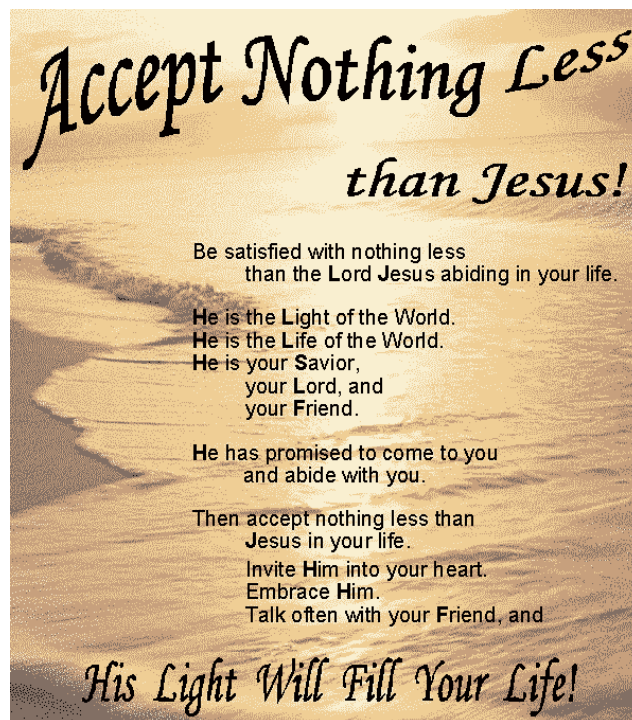


ST TERNAN'S SCOTTISH EPISCOPAL  
CHURCH MUCHALLS

# MAGAZINE

May 2021



Sunday Service 10.30am

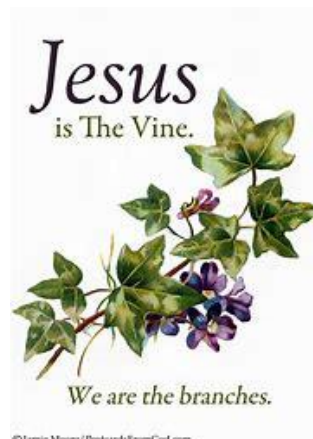
## **Pulpit Piece- Arma Isles**

Before Jesus died, he left his followers a number of images of himself that they could remember and access after his death. Pictures that would help them, and us, to continue the work of building the kingdom of God, on earth. One of these is the image of the vine.

By the time of Jesus, the image of the vine was already the supreme symbol of the nation of Israel. The vine was a picture on the coinage at the time and a golden vine trailed over the entrance to the Temple in Jerusalem. So, Jesus is saying, that he is the vine- the New Israel. The one from whom all peoples and a nation will be saved.

He said, I am the vine, you are the branches! Those who abide in me and I in them bear much fruit, because part from me you can do nothing.

The life giving juiced of the vine, represent the Holy Spirit. The grapes are the practical deeds of love, which can only grow in our lives if we are joined onto the vine. In other words when we remain members of the Christian Family. It is both a gift and a task. We are called together to graft new branches into Jesus our Vine and welcome new life into our midst!



## **Prayer for Pentecost**

Loving Father God,  
Thank you for sending your Holy Spirit;  
Your Spirit who knows no restrictions or barriers;  
Your Spirit who can reach us and be with us and in us, wherever we are, whatever our circumstances;  
Your Spirit who comforts and heals and empowers us to live with confidence that, ultimately, all shall be well;  
Your Spirit who connects us, through the life, death, resurrection and ascension of Jesus.  
Because of Jesus' victory over death, we have hope and life forever.  
Thank you, loving Father, Son and Holy Spirit.  
Amen.

*By Daphne Kitching*

## **Pentecost-** *Revd Canon Paul Hardingham*

The celebration of Pentecost this month could be described as a birthday party for the Church, as we remember the gift of the Holy Spirit to the first disciples (Acts 2:1-13). What are we celebrating?

### God's Promise:

The disciples obeyed Jesus' instructions as they gathered in the Upper Room: 'Do not leave Jerusalem, but wait for the gift my Father promised' (1:4). They met expectantly in prayer for God's promised gift. Just as we look forward to birthday presents, how eager are we to receive more of the Spirit in our lives?

### God's Power:

'All of them were filled with the Holy Spirit' (4). The disciples needed the power of the Spirit to be different: not fearfully gathered behind locked doors, but energised to make Christ known. The Spirit can transform our lives into the likeness of Jesus and give gifts to equip our witness. Although the disciples' experience of this power was overwhelming, it was essentially an encounter with God's love. For us, this can be equally emotional or quiet, but all are included, and nobody is excluded from this experience.

### God's Purpose:

The disciples 'began to speak in other tongues as the Spirit enabled them.' (4). The Spirit empowered their witness, so that everyone heard them speaking in their own 'native language' (lit: dialect, v8). We all have a story to tell of God's activity in our lives and it's the Spirit who translates our words and actions into a language that those around can understand! At Pentecost, 3,000 people were added to the church in one day! What do we expect of the Spirit in our day?

'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).



Before Christ sent the Church into the world, He sent the Spirit into the Church. The same order must be observed today. - *John R W Stott*.

