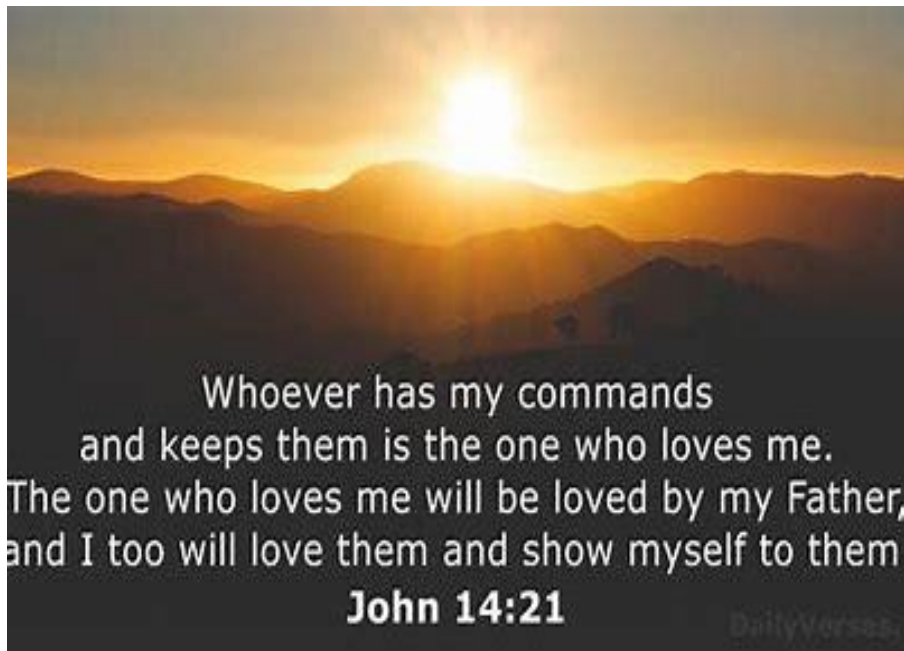


**ST TERNAN'S SCOTTISH EPISCOPAL  
CHURCH MUCHALLS**

**September 2025**



**Sunday Service 10.30am**

**Prayer & Chat Wednesday 11.00am**

The church is open for private prayer during daylight hours

### **From our Minister**

It seems a very long while since I sat down to write an article and a great deal has happened in that time. I know that some of you have heard bits and pieces of my Basque adventure, but I thought that I would spend a few moments reflecting on my time away.



On my return several people have come up to me and asked, 'how was your holiday?' and so first of all I want to say...it sure wasn't a holiday. It was one of the toughest things I have done in my life and that was not because for most of the 30 days we were in silence.

So where to begin...at the end of June I travelled to Loyola in northern Spain to undertake the Ignatian Spiritual exercises. These exercises were created by St Ignatius of Loyola who lived at the end of the 15th century dying in 1556. Whilst convalescing following what might of been mortal injuries received in battle, he had religious/spiritual experiences which would shape his life and go on to inform Christians, including myself for many years to come.

The exercises are rooted in prayer and Biblical reflection. On each of the 30 days you are given a portion of scripture to meditate on and you are encouraged to imagine yourself into the Biblical stories as either an onlooker or a participant. There is an expectation that you will pray for 4 to 5 hours a day as well as attend Holy Communion and meet with a Spiritual Director. As I am sure you can imagine it takes a while to get used to the shape of the day, but you do get used to it. The outside world fades away as you become immersed in the challenges of silence and prayer. Your senses change and you start to notice the world around you in a different way, your perception changes. You begin to notice yourself more as well. St Ignatius taught that in our lives we all have attachments, that in many instances are the driving forces in our lives. Some of these attachments may be rooted in our childhood, others not. Some are the impetus of our behaviour and in fact sins. For example, someone who had been abandoned as a child, might cling to security in ways different from someone who had a secure upbringing. Within the exercises there is time spent recognizing and acknowledging what is sinful within our lives and then seek to make amends, recognizing that this can only be accomplished by God's grace.

