night with no explanation, and a dog that leaves muddy footprints all over the house and lies on the couch in front of the telly for hours. What more do I want?'

Diary of a Momentous Year: May 1918: Not just cannon-fodder - Canon David Winter

If, like me, you wonder how on earth people coped with the sheer horror of the carnage on the battlefields of the First World War, several pieces of writing suggest an answer. In this article I would like to consider the poem, subsequently an enormously popular hymn, 'O Valiant Hearts'. It was written by John Stanhope Arkwright and published in a collection of his work in 1919. It seems to me to reflect tellingly the emotional response of a nation in deepest mourning for half a generation of young men.

Its best-known tune is by Charles Harris. It was my father's favourite hymn, sung every Remembrance Sunday. But I can remember our new young vicar, fresh from service as an army chaplain in the nineteen-forties, explaining that we would not be singing it again. It confused, he explained, two entirely different things, the sacrifice of so many soldiers' lives in war with the sacrifice of Jesus Christ on the cross. The heart of the problem was verse 4, which directly compared the two acts of sacrifice. On the cross 'in the frailty of our human clay/ Christ our Redeemer passed the self-same way'. It is seldom sung now, but I noticed the tune was played by the military band at last Autumn's Festival of Remembrance.

I have rediscovered it while researching these articles. It is a beautiful hymn, full of passion, grief and hope. Whatever its theological naivety, it offered enormous comfort to a generation reeling from the ghastly slaughter of a war which brought bereavement to virtually every family in Britain. The hymn told them what they needed to hear, that their loved ones were not victims of a senseless conflict; their lives and deaths had meaning and a spiritual dignity. Perhaps once a year we should get it out and read it through their eyes.

INDIAN PETE Thursday 3rd May 2018-7.30pm

On Thursday 3rd May in St Ternan's Church the "Quids in Theatre Company" presents "Indian Pete" the story of a native Aberdeenshire lad who was sold into slavery from a quay in Aberdeen Harbour. Should be an interesting evening. Refreshments sold during the interval: starts at 7.30. Tickets are £6.00. Concessions £5.00. Half the proceeds raised go to St Ternan's funds or to a charity that we can nominate.

Need help to sell tickets /advertise the event around the local area.

Carol and I attended one of the Theatre Company Shows held in the Belmont Theatre, well put over on the subject of "Greenhouse Gas" The children in the audience loved it!
See note below on Indian Pete extracted from the Web.

Peter Williamson (1730 - 19 January 1799), aka "**Indian Peter**", was a Scottish memoirist who was part-showman, part-entrepreneur and inventor. Born in a croft in Aberdeenshire, he was forcibly taken to North America at an early age, but succeeded in returning to Scotland where he eventually became a well-known character in 18th century Edinburgh. He adopted the pseudonym "Indian Peter" due to his time spent with native Americans and his self-exploitation of this in an autobiography and by touring Scotland and England in the guise of a "Red Indian".



Why do people suffer when they do not deserve it?

To be frank, there is no convincing answer to the question, 'Why am I suffering?' It is something that is experienced by every individual (indeed, everything that lives and breathes). Jesus, who grieved, agonised and finally died in shameful circumstances, was no exception. It is an unavoidable part of the world we have inherited.

There are a few things that Christians are able to say with confidence. Firstly, you are not suffering because God hates you. Secondly, your suffering will come to an end, and there will be an eternity in which peace and justice will compensate you. And thirdly, knowing the presence of God alongside you will make you stronger as you face painful circumstances.

The Christian faith teaches that God hates suffering. It was not part of His intention for humankind. However, He has created a world that has two features. Both these features are wonderfully beneficial to humans, but also result in a planet where suffering is inevitable.

First, the humans who are the part of creation that God loves are created capable of making choices. To a greater or lesser degree everyone chooses to do some bad things as well as some good things. Much of the suffering of the world is caused by humans in large numbers choosing together to do things that are evil. Wars, poverty and hatred are not caused by God. They are caused by people who are rejecting the ways of God. Tragically, people who are entirely innocent often suffer most.

Second, the world is held in a delicate balance in which every part of creation is dependent on every other part. This is true from heaving oceans to microscopic seeds to meat-eating animals. Science calls this ecology. A planet that sustains human life as part of this glorious interdependent system needs certain features in its design. They include the movements of the planet's surface that set life in motion, but also cause terrible destruction through earthquakes and volcanoes. They include the viruses that bring death to humans but life to other parts of our ecology.