The gift of the Spirit was a fruit of the resurrection of Christ. - *John Calvin*

The Spirit-filled life is not a special, deluxe edition of Christianity. It is part and parcel of the total plan of God for His people. - *AW Tozer*

## **From the pen of Ian Mollison April 2021.**

*The following note was written by Ian Mollison, our local councillor. It shows how the Chapelton development is progressing at a steady pace. Ian doesn't mention Snowdrop, who are building lovely open plan houses on the Eastern boundary of the development, right in front of our house. Of the five houses, four are sold, and one (on Greenwell Road) will be a show house. Of the total 16 houses Snowdrop are building, twelve are sold or reserved.*

*Note that Snowdrop are planning to build to the South of the Phebbie burn. On Pheppie Farm? It hasn't been relet since the Gammies moved out. Getting closer to St Ternan's!!*

Some 205 houses are now occupied at Chapelton, with a further 80 completed or under construction.

The Duke of Fife told a meeting of community representatives tonight that it is a much more encouraging picture now. He added that it was a pity that wasn't the case a year ago.

He was outlining future plans for the new town. A six-plot site for self-build homes is earmarked for the south of the site, near the allotments. Snowdrop - who are building beside the Causey Mounth - intend to build to the south of the Pheppie Burn. A G Stephens are coming back to the site in the middle of the town - the "gaping hole" - to complete eight houses, five of which are already reserved. The remainder of the Brio development is on hold.

We also heard about the play area being developed among the trees to the north of the community, a more natural environment.

There are plans for eight business units opposite Liddell Park, on Greenlaw Road, for local entrepreneurs. The duke said the aim is to have them on site from July. A number of businesses have already expressed an interest, such as food sales.

There will be an Easter egg hunt in the community, challenging children to spot 12 specially painted eggs.

The 10k run will not take place this year, but there will be a bike ride in September. An exhibition about future plans will be held on 15 and 16 May to coincide with a farmers' market on the Sunday.

No progress has been made in improving the lighting at the park and choose, with Aberdeenshire Council and the developers not yet finding common ground. However, the meeting did hear that the council is investigating alternative solutions. The park and choose site have not been adopted by the council as it is meant to be temporary and currently does not meet adoptable standards.

## **George Masson**



## **15<sup>th</sup> May: Matthias the Apostle, called by lots**

Have you ever happened to be in the right place at the right time, with certain qualifications, and suddenly realise that God is singling you out for a special task? If so, Matthias is a good patron saint for you!

In Acts 1 (15 – 26) the apostles had a task to do: Judas had betrayed Jesus and died, and so a new apostle needed to be chosen. He had to have been a follower of Christ from the Baptism to the Ascension, and also a witness of the Resurrection in order to qualify. In the event, the choice fell to one of two: Joseph Barsabas and Matthias.

Lots were drawn, and Matthias was chosen. How confident he must have felt in his calling: what encouragement that would be when the going got rough in later years! Matthias is thought to have ministered in Cappadocia and even Ethiopia. His emblem is usually an axe or halberd, regarded as the instrument of his martyrdom. His supposed relics were translated from Jerusalem to Rome by the empress Helena.

### **Finding Expression – and God’s Response – in Lament - *Dr Ruth M Bancewicz***

The question of suffering comes up regularly in discussions about science and faith. I once visited a school to speak to some of the older teenagers. One of the pupils had sadly passed away from cancer a few weeks before and his classmates asked, “How God could let this happen?” Of course, these young people’s questions about where God was in this situation were important. But the chaplain also gently reminded the class that their friend’s family were Christians, and that they were finding that their experience of loss had brought them even closer to God than before.

One way that grief can bring us near to God is when we share it with Him, telling Him exactly how we feel. The biblical writers had no scruples about expressing themselves to God, giving vent to emotions we often hold back in a church context. As my colleague Roger Abbott has written in his book on *‘Unanswered’ Prayer*, “Let us not confuse reverence with spiritual prudishness. Perhaps honesty, the way it feels, is precisely what God is waiting to hear from us.”

About one third of the Psalms express some form of grief. The book of Job is a series of responses to one man’s suffering as he loses his children, property and health in quick succession. Lamentations is also one long outpouring of sadness at what happened to Israel under the Babylonians. Some of the prophets, especially Jeremiah, also express their pain at these sorts of events – which reflect something of God’s own feelings at the suffering of His people.

Most of these biblical authors would have had access to Scriptures that encouraged them to turn to God whatever the circumstances. Emboldened by their knowledge of His character and promises, these divinely inspired writers even express their anger to God about the things He lets happen or complain that He seems to act unfairly or ignore them in their plight. Not only do these people let out all their feelings without fear of reprisal, but they also clearly expect a

helpful answer. Some record a resolution to their troubles – often simply because God speaks to and comforts them, enabling them to keep going.

The biblical writers demonstrated that God can handle pretty much anything – anger, blame, bitterness – if we are actively looking to Him for help. As Pete Greig of the 24-7 prayer movement has written, “pain that is not expressed can never be transformed”.

## **How long, O Lord?**

How long until life gets really back to normal, and the pandemic is brought under control?

If you feel like asking God that, you’re in good company. This past year has taken its toll on our relationships, our economy, and on our collective mental health.

