



*Scottish Charity*  
*No. SC013161*

*All Saints' Church, St Andrews*  
[www.allsaints-standrews.org.uk](http://www.allsaints-standrews.org.uk)

[rector@allsaints-standrews.org.uk](mailto:rector@allsaints-standrews.org.uk)

*The Scottish Episcopal Church*  
*part of the worldwide Anglican Communion*

*Diocese of St Andrews, Dunkeld & Dunblane*  
[www.standrews.anglican.org](http://www.standrews.anglican.org)

*Alleluia*  
He is  
*Risen*

A large, grey, stylized cross graphic is positioned behind the text 'He is Risen'. The cross is a simple, bold shape with a slightly wider base and top bar.

**Newsletter**

## Helping others!

Please can YOU Help?

### 1. **Christian Aid—13—19 May inclusive**

For many years All Saints' has been a constant participant in Christian Aid Week (which this year runs from 13 to 19 May 2018); the week continues to represent the biggest source of revenue for the charity.

As the Christian Aid Website [www.christianaid.org.uk](http://www.christianaid.org.uk) spells out: "In 37 countries, we **support poor and marginalised people**, whatever their beliefs, sexuality, gender and ethnicity, to lift themselves out of poverty."

All the churches in St Andrews either engage in house-to-house collections or some other form of fundraising activity to support the work of Christian Aid across the world wherever it may be needed. In the case of the house-to-house collections each church is allocated certain streets according to its size, and collectors deliver envelopes which are then collected a couple of days later.

At the start of Christian Aid week this year there will be a coffee morning in Hope Park Church Hall on Saturday 12 May 2018 from 10.00am to 11.30am which will provide an opportunity to learn more about the work of Christian Aid and speak to members of other churches in St Andrews who are similarly committed.

**Additional collectors** will be needed this year so if anyone would like to get involved, please speak to *Andy Seenan* at any time during Agape or email Andy at [seenand23@gmail.com](mailto:seenand23@gmail.com)

### 2. **Traidcraft**

Our recycling initiative has raised £39.36 for Traidcraft, which contributes to the work they do with small-scale farmers. They have expressed deepest gratitude to everyone who contributes.

### 3. **Storehouse** - *see suggested shopping list on page 19*

They are equally grateful for everything we can contribute to their supplies (not just food!) and last year we seem to have contributed the equivalent of some 117 bags of supplies.

#### **The Future?**

From information received, it seems all too likely that Storehouse and comparable organisations are going to be needed for all too many months ahead, so please bring anything you can think of - including items however small - from toothbrushes onwards! Anything you need to dispose of? -please ask Ann Loades who will be glad to assist.

*Ann Loades:* [al91@st-andrews.ac.uk](mailto:al91@st-andrews.ac.uk)

*From the Rector*

## **The Cross, the Tiller, and the Bucket and Shovel**

As the crunch times of Holy Week and Easter fast approach, it's not a bad thing to ponder not what we have given up or taken on for Lent, but how we exercise power, which everyone has in some shape or form and to some extent.

Saturday 10 March this year was the day of the Diocesan Synod, in St Ninian's Cathedral, Perth. What can be a formal routine of necessary reports and confirmations by acts of the Synod was significant last year because of discussion and the vote concerning the change to the Church's understanding of marriage. Discussion was fairly courteous despite some strong feelings were aired, but nothing touched on the misunderstandings about love that afflict our society.

This year the agenda offered no such non-routine features. Despite this, Synod was amused, encouraged and challenged by our interim Bishop, Kevin Pearson, who regaled us with the real reason why bishops walk at the back of processions. Referring to a famous painting of the great and the good arriving in Perth for the Glorious Twelfth, he noted that the wee man at the back of that procession, following horses and carriages, carried a bucket and a shovel. Despite lacking such accoutrements on Saturday, he steered us through the necessary work with energy, insight and charm. We will be welcoming him back to All Saints' later in the year and I look forward to that.