Acknowledging the Graces given to us by God are also an important feature in the Exercises. An elderly Christian friend once said to me that she thought that God didn't mind what you did as long as you were happy and that that happiness is rooted in using the gifts and talents that God has given you. Between the formal times of prayer there were times of relaxation, but the nature of silence means that often those times become periods of reflection. It was during one of those periods that I realised that it was time for me to give up what I would call 'public ministry', by that I mean resign from running charges or parishes and all that that entails. I expect it has something to do with age but it is time for me to retire. That is not to say that I will not continue as a priest in one way or another. It had been suggested to me that I might change focus

and work with individuals, supporting them on their individual spiritual journeys, this is called Spiritual Direction. (Whilst at Loyola we saw such a person daily, firstly in order that they might give us the next bit of scripture, secondly, they checked on your wellbeing and thirdly they helped as required in our reflection. I also realised that I pray best when drawing, I know that may sound odd, but we are all different as are our individual relationships with God. One of the participants prayed best when running up a substantial hill...I managed it once; she managed it every day. One size does not fit all.

Going to Loyola I sort of knew what lay ahead, sort of!!! It was not for the faint hearted and was an experience that is difficult to explain, and I never would have expected to arrive where I arrived at the end of the journey. Such Change! Change is, we all know a part of our lives, whether it be in church or in the wider society. I think it is hard to imagine how we got here, but here is where we are. God is with us, however, and I believe that God is faithful. Nothing is certain, apart from the fact that we are loved by God.

**Mary**



**From our Bishop**

### **Canon Mary Jepp – Retirement Plans**

Mary came to be with us for three years, from January 2022 to 2025, and then agreed an extension by another year or so. Following her return from her time of retreat in Loyola, she and I have now discussed the timing of her moving on from her season of ministry with us here in the Diocese of Brechin.

Mary's final Sunday in ministry with us will be Advent Sunday – 30<sup>th</sup> November 2025 – after which she will retire as your priest and, in due course, Mary and Mike will move from the Rectory in Stonehaven and onto into their next season of life. Mary plans to carry on a ministry, once retired and in her new setting, supporting individuals in their spiritual journey in the role of spiritual director.

There will be many opportunities in the next few months to thank Mary and Mike for all the work and leadership that they have brought to St James' and St Ternan's, but I would like to start thanking Mary now for all that she achieved in the churches and communities over the past nearly four years and Mike for all the support he has brought and the practical fabric work he has led. And I would like to thank all of you for all that you have done to support her in her ministry and to build up the church communities in the north of the Diocese.

I will be meeting with the vestries to discuss the vacancy that will arise as Mary and Mike move on and to agree the process for finding the next priest who will build on the solid foundations that have been built in the past few years.

Please keep Mary and Mike in your prayers in this time of setting ministry down and pray for whoever will be called to serve and lead you for the next season of your church life.

Wishing you every blessing in this time of change

**+Andrew**

**For Information** -The first meeting of the two Vestries will have been held on August 26<sup>th</sup> where St Ternan's will be represented by Geoff Bell, Irene Butler, and Jan Horn

### **Prayer for September 2025** *By Daphne Kitching*

Heavenly Father, September is the month of new starts for so many. New starts can be exciting, but they can also be daunting. We don't always know what to expect and sometimes we feel as if we are on our own in a strange new place, or situation. Help us to know that, as your people, we are never alone. You promised, through Jesus, to be with us always and You gave us Your Holy Spirit to empower us. In some ways every day is a new start – a new gift from You. As we unwrap the gift of each new day, this September, encourage us to receive it confidently and expectantly.

Help us to know that we can do all things, through Christ Jesus, who strengthens us. We can! In Jesus' name, Amen.

### **New Beginnings** - *Canon Paul Hardingham*

September is the time of year when we get back to our routines after the summer break. As whole-life disciples (lit: *learners*) we are all called to learn from Jesus and live like Him. God wants us to make a difference in our workplaces and schools, and with family and friends. As Paul writes:

*'And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him.'* (Colossians 3:17).

**'WHATEVER you do':** God is at work in every aspect of our lives. He can use whatever we do to make a difference to those around. Do we believe this? Our lives shouldn't be like an orange, segmented into the sacred and secular, but more like an apple, in which all of our lives are available to Him.

**'Whatever YOU do':** God wants to use us to share God's love as we serve others around us, wherever we spend time. We can trust Him for the resources we need hour by hour, day by day, year by year. What do we need from Him?



**'Whatever you DO':** We work for God alone, in responding to God's love for us. How does this perspective make a difference when what we do is hard, unrewarding, or even unappreciated by others?

A man standing on a train platform was asked one day: *'Who are you?'* He replied, *'I am a Christian thinly disguised as an accountant.'* If we were asked the same question ourselves, how would we respond? As disciples of Jesus Christ, our identity is rooted in God

and His call upon our lives. For each of us, September means learning from Jesus about how we might live for Him in the different places we find ourselves.