‘How long, O Lord?’ is a question that has been commonly asked by the Bible’s poets, as well as many saints down the centuries.

Mother Julian of Norwich, whose feast day we remember this month, asked the question back in the 14th century. She was no stranger to pandemics herself, having suffered from the plague in 1372.

After much prayer and meditation, she was given an answer that has echoed down the centuries. In her ‘Revelations of Divine Love’ she wrote that God had revealed to her that:

“All shall be well, and all shall be well and all manner of thing shall be well.” “He said not ‘Thou shalt not be tempested, thou shalt not be travailed, thou shalt not be dis-eased’; but He said, ‘Thou shalt not be overcome.’”

That is a promise that we can hang on to: all shall be well in the end. But it is also necessary to add: if it is not well with you today, then it is not yet the end.

This is a perspective on life that is full of faith, of hope, of trust in the goodness and victory of God. The psalms are full of it, and always trust in God for the final outcome.

We can have this perspective, too, and perhaps share it with our neighbours.



*Nigel Beeton writes:*

*"A few weeks ago, the UK paused to remember the devastation that Covid-19 has caused. Who could imagine that in just a year such a thing could happen? What a tribute to those who laboured long and hard to achieve that.*

*I realise that some of us still await the first dose of the vaccine, and I hope that they will soon get it. I also realise that some vaccinators are men; it was just that, for me, on both occasions I met A Lady with the Shot.*

*So, begging pardon for the awful pun, and to Alfred, Lord Tennyson for crimes against his masterpiece, here is my poem:"*

## **A Lady with the Shot**

On either side the dangers lie  
We may sicken, we may die;  
We cannot drive, we cannot fly,  
We must wear masks, but some ask, "why?"  
"It's just a massive plot!"  
Though some may protest loud and shrilly  
We have to tell them, "don't be silly,"  
There's just one route from fear so chilly:  
The covid vaccine shot!

Through long and anxious toilsome days  
They sought for virus-killing ways,  
It's hard to find the words of praise –  
Their skill and knowledge just amaze!  
They loosed a Gordian Knot!  
For months the news had gone so badly  
How nice to turn from thinking sadly  
And go and meet so very gladly  
A lady with the shot!

And now must all folk gladly share  
The vaccine which, with equal care  
Protects all people, everywhere  
If it's use is wise and fair.  
We must share what we've got.  
And then at last this virus stealthy  
Will threaten no-one – poor or wealthy  
No more masks to keep us healthy  
This clever vaccine shot!



## **Coronavirus – warning about vaccine**

This happened recently and is an important lesson for our friends and family in the older age group. A friend had his second doze of vaccine at the vaccination centre. Shortly afterwards he began to have blurred vision and struggled to get home.

He rang the vaccination centre and asked if he should go straight to the hospital for help. He was told NOT to go to the hospital, but instead to return at once to the vaccination centre and pick up his glasses....

**FAITH PICTURES – Please let Ken or George know if you would be interested in joining a group to do this course – six sessions.**

**Let us know what you would prefer:**

1. To use Zoom.
2. Meet socially distanced indoors.
3. Meet out of doors (possibly using gazebos).
4. What day of the week and what time of day (Perhaps Sunday after the church service?)
5. Is one and a half hours per session too long?

**• What is Faith Pictures?**

Faith Pictures is a short course designed to help Christians talk naturally to friends, neighbours and colleagues about what they believe. The heart of the course is about helping people to identify a single picture or image that embodies something of their faith. This is because the kinds of communication which best stick in the mind are concrete and rooted in story. The course aims to be accessible and light-hearted, without jargon or inflexible methods. It has a number of emphases not always found in faith-sharing courses. These include the avoidance of one-size-fits-all models and the importance of honesty and listening. Each session contains a short video and encourages discussion in pairs and as a whole group.

**• Who is it for?**

It is mainly aimed at small groups meeting in a home setting. It is for people of any Christian tradition and none. It has been designed to appeal particularly to people who would normally run a mile from courses on faith-sharing!

**• How long does it last?**

It is a six-session course, each session lasting between an hour-and-a-half and two hours. Most groups will run Faith Pictures as a weekly course over six weeks, but other formats may be possible (e.g., a weekend away).

**• How much does it cost?**

It is free of charge. The whole of Session 1 may be accessed and downloaded easily, by clicking on any of the links. To access and download Sessions 2 to 6, you need to register and log in.

**• Are there any additional resources?**

CPO have produced some resources for you to advertise your Faith Pictures group, including posters, flyers and postcards. For more information and to order these resources please visit [CPO Website](#)

**• Does it include Bible study and theology?**

An essential aspect of Faith Pictures is that it is accessible. It is unapologetic about being a first step in helping a wide variety of people think about sharing their faith. It aims to appeal to people who may find in-depth Bible study and theology of mission daunting. The team behind Faith Pictures hope that many people will want to go deeper in Bible study and theology as a result of doing the course.

**• What about issues where Christians disagree?**

Faith Pictures is deliberately limited in scope: it is a simple tool to help people talk naturally to others about their faith. There are some issues on which Christians come to different conclusions – about details of belief and how faith is lived out in the world of today – but these are beyond the scope of the course.