Sometimes the origin of words retains some significance. 'Governance' is one of those, being derived from the Greek word *kubernáo*, meaning 'to steer'. Plato was probably the first to apply this word metaphorically to leadership within society. Before that it referred merely to the role of a person steering a ship; none of the frills, none of the status, not attracting the attention, just the one at the back of the ship, listening carefully to the captain and lookouts, and keeping a steady hand on the tiller. Not until correspondence between James IV and Henry VIII was 'governance' applied to tasks of sovereignty in the English language. I'm reading Hilda Prescott's wonderful book on the Pilgrimage of Grace, *The Man on a Donkey* ... there is little that commends itself about Henry's use of power.

A more modest picture of governance is echoed in the custom of bishops signing their names prefixed by a cross, + Kevin, for example. This could

be a good reminder of the sign of our faith, which we are about to celebrate in a most poignant way through Holy Week, the cross of Christ that we must take up if we are to truly follow Jesus. But it comes as a surprise to most bishops that this is not the true origin of the custom.

In the Greek-speaking early Church, where our faith took shape, bishops reminded themselves of the need for humility by signing their names prefaced by the Greek word *tapeinós*, 'humbly'. Humility was to be as much a part of their identity as their name, since to bishops is entrusted the same kind of authority as the Lord entrusted to his Apostles. With such great authority, the imperative to retain a Christ-like humility is clear. And the '+'? Mundanely, the *tapeinós* was abbreviated to the Greek initial 'tau', which looks like a cross. Happily, this sign and the virtue humility are in very deep accord.

The Scottish Episcopal Church retains a pattern of ministry that upholds the role of bishops in steering the Church in all spiritual matters. The clue is in the name. We hold it as a biblical pattern that has been handed down through the centuries; it is a deep part of our identity. Bishops entrust part of that authority to their clergy to discharge spiritual duties for the local community, incumbents or rectors being supported by vestry committees. The Code of Canons, which is our reference for such matters, describes it like this:

The Vestry shall co-operate with and generally assist the Rector in all matters relating to the spiritual welfare of the congregation and the mission of the whole Church, subject always to the canonical rights and duties of the clergy.

Encouragingly, mission and spiritual governance may be led by a cleric but rely on the support of the lay leaders of a church, the members of Vestry. Co-operation and general assistance are essential gifts to any rector and I remain enormously grateful to the members of our Vestry for their loyalty and affection. Similar gratitude is due to the assistant clergy for all that they do in helping with the priestly ministry here, sharing and enabling the rich liturgical expression of Christian faith with which we are blessed.

Please be assured that, like the Wardens, I am always available to hear people's ideas and insights, especially those who are concerned that their views might not be heard.

*Fr Alasdair*

Help to raise funds for All Saints' Church

To date, 18 members of All Saints' Congregation have raised £517.43;  
why not join us?

The Easy Fundraising website states:

'It's easy to get started, go to:

**<https://www.easyfundraising.org.uk>**

and search for your cause – allsaintsstandrews - and join in!

Every time you shop - you can choose from over 3000 retailers -

**do it the easyfundraising way!**

Help out when you check out - it doesn't cost you a penny extra.

**You** can make a big difference on everything from groceries to getaways, travel to toasters, as well as car and home insurance, broadband and TV, mobiles, gas and electricity, etc!

When you shop the easyfundraising way with one of our

**3,135 shops and sites**

they give us a commission for your purchase. We turn that into a donation and give it to your good cause. Easy! ‘

## **Update from the Treasurer**

---

### **Introduction & Management Accounts**

You will find a copy of the first quarter management accounts included with this Newsletter in the usual format comparing performance with forecast and also the previous year with a note of key points at the end. I hope this information is helpful.

The Tower Flat and Church Buildings restorations are shown on the facing page of the management accounts with planned completion in this financial year. The figures dominate activities and work on the Tower Flat is now proceeding albeit with a few problems being identified which will take the final cost over budget with some effect on the Church restoration. The cost of the Tower & flat restoration is being met entirely from reserves as grants were not available so that the Church restoration requires new funds.

### **Centenary Restoration 2020 Project**

The quinquennial reports and related costs identified to date reflect a budgeted cost of £177,005 although this is now over a year old and so a more realistic final total is £200,000 as there will doubtless be unforeseen costs as has happened with the Tower flat. I have prepared the table opposite to show how we plan to raise the funds and how we are doing. I will update this table in future newsletters and hope you will find it helpful. The information is as up to date as I can provide.