## **22<sup>nd</sup> September - When the sun goes edgewise, and daytime equals night**

22<sup>nd</sup> September is the autumnal equinox (if you live in the northern hemisphere) or the vernal (Spring) equinox (if you live in the southern hemisphere). The equinoxes occur in March and September, when the Sun is 'edgewise' to the Earth's axis of rotation, so that everywhere on earth has 12 hours of daylight and 12 hours of darkness.

### **The Nicene Creed part 4: The Ascended and Returning Jesus - Canon Paul Hardingham**

*On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.*

This month we are looking at what the Nicene Creed says about the present and future ministry of Jesus.

*'On the third day He rose again in accordance with the scriptures':* Jesus' resurrection is central to the Christian Faith, for as Paul says, without it *'our preaching is useless and so is your faith.'* (1 Cor 15.14). The Resurrection demonstrates the triumph of Jesus over sin and death, as well as recognising the breaking in of the new creation and Jesus as Lord over creation. The Creed affirms that it also fulfils the promises of Scripture, as Jesus explains on the Road to Emmaus: *'And beginning with Moses and all the Prophets, Jesus explained to them what was said in all the Scriptures concerning Himself.'* (Luke 24:27).

*'He ascended into heaven and is seated at the right hand of the father':* In the Creed, the Ascension is given equal weight to the Cross and Resurrection, as Jesus is restored to the place of honour alongside His Father. With Christ seated on the throne, there is now *a man* on the throne who is also God the Son. In His absence on earth, Jesus sends His Spirit to live in believers, *'Exalted to the right hand of God, He has received from the Father the promised Holy Spirit and has poured out what you now see and*

hear.' (Acts 2:33). He remembers His people, *'because He always lives to intercede for them'* (Hebrews 7.25).

*'He will come again in glory to judge the living and the dead, and His kingdom will have no end'*. Jesus will return in judgement as *'the one whom God appointed as judge of the living and the dead.'* (Acts 10:42). God will put all things right, punishing all evil and establishing His full reign over everything. In contrast to human judgment, which is always partial and subject to error, this final judgment will be utterly true and right, because God knows our hearts completely.

How much does the idea of judgment help make sense of the fate of evil in the world?

### Using the English language...

If lawyers are disbarred and clergymen defrocked, doesn't it follow that. . .

electricians could be delighted, musicians denoted, cowboys deranged, models deposed,  
and dry cleaners depressed?

Likewise, bedmakers might be debunked, bulldozer operators degraded, organ donors delivered, software engineers detested, and underwear manufacturers debriefed?



And won't all composers one day decompose? On a more positive note, perhaps we can hope politicians will someday be devoted...

### Forthcoming Service

On Sunday 14th September we will be holding a special service when we will be hearing about MACS.

MACS is a small national charity supporting children and adults born without eyes or with underdeveloped eyes.

Every year in the UK, an estimated 114 babies will be born with no eyes (Anophthalmia), small eyes (Microphthalmia), or a cleft in the eye (Coloboma). Many children will have additional needs or other health challenges. Receiving the diagnosis may be an isolating experience for parents; they may feel hopeless and alone.

MACS now helps over 3,000 people from 1,000 families across the UK, supporting them at every stage of their journey by providing peer support, practical help and opportunities to take part in life-changing activity trips.

During the service a special collection will be taken which will be sent to the charity. Also, on that day we will be holding a Soup & Sweet Lunch and again the money raised at that lunch will be sent to the charity. Please support us.



## **The most productive nightmare of all time? - Richard Bewes.**

1600 years ago, Europe's top scholar was an Italian called Jerome; he loved the works of Cicero. One night he dreamt that he had died, and reached the gates of heaven.

The gate-keeper spoke to him: 'Who are you?'

"*Christianus sum.*" replied Jerome. "I'm a Christian."

"No." said the gatekeeper. "You're not a Christian. You're a Ciceronian!" He went on to explain: "You see, here in heaven we judge people by what they were *most*, when they lived on earth. And you dedicated everything to the classics and the works of Cicero. So, we judge you not to be a Christian, but a *Ciceronian*. You cannot enter."

Jerome woke with a start, and made his resolve. Not only did he begin truly to follow Christ, but he bent his academic ability into translating the Bible into the common language of Europe, Latin. It took him years. His translation became known as the *Vulgate* version.