### ● Who is behind Faith Pictures?

Faith Pictures is produced by Church Army, a mission community of people who are transforming lives and local communities. Its members are committed to sharing the Christian faith through words and action in a variety of contexts across the British Isles and Ireland. Church Army is part of the Anglican church but works across many denominations and inter-agency projects. Faith Pictures is not tied to any denomination or tradition.

**Ken Tonge**

### **Sermon Sunday 11<sup>th</sup> April 2021<sup>2nd</sup> Sunday of Easter**

Readings: Acts 4: 32-35. 1John 1: 1-2:2. John 20: 19-31

The book of Acts is written in a similar style to the Gospels. It appears that Luke wrote the Gospel of Luke and Acts of the Apostles as a single work, but split into two books, though the subject in Acts is the life and growth of the earlier church. It was written somewhere between 60-80 AD. The description of the book as history and the author therefore as an historian seemed self-evident for centuries until modern students of the bible recognised in many senses Acts, and all four gospels can be correctly classed as "theology". I personally find that the wording in the gospels, and the skill with which the authors "tell the story" is a well-crafted piece of literature.

The Gospel writers can say in a one liner that takes me a page to put over, God's hand obviously guiding the writers, rather than objective, and dry history or "theology" In the first reading today from Acts of the Apostles, we hear how the whole company of believers was united in heart and soul, they shared their possessions, and everything was held in common. In this reading, Luke sets out the scene of the godly man who came and gives his all.

Though it is not part of today's reading, it leads into the next chapter where a married couple tried to keep back part of the price of land they had just sold. The sin of Ananias and Sapphria, was not in keeping back part of the money they had received for selling their estate, but in pretending that the part they handed over was the whole for the common good of the believers. And the lie, told to the church was reckoned as told to God and the Holy Spirit.

In verse 36 of Acts chapter 4, Joseph was described by Luke as a Levite, and by birth a Cypriot. He was called Barnabas and the bible translates that for us as

"Son of encouragement". Why translate that, other than to bring out Barnabas's character, and not simply to translate? He was an encourager and consoler.

Later on, in Acts (11: 24) he is described as a good man, full of the Holy Ghost and of faith. He would continue to grow spiritually until he became the valuable companion of Paul. According to Luke, this is the man whose example we should follow.

No doubt that one reason he was selected as an example, was precisely because Luke would shortly show, that he would soon rise to greater things within the Christian Community. Luke through Barnabas is demonstrating that one act of dedication can lead onto another, until man or woman becomes especially usable by God. In other words, the first time you make a dedication it is the first step in your journey of finding Jesus. Chairman Mao said, to start on any journey you need to take the first step.

Knowing what we know about church history, and I mean the church world-wide rather than our Scottish Episcopal Church. The simple way in Acts, how Luke describes how the early Christians laid all at the feet of the Apostles, and as the church grew, the distribution (Acts 6: 1-7) became too big for the disciples to administer, and how they appointed seven good men to oversee the distribution.

So, how did the early Christian Church that set such high principles, and how "everything was held in common" become in the Middle Ages such a wealthy, opulent church, that would have been an affront to Jesus, his apostles, and the Gospels? Greed, pride, power hungry, comes to mind. If, during this period you rejected the wealth and grandeur of the church, Rome would brand you as a heretic, and prosecute you. I wonder how they squared that with Luke's description in the Acts, of Barnabas laying all at the feet of the disciples?

In the opulence and corruption of that era, where, when a peasant died, his landlord took the peasants best beast, and the local priest took the second best, The Gospel message still shone through like a beacon of light.

It shone through in the form of St Francis of Assisi, whom the church wisely adopted as her own, and did not prosecute; he was the son of a rich cloth merchant. In his twenties, he rejected all wealth. From then on, he saw himself as married to Lady Poverty. He led a life of utter simplicity, working with his own hands to restore small churches and chapels. He founded the Franciscans. The Poor Clare's, a similar order for woman, was established by his close friend and follower St Clare. (Who miraculously saw events that were happening far away on the other side of town, and so is now the patron saint of television)

The spirit introduced by St Francis, was like a breath of fresh air in the medieval church. It was humble, but without the neurotic sense of self –mortification. His was a sunny, open-air kind of saintliness, responding to God and to nature with a carefree acceptance. His famous "Canticle of the Sun" expresses it perfectly:

Praise to Thee, my Lord, for Brother Wind,  
For air and cloud, for calm and all weather,  
By which Thou supported life in all thy creatures.

Praise to Thee, my Lord, for Sister Water,  
Who is so useful and humble,  
Precious and poor.

Praise to Thee, my Lord, for our Sister Mother Earth,  
Who sustains and directs us,  
And brings forth varied fruits, and coloured  
Flowers, and plants.

Praise to Thee, my Lord, for our Sister Bodily Death,  
From whom no man living may escape:  
Woe to these who die in mortal sin.

They had to give St Francis an armed guard on his deathbed, to prevent people making off with him, prematurely as a relic! In the middle age's relics were big business, and if you had relics, people would go on pilgrimages to view and pray where they were on display, a bit like today when we go on holiday tours. The churches were the tour operators!  
And knowing the way of the world, he left a final instruction to his friars:

"Let all the brethren beware of accepting churches, houses, or anything else provided for them they conform to Holy Poverty, to which we are vowed in our rule, always lodging as strangers and pilgrims.