<b>Funding Source</b>	<b>Project Budgeted income amounts</b>	<b>Raised or pledged up to 31 December 2017</b>	<b>Amount to be raised</b>
Donations from individuals	47,965	34,426	13,539
Fund raising – Produce Stall	5,500	3,981	1,519
Fund raising – St Nicholas Fair	1,750	1,712	38
Fund raising – Events	2,250	484	1,766
Grants from charitable trusts	60,000	44,000	16,000
Heritage Lottery Award	70,000	-	70,000
Listed Places of Worship Vat	12,535	12,535	-
	<b>200,000</b>	<b>97,138</b>	<b>102,862</b>

Donations from individuals include Gift Aid recoverable where appropriate. I am assisting the Rector with a second Heritage Lottery application following a productive visit we had to the Lottery offices in Edinburgh in late January. Two other grant applications are pending at present. In total £97,138 has been raised or pledged but there is much to do and a great deal depends on success with the Lottery.

**If you have not yet made a donation please consider doing so.**

Such donations can be made under Gift Aid (forms are available in Church) and donations to this fund do not incur Diocesan Quota so we save 16%. If you have any queries please contact me.

**Ian Palfrey, Honorary Treasurer, 14 March 2018**

## ***Evelyn Underhill's Prayer Book***

*Edited by Robyn Wrigley-Carr*

On the 18th of January, 2018, *Evelyn Underhill's Prayer Book* was published by SPCK. Scholars had thought that the book of prayers that Underhill compiled and used when leading spiritual retreats in the 1920s and 1930s had been lost many decades ago. However, in 2016, Underhill's two Prayer Books were discovered by Dr Robyn Wrigley-Carr, a PhD graduate from St Mary's College, University of St Andrews.

Underhill wrote her two books of prayers between 1924 and 1938. She carefully selected the prayers of men and women from all branches of the Church from the 3rd to the 20th centuries. Towards the end of her second Prayer Book, Underhill's own very poetic, passionate prayers are provided.

Some of the authors of the prayers include early writers such as Augustine, Ambrose, Pope Gregory VII, Alcuin of York, John Scotus Eriugena, Æthelwold of Winchester, St Anselm, St Francis of Assisi, Richard Rolle, John of Ruysbroeck and St Thomas Aquinas. More recent writers from the 15th and 16th centuries include St Ignatius of Loyola, Nicholas of Cusa, St Teresa of Avila, Launcelot Andrewes, Pierre de Bérulle, John Donne, Frances de Chantal, John Bradford, Luis de Leon and Sir Francis Drake.

Writers from the 17th to 20th centuries include Gertrude More, Bishop Thomas Ken, Jean Pierre de Caussade, Jeremy Taylor, William Law, John Eudes, John Henry Newman, Edward Pusey, Father Baker, James Martineau, Christina Rossetti, Janet Erskine Stuart, Ottokár Prohászka, Margaret Cropper and Edward Keble Talbot.

It is rare to have such a diverse group of theologians, writers in spirituality and poets in one volume of carefully selected prayers. The foreword of this unique publication is written by Dr Eugene Peterson, the academic who first introduced Wrigley-Carr to von Hugel, and hence to Evelyn Underhill. All royalties from sales are being donated to 'The Retreat House' at Pleshey, in the Diocese of Chelmsford, for which Evelyn Underhill, together with her friend and colleague **Lucy Menzies**, commemorated in the Scottish Episcopal Church Calendar as well as in All Saints', compiled her two personal prayer books and where she led spiritual retreats.

**EVELYN UNDERHILL** (1875-1941) was an English Anglo-Catholic writer and pacifist known for her numerous works on religion and spiritual practice, in particular Christian mysticism. She is commemorated liturgically by the Church of England on 15 June.

Her best-known book, *Mysticism*, was widely read in the first half of the twentieth century and her work continues to have great impact on the theology of contemporary spiritual writers, such as Richard Rohr.