That Bible served Europe for a thousand years. With the Bible's message becoming the foundation of European civilisation, its culture became united. Once we take Christianity and the Bible out of Europe - and all that we would be left with is a collection of squabbling, heathen tribes. It's time for Europe - like Jerome - to be woken up again.

## **Praying with the Prayers of the Bible - Learning to Pray by Example**

*Luke 11:1: 'Lord, teach us to pray.'*

Luke tells us that the disciples asked Jesus to teach them how to pray after He had just prayed. This is very important. In His preaching Jesus had spoken about prayer; (e.g. Matt. 6:5-8) He had also included prayer in His teaching; e.g. Luke 18:1. But it was neither His preaching or teaching on prayer that inspired this request from His disciples; it was His *example* in prayer. Also, Jesus had sent His disciples out to preach, yet their request was not, 'Lord, teach us to preach.' They had witnessed the mighty miracles that He performed and saw the astonishment of the crowds (Luke 9:43), but they did not ask Him, 'Lord, teach us to perform miracles.' No, they asked instead, 'Lord, teach us to pray.'

The disciples were beginning to learn that there was a direct link between the prayer life of Jesus and His Spirit-anointed ministry. We need go no further than what we find here in Luke's Gospel to see the consistent prayer life of Jesus. As news of His mighty ministry spread far and wide, 'great multitudes gathered to hear and be healed' (Lk. 5:15). This was 'high noon' in the ministry of our Lord and as the crowds gathered to hear Him, 'He withdrew to the wilderness and prayed' (v.16).

The next chapter tells us that Jesus made a habit of having whole nights of prayer. 'In those days He went out into the hills to pray, and He continued all night' (6:12). A little later the evangelist records that immediately following the feeding of the five thousand, the disciples were with Jesus - and He was praying (9:18). When Luke recounts the



Transfiguration of Jesus, he says the Lord took Peter, John and James up the mountain 'to pray' (9:28).

Luke wants his readers to know about the prayer life of Jesus. At every step of His ministry, we see Jesus praying. He prayed early in the morning before the day began; He prayed late in the evening after hours of demanding ministry; He prayed in secret; He prayed with His disciples, and He often prayed all night. He prayed in homes; He prayed by the roadside; He prayed on mountains; He prayed in boats; He prayed in the wilderness; He prayed in the synagogue; He prayed in the Garden of Gethsemane; He prayed on the Cross.

No wonder that Jesus' example in praying prompted His disciples to ask, 'Lord, teach us to pray.' As we read and study the life and ministry of our Lord, we will be likewise moved to ask Him, 'Lord, teach *us* to pray.'



### **'He gave us eyes to see them': William Holman Hunt's Scapegoat - Revd Michael Burgess**

14<sup>th</sup> September in the Jewish calendar is Yom Kippur, the Day of Atonement. It is a time of fasting and prayer, and its observance is regulated by Leviticus 16. The Old Testament ritual involved cleansing the priesthood and the people when a scapegoat bearing the sins of the faithful was sent into the wilderness. Much of that ritual has lapsed, but the heart of Yom Kippur is prayer that the relationship of love and service between God and His people would be renewed and restored. The goat that was sent by relays into the desert had a scarlet cord – a reminder that 'though our sins be scarlet, yet they shall be as white as snow.'

It is the subject of William Holman Hunt's famous painting that is in the Lady Lever Art Gallery at Port Sunlight. This village was founded by Lord Leverhulme in 1889 for the workers in his soap factory. It consists of gabled houses and Elizabethan style cottages which nestle side by side around the impressive domed art gallery containing a wealth of paintings and sculptures.

Work on 'The Scapegoat' began in 1854 and was completed two years later. Holman Hunt went to the Dead Sea to paint the goat in situ, following the Pre-Raphaelite principles of art embodying exact detail and accuracy in its subject matter. There is a photograph of the artist by his easel, a paintbrush in one hand and a rifle in the other. It was a time of political tension between Syria, Palestine and Turkey, which combined with the constant danger of hostile tribesmen in the area.

Undaunted, Holman Hunt sketched by the sea and then finished the details off in his rooms in Jerusalem. He described the scene as a 'beautifully arranged horrible



wilderness.' In the distance are the hills of Edom against the sky, and in the foreground the solitary goat with the scarlet cord over its head. It is a bleak landscape, and on the frame surrounding the picture are the words from Leviticus: 'The goat shall bear on itself all their iniquities to a barren region, and the goat shall be set free in the wilderness.'

At the time critics were not sure what to make of the painting, as there was no recognisable story or moral so beloved of the Victorians. Elegant ladies inquired if the artist was going to put in the rest of the flock, and one critic said it was an excellent portrait of Lord Stratford.