It was a vain hope. As soon as he was dead, his friars began to collect funds for a massive basilica at Assisi in his memory. It is I believe an amazing feat of architecture and its frescoes make it one of the great buildings of the middle ages. But the other memorial to St Francis that astounds me, is the church at Assisi. Where St Francis had his little chapel, they built a massive cathedral type church over it. His chapel is like a dolls house sitting in a bairn's playroom!

All this for a man who had rejected all wealth and had lived a simple life as a servant of Jesus. Do we see the church today interpreting the Gospels and the message of Jesus for its own ends, as it has done in the past, particularly as it did in the Middle Ages?

It appears to me, that the church should give the spiritual and theological guidance to allow us to have a relationship with God. I must say that I have found that if you ask for it, guidance is generally forth coming, except in my own case one notable exception.

The weekend residential courses that were run at Dunblane for us aspiring Lay Ministers were excellent, and it was great to mix with so many likeminded people from around the province who were exploring their vocation in our church.

What of Luke's message in Acts today about Barnabas? Luke is not telling us that we have to give all our worldly possessions to be shared, but he is asking us to be honest with ourselves and God, but what we have said we will give, we should do, after a little soul searching on what is appropriate, but be honest. Each of us must find Jesus ourselves, though really it is a revelation from God to us.

Last but not least, it shows the relevance and the strength of the message from God, contained in the Gospels, of the life, death, and resurrection of Jesus 2000 years after the event. Even after this passage of time, and the changes in ordinary people's lifestyles, the Gospels are so relevant to us in our everyday lives, and how by following Jesus and trying as much as we can, to follow life as he did, we can receive repentance of our sins.

Isaiah: The grass withers, the flowers fade, but the word of our God lives forever. Amen

**George Masson**

If you wish to know God, you must know His Word. - *C H Spurgeon*



## Last Month on the Facebook Page

### 7<sup>th</sup> March 2021

The wording in the collect during a recent service talked about being rescued by God.

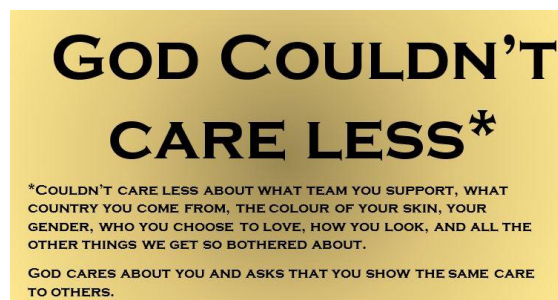
I find that during a service a word or phrase jumps out at me and makes me think and a lot of the time it takes me to the words of one song or another. This took me to the R&B standard, Rescue Me. The songs say, "Rescue me, take me in your arms", which paints a lovely picture of how faith feels. That sense of being enfolded in love, a feeling of safety in a hostile world. At times we all need rescued, and that's okay. God is there, waiting with tender charm.

### 14<sup>th</sup> March 2021

I was doing a reading at the zoom service a couple of weeks ago and it was the ten commandments. When I got to the bit about not coveting my neighbours donkey it sounded a bit silly. My neighbour doesn't have a donkey and even if he did, I am fairly certain I wouldn't covet it. The Bible was written in a different time and it can sound a bit irrelevant in modern terms. Which is a shame, as the central message, once you strip away the archaic language and social conventions, is still good. Take the 10th commandment not to covet for example. The path to happiness is not to spend time worrying about what other people have, but to be content within yourself. Good advice in any time



### 21<sup>st</sup> March 2021



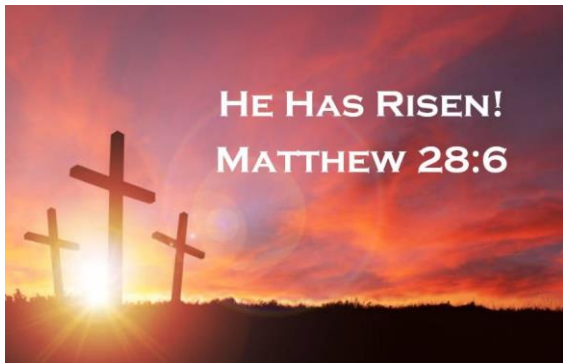
Always read the small print 😊

### 28<sup>th</sup> March 2021

#### Holy Week Day 1 : Palm Sunday

Holy weeks starts on Palm Sunday. Jesus enters Jerusalem on a donkey. The crowds welcome him by waving palm branches and shouting Hosanna, which was an expression of praise and joy. This was Jesus fulfilling the prophesy in Zechariah 9:9 which said the king would come riding on a donkey.





**4<sup>th</sup> April 2020**

**Holy Week Day 8 : Easter Sunday**

On Sunday morning, Mary Magdalene and Mary Mother of James, when to the tomb to anoint Jesus' body with spices. When they got there, they found the door open, and the body gone. This may seem like the end of the story, but it is not, it the beginning of a message of love and hope that endures to this day.

**11<sup>th</sup> April 2021**

St Paul had his epiphany on the road to Damascus, which seems to have been a very sudden and absolute experience, leaving no room for doubt. For the rest of us, faith does always come like that. It can be a slower process, starting with a sense of something missing and from that faith grows at its own pace. We all take different paths, but much like the journey to Damascus, it starts with a first step.