**EVELYN UNDERHILL'S PRAYER BOOK** Edited by Robyn Wrigley-Carr  
144 pages Paperback, £9.99  
ISBN: 978 0 281 07873 8  
18th January 2018

**DR ROBYN WRIGLEY-CARR** is senior lecturer in Theology and Spirituality at Alphacrusis College, Sydney, Australia.

**Contributions for the Newsletter welcome!**

The editors would be delighted to receive contributions/suggestions as to what YOU would like to see in the Newsletter!

Please contact Ann 01382 550 063  
newsletter@allsaints-standrews.org.uk

or

Eileen 01333 320 959  
Eileen.Reynolds@allsaints-standrews.org.uk

## Unexpected benefits of choral activities

By Sarah Moerman

Last fall, when I was approached to direct the **Leuchars Military Wives' Choir**, my first reaction was 'The what choir??' I had never heard of the Military Wives' Choirs, nor was I aware there was a branch in Leuchars. Intrigued, I started to do some research. The Military Wives' Choirs organization was formed in 2010 when two women whose husbands were deployed in Afghanistan decided to see if there was interest among their fellow Wives and service women to form a choir that would help support the women of the military. They reached out to Gareth Malone, of the BBC television series *The Choir*, who took on the challenge and formed an all-women choir for the fourth series of *The Choir*, which aired in 2011. The purpose of the newly-formed Military Wives' Choir was to strengthen morale and provide means to foster community and connect with others in military life. Because the service personnel are re-posted every two or three years, it is difficult to develop friendships or put down meaningful roots. The Military Wives' Choir is now a network of over 70 choirs, mostly located on bases in the UK, but also on British military bases abroad. The organization maintains a core body of music, so if a choir member learns music on one base and then is relocated, she is very likely to already be familiar with the music being sung, which helps ease the transition to a new base and a new home.

As a peripatetic, I was drawn to the core principle of building community and cultivating friendships even when there was a limit on time spent in that community. When I responded to the Leuchars Choir, though, I warned them I may not be up to the task. Their music is predominately bespoke arrangements of popular tunes, many of which I either didn't know or didn't like! My classical training didn't prepare me for this. They were kind enough to overlook my shortcomings and persuade me to direct them at least for a few months. Just a few weeks in, though, and I was hooked. Perhaps I thrive on being thrown into strange and uncomfortable situations! In all seriousness, it is an honour and delight to witness first-hand, week after week, rehearsal after rehearsal, the power that music has to draw disparate women together, alike only in life circumstances; and to bring moments of joy, kinship, and dare I say, even beauty.

*(The Leuchars Military Wives' Choir performs regularly for charity and military events, and will be promoting their new album, to be released in June.)*

***Don't Bite the Cross***  
*An Ancient Lesson for Good Friday*

By Jennifer Snell\*

“Behold the wood of the Cross, on which hung the salvation of the world.” During the Good Friday liturgy, this anthem signals the Adoration of the Holy Cross. In solemn procession the ministers elevate a cross, which the faithful are invited to venerate with prostrations and kisses. Is this not a serious, somber moment? That’s how I used to understand it, until I encountered the diary of Egeria.

Egeria’s Diary is what scholars call the fragment of an ancient travelogue by a pilgrim to the Holy Land and Near East. She was probably a nun from Spain who documented her experiences to share with her Sisters back home. The years of her pilgrimage are likely 381-384 A.D., which means that her first-hand accounts are among the earliest sources we have for the history of Christian worship.

Over three years, Egeria retraced Jesus’ steps and participated in services to celebrate Christ’s actions in those exact locations. Her descriptions of how her fellow pilgrims commemorated the events in Christ’s life, especially those of His passion, reveal how many of today’s liturgical practices date back to

fourth-century Jerusalem. During Holy Week and especially Good Friday we can witness some of the oldest Christian traditions that have endured from Egeria’s time to this day, and the Veneration of the Holy Cross is a prime example.