We look at the painting with the eyes of faith and realise that the scapegoat was sent over the river Kidron into the wilderness, the very same river our Lord and His disciples crossed to the Garden of Gethsemane which heralded the passion of Jesus. We can see this sad creature, isolated and alone, bearing the sins of God's ancient people, and think of Isaiah's words: 'He was despised and rejected by others.' A scapegoat in the Old Testament bearing the sins of the people: the Lamb of God in the new covenant who takes away the sin of the world.



*Willian Holman Hunt's Scapegoat, Wikipedia, public domain.*



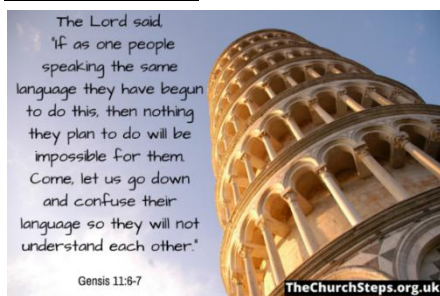
## Last Month on the Facebook Page

### 27<sup>th</sup> July 2025

Frequently I will hear a song and hear the words of God in it. I think that is because love is a common theme in music and love is a common theme in the bible. In the case of "Heaven is a Place on Earth" sung by Belinda Carlisle, the message lines up well. In heaven the wealth, power, and possessions that we accumulate on earth do not matter. It is love that matters. As followers of Jesus, we should be seeking to build the Kingdom of Heaven here on earth, to make this place we live, a place where love comes first.



### 3<sup>RD</sup> August 2025



I don't often dip into the Old Testament. I find the New Testament gives a clearer picture of God's message through Jesus. However, I was recently reading some comments on a BBC story and all the different conflicting viewpoints got me thinking about the Tower of Babel. God saw what we could achieve when united. We had potential and then God stopped us. God created division.

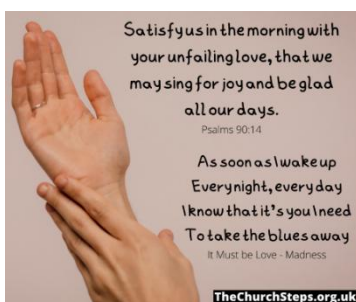
Why was that I wonder? I think it was because we were not ready. Not mature enough as a species to handle the power of our potential. So, what should we do about that? We need to learn to live together. To see past the things that appear to separate us and see the things that unite us. We are all neighbours on the same planet. God didn't create a barrier, God created a hurdle, something for us to overcome and become better for it.

### 10<sup>th</sup> August 2025

I sometimes hear the phrase "the Christian community" used to describe a group of believers. A community is simply a group of people that share something, so the phrase is a reasonable description. However, by its very definition you are either inside or outside a community. God's community is all of God's people. The entirety of all creation. Every one of us, whether you believe or not. Nobody is outside of God's community. As Christians we need to think of ourselves as part of God's community and take the message of love and compassion to all.



### 17<sup>th</sup> August 2025



We all need a little help occasionally. It's all too easy to wake up in the morning and feel less than perfect. It may be that something is on our minds, something is going on in our lives, or it may just be Monday morning. When things seem a bit overwhelming, reaching out to God through prayer can be helpful. I rarely pray for a solution to my problems. For me, that doesn't feel right. I like to face things down. Instead, I pray for the wisdom to understand my problems and the courage to stand up to them. That is what works for me. What works for you may be different.

God deals with us all in the way that is right for us. The key thing is that we reach out for help, whether

that is direct to God or through the loving people God has placed on this earth to be God's hands. However, and whenever you reach out, God is there with you.

### 24<sup>th</sup> August 2025

Jesus set an ideal for us to follow. It was simple, selfless, love. When you look around at the world and see all the pain, misery and hate that we humans cause each other, it is difficult to know where to start. The scale of change we need to build God's Kingdom on earth is somewhat overwhelming. If we look at what we personally can do, it can feel small and insignificant. It's difficult to see how we are making a difference. However, real and lasting change does not come from single big acts, but from countless small acts of love and kindness performed daily. Be part of building a better world by being one of those small acts of love day in, day out.