**How to stay safe this Spring**

1. Avoid riding in automobiles. They are responsible for 20% of all fatal accidents.
2. Do not stay home. 17% of all accidents occur in the home.
3. Avoid walking on streets or pavements. 14% of all accidents occur to pedestrians.
4. Avoid traveling by air, rail, or water. 16% of all accidents involve these forms of transportation.
5. Of the remaining 33%, 32% of all deaths occur in Hospitals. So, above all else, *avoid hospitals.*

**BUT:**

You will be pleased to learn that only .001% of all deaths occur in worship services in church, and these are usually related to previous physical disorders. Therefore, logic tells us that the safest place for you to be at any given point in time is at church!

A Bible study is safe, too. In fact, the percentage of deaths during Bible study is not even .001%...

So, attend church, and read your Bible - *IT COULD SAVE YOUR LIFE!*

,

## **The Havens of Fetteresso Parish -Fishing Villages of Muchalls**

The Seatown of Muchalls was situated near what is still called Muchalls Shore, a small haven with a pebble beach about four miles North of Cowie just South of the Mill of Muchalls, or East Muchalls Farm as it is now called.

The first known record of this village is in 1606 when Alexander Burnet of Leys bought the lands of Muchalls including the fishertoun, fisherlands and fisher boats from Francis Hay, Earl of Errol and Baron of Cowie, the lands of Muchalls until then being part of the Barony of Cowie. In the OPR for Fetteresso the trades of the parishioners were not recorded until the eighteenth century but people with the same names as fishermen living in the Seatown of Muchalls were recorded as far back as 1620 living in Muchalls

On Friday 14th June 1639, Viscount Aboyne with an army of 2,500 men, Highlanders and Lowlanders crossed the Dee at Aberdeen in order to impose an oath of allegiance to King Charles on the men of the Mearns, this army camped all night at Muchalls, which they plundered as was their practice in those days, before proceeding on their way to Stonehaven. Before arriving at Stonehaven, they were opposed by the Covenanting forces of the Earl Marischal and the Marquis of Montrose, at Cowie and defeated.

On the 31<sup>st</sup> August 1663 the Crown confirmed Robert Burnet of Culney in possession of the "manor place of Muchalls with the Sea-town of Muchalls with fishings, fishing boats and roods of land pertaining to it", as granted to him by the deceased Alexander Burnet of Leys. According to the Rev. Mr. John Hutcheon writing in the Statistical Account in 1790 the Seatown of Muchalls was abandoned soon after the loss of two fishing boats thirty years previous, round about 1760 in his reckoning. However, the Seatown of Muchalls was inhabited as late as 1766 its demise being a more gradual affair brought about by a series of events and not quite so suddenly as the brief account of the Rev. Hutcheon implies. I will illustrate some of the events that led up to the demise of this village.

The fishermen of Muchalls, as well as those in Cowie to the South and Skateraw to the North were staunch Episcopalians. Those of Muchalls and Skateraw attended a chapel situated in the grounds of Muchall's Castle. In the year 1746 before the Jacobite defeat at Culloden all Episcopalian Churches were to be burned to the ground unless this would cause danger to nearby property. The Chapel at Muchalls suffered the fate of being burned to the ground along with the Registers and Records of the Church, some of which were fortunately rescued from the blaze. And no doubt Cumberland's men helped themselves to anything that took their fancy especially from those they suspected of supporting the Stewart cause. Two years later, in the winter of 1748 - 1749 their Priest, the Rev. John Troupe along with the priests of Stonehaven and Drumlithie were imprisoned in the Tollbooth at Stonehaven for a period of six months. That same year the villagers suffered further tragedy for the Kirk Session minutes of Fetteresso records that a fishing boat was lost at sea on 5th February 1749, when the crew from the Seaton of Muchalls all perished and according to tradition this boat was cast up on the Skatie shore about two miles south of Muchalls and allowed to eventually fall apart, since superstition dictated that no one would dare reclaim it.

Despite these religious persecutions and despite having lost six of their breadwinners in 1749 they continued to live for another 16 years in the Seaton of Muchalls. Nearly ten years later another tragedy occurred which was reported in the Aberdeen Journal of 19th December 1758 "That same day (i.e., Wednesday 13th December 1758) a fishing boat belonging to Muchalls, was overset in taking said harbour, and the crew consisting of six men, unfortunately perished." This brief report was all that such a tragedy was deemed to merit, since the lives of fishermen in those days were not nearly so important as news of wars in foreign parts. Indeed, it was the

opinion of some at that time that the families of fishermen lost at sea should not receive Parish charity, as they should know the risks involved and take steps to look after their own families and not burden the charitable people of the parish. I believe that an M.I. in Cowie Churchyard relates to one of the seamen killed that day "In memory of John Napier late seaman in Muchalls who died 12 Dec. 1758 aged 36." Further evidence of this event can be found in the Fetteresso O.P.R.s, for on January 11<sup>th</sup> 1759 the following entry occurs, "a posthumous daughter of Andrew Leiper in Seatown of Muchalls was baptised, named Isabel," and on August 15<sup>th</sup> 1759 "A posthumous son of John Leiper late in Seatown of Muchalls was baptized named Alexander".