But Egeria did not venerate a symbol. She records the privilege of viewing the “True Cross” which had been uncovered during the excavations begun under Constantine and Helena. Such a precious relic was on display only once per year, naturally on the anniversary of the crucifixion. Egeria graphically recounts this Good Friday ceremony:

“The bishop’s chair is placed on Golgotha... and he takes his seat. A table is placed before him with a cloth on it. The deacons stand round. There is brought to him a gold and silver box containing the holy wood of the Cross. It is opened, and the wood of the Cross and the title are taken out and placed on the table. As long as the holy wood is on the table, the bishop sits with his hands resting on either end of it and holds it down, and the deacons round him keep watch over it. They guard it like this because what happens now is that all the

the people, catechumens as well as faithful, come up one by one to the table. They stoop down over it, kiss the wood, and move on.”<sup>1</sup>

Egeria and her fellow pilgrims are not passive onlookers at a museum exhibit. They engage their attention and are overcome with awe: “For there is no one, great or small, who does not weep on that day, that the Lord should have suffered such things for us.”<sup>2</sup> Through their contemplative actions these participants seek the fellowship of Christ’s sufferings, that they may be conformed to his death and the power of his resurrection (Philippians 3:10). Such inspiration is the ongoing invitation of the Holy Week celebrations.

Egeria’s Good Friday experience is not all somberness. She adds an entertaining anecdote that brings the heavenly devotion down to earth: “But on one occasion (I don’t know when) someone bit off a piece of the holy wood and stole it away. For this reason the deacons stand round and keep watch in case anyone dares to do the same again.”<sup>3</sup> Regarding Egeria’s amusing side, liturgist Kenneth Stevenson writes, “Why not? Liturgy is superbly funny business, especially when people fail to see the humor.”<sup>4</sup>

With Egeria as our guide, we can appreciate the organic origins of our traditions, their divine and human dimensions, and the eternal realities they represent. Now every Good Friday when I hear the stirring words, “Behold the wood of the Cross,” I’m not just picturing the crucifixion. I’m transported to fourth-century Jerusalem, sharing Egeria’s wide-eyed amazement at being in proximity to the very cross of Christ’s sacrifice. Then my next thought, thanks to Egeria: “*Don’t let anyone run off with a bite of it!*”

*\*Jennifer Snell and her family attended All Saints’ from 2010-2013. Her husband Fr. Micah Snell baptized their newborn son Andrew at All Saints in 2012, with Fr. David and Joan Day as godparents. The Snells moved to Houston, Texas in 2013 and welcomed their fourth child Rosemary in 2015. Fr. Micah graduated with his PhD in Theology from the University of St. Andrews in 2017, and he teaches Great Books at Houston Baptist University. Jennifer first discovered “Egeria’s Diary” when she researched Holy Week for her contribution to the book*

*“Let us Keep the Feast”  
(available on amazon.co.uk.)*

---

1. *Itinerarium Egeria*, 37, 1-2. Trans. J. Wilkinson, (Warminster: Aris & Phillips Ltd., 1999) p. 168.

2. *It. Egeria*, 37, 7.

3. *It. Egeria*, 37, 2.

4. Kenneth Stevenson, *Jerusalem Revisited*, (Washington, D.C.: Pastoral Pr., 1988) p. 17.

## Travelling through northern India

*David Brown*

Somewhat late in life I have been endeavouring to understand the other major world religions a little better. But until my visit to Myanmar (Burma) last October this aim had been pursued entirely through reading. Burma in fact proved quite a shock to the system. All the books I had read stressed that Buddhism (the dominant creed in that land) was in fact primarily a philosophy rather than a religion but going to the country and seeing what happened in practice I felt that the textbooks were quite wrong. Certainly, for the ordinary practitioner it is essentially a religion that includes extensive rituals, prayers and also the pursuit of beauty in its shrines.

I was intrigued, therefore, with what might happen in India where I planned two trips, the first in February to the north of the country and the second in December to the south.

In the south Hinduism overwhelmingly dominates whereas in the north it shares position with Buddhism, Islam, Jainism, Sikhism and Christianity. My intention was to travel a thousand kilometres by train, stopping off at some significant sites between Kolkata (formerly Calcutta) in the east, and Amritsar

in the west. Contemporary India is, I imagine, what nineteenth century industrial Britain must have looked like, with huge contrasts between great wealth and extreme poverty. People do live (and die) on the streets, yet show extraordinary resilience.