How do we know that God cares about this? Christians recognise that God's loving commitment to a suffering world was so great that He visited it in person. Jesus was God. He experienced the very best and very worst of being human - living, dying in hideous circumstances and overcoming death. All we know of Jesus leads Christians to believe that wherever there is suffering, there is a sense in which God is alongside each human, hurting with them. Although Christians find pain terrible and hard to understand, this belief allows them to cling to the possibility that suffering is not meaningless and death will not be the end.

God is able to comfort - Rev Paul Hardingham

'A Christian is one who is completely fearless, continually cheerful and constantly in trouble!'

Paul shares his experience in Asia, when writing to the Corinthians: *'We were under great pressure, far beyond our ability to endure, so that we despaired of life itself. Indeed, we felt we had received the sentence of death'* (2 Corinthians 1:8,9). God proved able to comfort him in all his hardships.

God is a God of all comfort:

'Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort' (3). Comfort, which is inherent to God's character, means *'getting alongside to help'*. It also describes the work of Holy Spirit as *'comforter'* (John 14:16). Whatever our circumstances, God comes alongside with His presence, provision, protection, guidance and peace.

God is able to comfort us:

'For just as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ.' (5). God does not promise to keep us from suffering, but Jesus shares this experience with us. We have the assurance that God is present in our difficulties, setbacks and disappointments. God uses troubles to teach us trust and dependence, as well as building our character.

God enables us to comfort others:

'...who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God.' (4). It's easy to offer cheap comfort: *'I know what you are going through!'* Yet sharing God's comfort means telling our story and pointing them back to Him. We cannot offer comfort people at a distance but need to be prepared to get alongside others in their troubles, whatever the cost to ourselves.

'God comforts the disturbed and disturbs the comfortable.'

SUMMARY OF VESTRY MEETING - FRIDAY, 6TH APRIL 2018

1. Matters arising from Vestry meeting 16th February 2018

- **Strutt and Parker**
The Vestry agreed to discuss this matter further at a future meeting. In the meantime, Ian agreed to look into other letting agencies
- **Pastoral Care**
John Allard's name has now been added to the former Ministers Board at the rear of the church.
- Nothing further to report on John Usher's PVG application.
- **Parish Room**
Still further work required to be carried out in the Parish Room in relation to paperwork/records/historical records.
- **Reserved Sacrament**
The consecration of wine and wafers was carried out by Rev Michael Turner at St Laurence, Laurencekirk.
- **Easter Egg Decorating at Chapelton**
George reported this event was very successful, and that a good crowd was in attendance.
- **Pottery Classes**
Classes have taken place, and the Vestry wish to record their gratitude to Ken for taking on this project.
- **Scottish Church Trust**
Letter has been received requesting more detailed information.

2. TREASURERS REPORT

Income for February	£1,790.48
Expenditure	£1,622.94
Surplus	£167.54
Total funds	£29,132.46

Income for March	£1,052.47
Expenditure	£1,457.98
Deficit	£405.51.
Total funds	£28,726.95

Carol intimated that she has transferred £10,000 from the Community Fund back to Virgin Money. It was agreed to transfer £15,000 but due to the pending discussions on the stove for the rectory and the cutting down of trees (to be discussed at the meeting on Friday) Carol thought it best to retain £5k until we decide what is happening.

This transaction does not appear on the tally sheets as the Community Fund bank statement is not yet to hand. Therefore, the tenant's rent for March also does not appear on the tally sheets.

3. PROPERTY CONVENOR'S REPORT

- **Outstanding Work**

Painting of SW bedroom still to be done. As soon as painter and tenant agree on a mutually convenient date, the work will be carried out.

- Repairs to flooring in line where fireplace was located in Parish Room.

- **Wood burning Stove**

- George e-mailed three estimates to Vestry Members for the installation of a wood burning stove in the rectory.

Aberdeenshire Stoves & Fireplaces Ltd., Mintlaw	£3,752.35
A G Fenton Ltd., Stonehaven	£4,332.80
Saltire Chimney Sweeps, Inverbervie	£4,195.00

After consideration the Vestry agreed to accept the quotation from Saltire Chimney Sweeps and that George should proceed with the work.

- Estimated costs for outstanding repairs to Rectory from quinquennial amounts to £2,500

- Church and extension – completed.

- PA System – Jimi Troup will install permanent system on Monday, 16th April.

- **Grounds**

Planning permission might have to be sought regarding felling of certain trees. The Vestry authorised George to look into this matter.

- **Heating System**

George intimated that since replacing the turbulators the boiler is operating more efficiently, also the change to Puffin Pellets has resulted in greater reliability.