## **What's the Big Idea? An Introduction to the Books of the New Testament: 2 Corinthians - Canon Paul Hardingham**

*'For anyone operating under the naïve presumption that joining a Christian church is a good way to meet all the best people and cultivate smooth social relations, a reading of Paul's Corinthian correspondence is the prescribed cure' (Eugene Peterson).*

Paul sent four letters to the Corinthian church: one mentioned in 1 Cor. 5:9; 1 Corinthians; a 'severe' letter mentioned in 2 Cor. 2:3–4; and 2 Corinthians sent around AD 55 around a year after 1 Corinthians.

Paul had a number of reasons for writing this letter:

To express the joy he felt at their response to his painful letter (1:3–4; 7:8–9, 12–13).  
To share his troubles in Asia (1:8–11) and why he changed his travel plans (1:12–2:4).  
To ask them to forgive those who had offended him (2:5–11).  
To warn them not to be *"yoked together with unbelievers"* (6:14–7:1).  
To explain the true nature of Christian ministry (2:14–7:4).  
To encourage them in giving and completing the collection for the Jerusalem Christians (chs. 8–9).

To deal with the opposition (chs. 10–13) and prepare for his coming visit (12:14; 13:1–3, 10).

In this very personal letter Paul defends his leadership against accusations of inconsistencies in motives and credentials. A major theme concerns the relationship between suffering and the power of the Spirit. His opponents argued that Paul *suffered too much* to be a Spirit-filled apostle.



Paul responds by saying that his sufferings embody Christ's death and his endurance reveals God's glory: *'He said to me, "My grace is sufficient for you, for My power is made perfect in weakness." Therefore, I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.'* (2 Cor 12:9).



## Body of Nature- **Philippa Johnson**

Lungs of oak & hair of willow,  
Smile of foxgloves, words like wheat,  
Eyes of oceans' blue-green billow:  
Help me tread this earth with Jesus' feet.

Brain of clouds & hope's hawk soaring,  
Shoulders broad like granite tor,  
Swan-strong neck to rise above things:  
Open me to treat Your world with awe.

Arms of beech that bend & shelter,  
Hands that nurture like sun's rise,  
Tongue of clear stream, love's truth-teller:  
May I see this world through Jesus' eyes.

Strength of stag & leap of brown hare,  
Diligence of honeybee,  
Knees of grass to bend in heart's prayer:  
Keep me giving as earth gives to me.

Skin of moss & flanks of heather,  
Backbone strong as faithful hills,  
Ribs of rowan, touch of feather:  
Send me where Your Holy Spirit wills.

Rain's sweet kiss & lark's elation—  
Grant me, Lord, to grasp the worth  
of every part of Your creation:  
Give me grace to love & serve Your earth.

**Revd Canon Mary Jepp Tel: 01569 762917**  
***Scottish Charity No. 023264***  
***www.stternans.co.uk***

## **ROTA : SEPTEMBER 2025**

DATE:	CELEBRANT Assistant Address/Reflections	Readers/ <i>Intercessions</i>	Readings:	Sidesperson	Refreshments
07/09/25	IRENE BUTLER  <b>SONGS OF PRAISE</b>	T.B.A.	T.B.A.	Kaeden Mackay	Rhona?/ Carol/Katie
14/09/25 PENTECOST 14	REV CANON MARY JEPP <i>Dee Foulds</i>  <b>Special Service for MACS</b>	John Usher Susan Edwards Sue Selway  <b>Sheila Usher</b>	JEREMIAH 4: 11-12, 22-28 1 TIMOTHY 1.12-17 LUKE 15: 1-10	Irene Butler	Sylvia/David
21/09/25 TRINITY 14	REV MARTYN PERCY <i>Irene Butler</i>	Dee Foulds Kaeden Mackay Geoffrey Bell  <b>Sue Selway</b>	JEREMIAH 8: 18-9.1 1 TIMOTHY 2: 1-7 LUKE 16: 1-13	Sue Selway	Maureen/Mike
28/09/25 TRINITY 15	REV CANON MARY JEPP <i>Sheila Usher</i>	Steven Coull Sue Selway John Usher  <b>Dee Foulds</b>	JEREMIAH 32.1-3A, 6-15 1 TIMOTHY 6: 6-19 LUKE 16: 19-31	Kaeden Mackay	Carol/Katie
05/10/25 TRINITY 16	STEVEN COULL <i>Irene Butler</i>	Carol Masson Sheila Usher Susan Edwards  <b>Sue Selway</b>	LAMENTATIONS 1: 1-6 2 TIMOTHY 1: 1-14 LUKE 17: 5-10	Sue Selway	Sylvia/David

**CHURCH CLEANING SEPTEMBER 2025: SUSAN EDWARDS**