One of the orphans from Muchalls, Alexander or Sandy Taylor who was born in 1753 appears in the Fetteresso OPR living in Skateraw on 9<sup>th</sup> October 1785. He lived there for some time and on the 6<sup>th</sup> June 1806 moved to Cowie along with his sons David, John and James, David then moved to Catterline and later to Gourdon. Others from Muchalls abandoned the fishing and took up other occupations, such as crofting or farming. A John Leiper, born in 1856 became a smith at nearby Bridge of Muchalls, William Kilgour born in 1751 became a weaver at Glithnow and died aged 86 in 1837, Alexander Cadenhead became tenant of Auchlee on the Kingassie estate and John Taylor became grieve of the Home Farm on Mr. Silver's estate and then became tenant of Mountgatehead.

These boats were lost in 1749 and 1758 and there does not appear to have been any other fishing tragedy occurring after that time. Indeed, the Seatown of Muchalls was inhabited for at least seven years after the last fishing boat tragedy, and I believe that at least one new family came to live and work in Muchalls after 1758. The family name of Beg living in the Seatown of Muchalls appears in the OPRs for the first time in 1761 and again in 1763 living alongside families named Caddenhead, Taylor, Cormack, Watt, Leiper, Napier, Kilgour and Bremner. However, there were other events which caused equal hardship to the fishermen of Muchalls as indeed to all fisherfolk of that period and added to the other events already quoted was a further factor to cause the folk of Muchalls to abandon their village. This was the not widely publicized threat of the Royal Navy press gangs, which operated on shore, and the Royal Navy tenders who intercepted fishing boats at sea. Although bad enough before this, activity increased around 1756 at the onset of the Seven Years War. Fishing boats were frequently overtaken at sea and members of the crew pressed into naval service. It is recorded in the statistical account for Nigg parish that between 1778 and 1790, 24 men had been impressed into the Navy and in the Parish of Benholm three fishing boats were intercepted in 1756 and of course the strongest men were taken. Soon after this the government demanded that every fifth fisherman had to serve on board a naval ship. Some got round this by bribing others to take their place, but this practice greatly reduced the fisherman's income, probably inducing them to skimp on repair and maintenance of their boats. By the end of the Seven Years War in 1763 the population of the fishing ports and havens were much depleted. Indeed, it was not until the 1830's that a limit of five years was made on the time served as an impressed man, and even at this present day it is still legal to be impressed in this Country.

Another possible factor was that the estate of Muchalls was sold in 1760 by Mr. Fullerton of Gallery to Aberdeen Town Council who may not have been so understanding or so benevolent as Mr. Fullerton. The Council later sold the estate to Mr. Silver of Netherley in 1801. The Seatown of Muchalls was eventually abandoned about the mid 1760's.

It wasn't until about 1818 that another fishing village was established in the Estate of Muchalls called Stranathro consisting of three rows of cottages "the Front Raw", "The Middle Raw" and "The Back Raw" populated by families with the names Christy, Main and Leiper. Those with the name Christy came from Skaterow and the Mains and Leipers came from Portlethen. In the early 1830's another row of houses was added for the use of the Coastguard Service. The location of this fishing village did not make the lives of the fishermen any easier for the site of

the village was quite a distance from the top of steep cliffs with the shores at their foot extremely rocky. Later in 1850 the village was further separated from the seashore by the new Railway line.

In 1841 census out of the seventeen families living in Stranathro nine were Episcopalians, all with the name Christie being descended from William Christie and his wife Jane Reith and Alexander Christie and his wife Isabella Christie who came from Skateraw with their families, attending St. Ternan's Church at Muchalls and being buried in Cowie Church Yard. The majority of villagers who were not Episcopalians came from the parish of Banchory Devenick (The villages of Downies, Portlethen and Findon) their names being Leiper and Main.

A new Episcopalian Chapel was built at Muchalls by the side of the Cowie Mounth road in 1831. The majority of the fishermen of Skateraw and Stranathro contributed about £1 each. Stranathro contributing £8 11/-. In 1841 there were 14 whitefishermen in Stranathro and by 1851 there were 26 fishermen. In January 1856 a boat from Stranathro overturned at sea and Joseph Main and Moses Leiper both perished. About 1860 Andrew and Mary Christie moved to Stonehaven (Albert Lane). The fishing population of Stranathro peaked about 1871 with 33 fishermen. However, in 1879 the majority of fishermen moved to Stonehaven leaving only six whitefishers in Stranathro according to the 1881 census. The people who moved were John Christie and his sister Jane, the families of Alexander Christie, James Christie, Joseph Christie, Andrew Law, James Main, Alexander Christie yr., William Christie, William Christie elder, Andrew Main, Alexander Leiper, William Christie, Alexander Christie and George Christie. The last-named William Christie son of Alexander was lost at sea in 1885. Joseph the son of James Christie, moved from Stonehaven to Torry by 1891, to become a fish curer. By 1891 there were no fishermen recorded living in Stranathro.