- **Community Room**

Ian agreed to look into the matter of lighting in the Community Room.

4. PGV REPORT

Nothing to report.

5. SOCIAL GROUP REPORT

- The monthly 'Bring and Buy' amounted to £15.00.
- A Soup and Sweet Lunch is to be arranged for 29th April. The Very Rev Bruce Cameron will be leading the Service on that date.

6. THE FUTURE

- Irene intimated that as yet no dates about a meeting with Kerry Dixon has been forthcoming.

7. A.O.C.B

- **Data Protection form-** to be completed by 25th May 2018. Congregation must comply with this.
- **Boxes for Envelopes-**The Vestry agreed that John Usher progress the matter regarding boxes for holding envelopes to be attached to pews.
- **Indian Pete-**George informed the meeting that the Quid's in Theatre Company will be performing a show at St Ternan's on 3rd May 2018 at 7.30pm. Entrance fee £5 of which £2.50 will go to St Ternan's. George suggested, and the Vestry agreed that the money should be donated to a local charity. Refreshments to be made available.
- **Constitution** – Irene intimated that she has not had a reply to her email to the Chancellor regarding the Constitution in relation to St Ternan's position concerning donations to other charities.

Rhona Vassilikos

Why children find pencils difficult

Here is an unexpected problem: children are struggling to use pencils these days, because the excessive use of touchscreen phones is damaging their dexterity.

Now paediatric doctors, handwriting experts and orthopaedic therapists are warning that although kids may swipe a screen, they no longer have the hand strength and agility to learn to write correctly when they start school.

It seems that the traditional skills of writing, drawing, painting, and cutting-out boost fine motor skills and co-ordination. But now 'children coming into school are being given a pencil but are increasingly not able to hold it, because they do not have the movement skills,' says a paediatrician from the NHS. 'They need to manipulate playdough, hold scissors, scribble with pencils, and so develop muscles in their shoulder, elbow and wrists.'



What is Holy Spirit all about? - Rev Paul Hardingham

At Pentecost, we remember the gift of the Holy Spirit to the first disciples. It was a powerful experience, when along with wind and fire, *'all of them were filled with the Holy Spirit'* (Acts 2:4).

Power is experienced in two ways: it can be either unleashed or harnessed. The energy in petrol can be released explosively by dropping a lighted match into it. However, in the engine of a car, it will transport people in a controlled way! The Holy Spirit works in a similar way. At Pentecost, he exploded onto the scene and 3000 people were added to the church, because of Peter's preaching. He also equips us with his gifts to engage in the mission and ministry of the church.

However, the Spirit's power also enables us so to grow in our faith. He assures us of God's love and acceptance in our lives, despite our fears, doubts or failures: *'God's love has been poured out into our hearts through the Holy Spirit, who has been given to us'* (Romans 5:5). The Holy Spirit is also committed to producing the character of Jesus in us, enabling us to live as Jesus would in our place i.e. job, family and time: *'the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.'* (Galatians 5:22,23).

The Spirit gives us a new love for God, a longing to read the Bible and pray, a desire to meet with other Christians and a readiness to share our faith. He will also challenge wrong habits, attitudes, words or lifestyle in our lives.

'Let the church return to Pentecost, and Pentecost will return to her. The Spirit of God cannot take possession of believers beyond their capacity of receiving Him' (Andrew Murray).



Definitely not a Spook - Canon David Winter

This month the Church celebrates Pentecost (we used to call it 'Whitsun'). It marks the occasion 50 days after Easter when the Holy Spirit was 'poured out' on the group of followers of Jesus who had obeyed his command to 'wait in Jerusalem' until they were 'clothed with power'. The gift of the Holy Spirit was that 'power'. It turned them from an anxious group of 120 men and women hiding in an upper room into a revolutionary movement. In their opponents' words, and despite fierce persecution, they 'turned the world upside down'. Within four centuries the Christian faith had captured the Roman Empire.

They took no credit for this. They saw it as the work of this 'Holy Spirit'. The fact that today there are billions of people in the world who believe the same message suggests that it still is. I think the problem for many people is that they associate the word 'spirit' with 'Ghost', which was how for centuries he was named in English. I once deplored this at a meeting in Holland, only to be told by someone that we were lucky. In Dutch he used to be called the Holy Spook. He is neither a ghost nor a spook, but the third 'Person' of the Holy Trinity. I refer to Him as 'he', but the word for Spirit in Greek is neuter. One scholar called the Spirit 'the executive officer of the Godhead' - the One who gets things done. God the Father created us, God the Son, Jesus, rescued us, and now God the Holy Spirit continues their purpose in the world until the kingdom comes.

$$\begin{array}{r} 1 \text{ Father} \\ 1 \text{ Son} \\ + 1 \text{ Holy Spirit} \\ \hline = 1 \text{ GOD} \end{array}$$

This Poem was passed on to me by Muriel Hargreaves

Refugees by Brian Bilston

They have no need of our help
So do not tell me
These haggard faces could belong to you and me
Should life have dealt a different hand
We need to see them for who they really are
Chancers and scroungers
Layabouts and loungers
With bombs up their sleeves
Cut-throats and thieves
They are not
Welcome here
We should make them
Go back to where they came from
They cannot
Share our food
Share our homes
Share our countries
Instead let us
Build a wall to keep them out
It is not okay to say
These are people just like us
A place should only belong to those who are born there
Do not be stupid to think that
The world can be looked at another way

(not read from bottom to top)

The radio programme Desert Island Discs is rightly popular, having run to over 3000 episodes by now. Guests are automatically allowed the Bible and the Complete Works of Shakespeare. If, however you were only allowed one book of the Bible what would it be?

Nigel Beeton (who wrote this poem said 'It would be a difficult choice, but I'd select Isaiah. It is the book which, above all others, bridges the Old and New Testaments, many passages prophesy the Incarnation, and many passages are rich with joy.'

Rise and Shine! (from Isaiah 60)

Rise and shine – your light has come!
Glory of the rising sun!
See! God bids us all to shine
With the countenance divine!
For the earth in darkness lies
Hear the lost benighted cries.
See! God's glory now appears!
Comfort to the nations' tears!

Raise your eyes and look about!
Hear the people's joyful shout!
People travel from afar –
Come to see how glad you are.
Filled with joy you then shall be
Filled with holy radiancy!
Round about – the joyful crowd
See God's splendour thus endowed.

God will be your guiding light
No more day and no more night
All our nights and all our days
Spent within His gates of praise!
Days of sorrow then shall end
On God's word we can depend
Sun won't set and moon won't wane
When our Saviour comes again!

What would yours be?





The Day of Pentecost by Daphne Kitching

(Acts 2)

*From prophecy to fulfilment,
from fear to courage,
from confusion to conviction,
from despair to certain hope,
from head to heart,
from longing to knowing,
from weakness to strength,
from paralysis to power.
What a difference a day makes -
The Day of Pentecost
when the Spirit came
and everything was different and possible...*

Ministry Team

Interim Minister: Very Rev Dr Francis Bridger
Tel: 01382 739035

George Masson Tel: 01569 739283

ROTA - MAY 2018

Date:	CELEBRANT/ Pastoral Assistant/ Address/Chalice	Readers/ Intercessions:	Readings:	Sidesperson	Cleaning/Flowers Teas
06/05/18 6 th SUNDAY OF EASTER	RUSS HUDDLESTON <i>Sheila Usher</i> Address: Ken Tonge	Sue Manson Carol Masson Sheila Usher Sue Selway	ACTS 10: 44-48 1 JOHN 5: 1-6 JOHN 15: 9-17	Carl Nelson	Muriel Hargreaves Peggy Tonge
13/05/18 7 th SUNDAY OF EASTER SUNDAY AFTER ASCENSION	REV JANE NELSON <i>Irene Butler</i> Eric Hargreaves	Jan Horn Di Driver Ken Tonge Muriel Hargreaves	ACTS 1: 1-11 EPHESIANS 1: 15-23 LUKE 24: 44-53	Jan Horn	Sue Manson/ Di Driver Carol Masson
20/05/18 THE DAY OF PENTECOST WHITSUNDAY	NON-EUCHARISTIC SERVICE			Sue Selway	Rhona Vassilikos Katie Gill
27/05/18 TRINITY SUNDAY	GEORGE MASSON <i>Russ Huddleston</i>	Carol Masson Sue Manson John Usher Ken Tonge	ISAIAH 6: 1-8 ROMANS 8: 12-17 JOHN 3: 1-17	Eric Hargreaves	Sheila Usher Rhoda Nelson
03/06/18 PENTECOST 2	RUSS HUDDLESTON <i>Sheila Usher</i> Carl Nelson	Carl Nelson Sue Selway Eric Hargreaves Sheila Usher	DEUTERONOMY 5: 12-15 2 CORINTHIANS 4: 5-12 MARK 2: 23-3.6	Carl Nelson	Sue Selway Carol Masson