**This was written by the late Bob Matterson**

**Have you ever laughed at a joke you did not understand?**

Then you are not alone. It seems that two thirds of us have laughed at jokes we did not 'get', simply because we wanted to fit in with our friends at the time.

And more than half of us have actually gone on to repeat jokes with punchlines which we don't ourselves understand. More than half of us have even researched a joke in order to try and figure out what was supposed to be so funny about it.

In research done by a British neuroscientist, it was found that humour that relies on puns or more obscure concepts is the most likely to confuse audiences. While laughter is universal, humour is very subjective. People all over the world laugh, but what they find to be funny varies widely, depending on culture, context and language.

During the research, it was found that two of the most misunderstood jokes are:



- *Some Omega-3 vitamins fell on my head when I opened the cupboard. I got super fish oil injuries.*
- *What does a dyslexic, agnostic insomniac do at night? He stays up wondering if there really is a dog.*



## **And one you will be able to understand**

### **What did I do with the car?**

As I left a meeting at our church, I could not find my car keys. They were not in my pockets. They were not in the church. Then I thought – I’ve left them in the car! As I burst through the doors of the church, my heart sank: the church car park was empty.

With a heavy heart I called the police, confessed that I had left my keys in the car, and that it had been stolen. Then I made the really difficult call: “Darling,” I began (I always call her ‘darling’ at moments like this). “Darling, I have left my keys in the car, and it has been stolen.”



There was a little gasp. “You did not *have the car*. I dropped you off. Remember?”

My heart sang as relief flooded through me. “Of course! Thank God! Well, come get me quick – I am already running late... what is keeping you?”

My wife replied with ominous calm: “What’s keeping me? I’ll tell you what’s keeping me. The police are here. They think I’ve stolen our car...”



*Ascension by Daphne Kitching*

(Luke 24:44-53)

Scriptures fulfilled,  
Minds opened,  
We followed Him to Bethany.  
And there was joy in the blessing  
Of our risen Lord,  
Jesus, God on earth.


And in the blessing  
Was the leaving,  
And in the leaving  
Was the blessing –  
His Spirit of life and power  
To witness to the world  
Of our ascended Lord,  
Jesus, man in heaven.

**Bishop of Brechin**  
**Right Rev'd Andrew Swift Tel: 01382 459 569**

**George Masson Tel: 01569 739283**



**ROTA    MAY 2021**

<b>Date:</b>	<b>CELEBRANT/ Pastoral Assistant/ Address</b>	<b>Readers/ Intercessions:</b>	<b>Readings:</b>	<b>Sidesperson Greeter</b>	<b>FLOWERS (cleaning)</b>
<b>02/05/21</b> <b>5<sup>th</sup> Sunday of Easter</b>	<b>ARMA ISLES</b> <i>Russ Huddleston</i> Address: Arma Isles	Katy Gill Di Driver Steven Coull <b>Ken Tonge</b>	ACTS 4: 5-12 1 JOHN 3: 16-24 JOHN 10: 11-18	<b>Irene Butler</b> <i>Eric Hargreaves</i>	<b>Sue Manson</b>
<b>09/05/21</b> <b>6<sup>th</sup> Sunday of Easter</b>	<b>RUSS HUDDLESTON</b> <b>Sheila Usher/ Steven Coull</b> Address: Russ Huddleston	Sheila Usher Dee Foulds <i>Sue Manson</i> <b>Muriel Hargreaves</b>	ACTS 8: 26-40 1 JOHN 4: 7-21 JOHN 15: 1-8	<b>George Masson</b> <i>John Usher</i>	<b>Diana Driver</b>
<b>16/05/21</b> <b>7<sup>th</sup> Sunday of Easter</b> <b>ASCENSION SUNDAY</b>	<b>REV CANON KEN GORDON</b> <b>Irene Butler/ Steven Coull</b>	John Usher George Masson Steven Coull <b>Ken Tonge</b>	A CTS 1: 1-11 EPHESIANS 1: 15-23 LUKE 24: 44-53	<b>George Masson</b>  Carl Nelson	<b>Sheila Usher</b>
<b>23/05/21</b> <b>DAY OF PENTECOST</b>	<b>JOHN USHER/ IRENE BUTLER</b>	<b>SONGS OF PRAISE</b>		<b>Steven Coull</b>  Muriel Hargreaves	<b>Muriel Hargreaves</b>
<b>30/05/21</b> <b>TRINITY SUNDAY</b> <b>PENTECOST 1</b>	<b>REV CANON KEN GORDON</b> <b>Sheila Usher/ Steven Coull</b>	Di Driver Katy Gill Ken Tonge <b>Muriel Hargreaves</b>	ISAIAH 6: 1-8 ROMANS 8: 12-17 JOHN 3: 1-17	<b>Irene Butler</b>  <i>Rhona Vassilikos</i>	<b>Rhona Vassilikos</b>
<b>06/06/21</b> <b>PENTECOST 2</b>	<b>ARMA ISLES</b> <b>Russ Huddleston</b> Address: Arma Isles	Dee Foulds George Masson Steven Coull <b>Sheila Usher</b>	1 SAMUEL 8: 4-20 2 CORINTHIANS 4: 13-5: 1 MARK 3: 20-35	<b>George Masson</b>  <i>Eric Hargreaves</i>	<b>Diana Driver</b>