I shall never forget the sheer joy on the faces of the workers showering under open water vents, as indeed their wives carefully washing the cardboard that would be their bed for that night. Mother Teresa of Calcutta's shrine is much visited, and I also saw the very simple bed and desk where she had spent much of her life.

Thanks to the Raj, Christian churches usually occupy prominent locations but one interesting difference from Burma was the growing demand that, as with the shrines of other religions, worshippers should remove their shoes in church and also not take tourist-style photographs.

The next port of call was two Buddhist sites, Bodhgaya where Buddha first received enlightenment, and Sarnath, the deer park where he preached his first sermon. Although Buddhism began in the India sub-continent, it was effectively eliminated by the Muslim

invasions and so only came back to prominence in the twentieth century, mainly through the work and money of foreign pilgrims. The effect of water and deer, as well as the beautifully restored buildings helped to engender a meditative atmosphere, something that was augmented not only by the presence of numerous pilgrims but also by the many additional temples provided by each of the Buddhist nations. So, for example, I experienced Mongolian dancing as a form of response to the Buddha.

Varanasi (formerly Benares) is the great Hindu pilgrimage centre. Shortly before I left for India I saw the series of three television programmes by the comedian Sue Perkins on the River Ganges in which she had lamented the pollution and smell. In fact, things are much better than she seemed to imply. For instance, there are signs everywhere urging the citizens to make Varanasi clean and green. Nothing, though, is done about the constant noise (Indian drivers keep their hands constantly on the horn). Yet the dogs and cattle seem unperturbed, as they insist on their right to their own place in the streets. The very ordinary character of death was brought home to one as corpses were carried down to the burning pyres by the river.

However, it was the evening ritual of *aarti* that moved me most: Hindu priests chanting blessing on the assembled crowds as they manipulated incense thuribles and bundles of fire.

In Varanasi non-believers are denied access to the temples. By this stage I had seen so little of the inside of Hindu temples that I complained and eventually did gain access to a few (though not in Varanasi). Intriguingly, I think part of the problem was that our Hindu guide did not like the lack of respect shown by most tourists to religious sites and so, while prepared to put up with it in respect of other religions, he did not wish it to happen to his own. At all events, I was pleasantly surprised by what I did see, not least in them being much less gaudy than I expected.

But I did have one surprise in the temple grounds of the monkey god, Hanuman, where the monkeys were extraordinarily audacious in grabbing loose items, including spectacles! Through the use of some key quotations from scripture, one temple in Delhi did succeed in emphasizing how from a Hindu perspective there is only really one god but numerous ways in which the divine can be approached, a view that now that now seems to

to be shared by almost all educated Hindus.

According to the teaching of Islam it is sufficient to constitute a mosque for some marked space to be so identified and the direction of Mecca by one wall (the *qibla*). But apart from these two basics, everything can remain open to the elements, and this was true of several of the famous mosques in Delhi and Agra, even including the Taj Mahal.

What, however, I had not realised before going to India was that Islam and Hinduism both heavily influenced each other in India until the British authorities adopted the strategy of divide and rule, and so insisted on everyone identifying themselves by their religion. Before this the Sufi tradition in Islam had helped shape a comparable devotional tradition in Hinduism known as the bhakti movement.

The final stop was at Amritsar, the site of the Sikh Golden Temple, an absolutely beautiful building surrounded by a lake. Sikhism began as a reformist movement in the sixteenth century that sought to identify what was best spiritually in both Hinduism and Islam. It was initially led by a series of successor gurus (ten in all) until finally a selection of texts was substituted in their place as the basic guide,

known as Guru Granth Sahib. So the aim of a pilgrimage to Amritsar is to venerate this book (which I queued for two hours to see) but unexpected was an intriguing borrowing from worship of the Hindu gods, and that was the practice of each night putting the book to bed (I also queued to see the book settled down for the night in a rather charming bed). Hospitality is an essential element in Sikhism, and so I became one of the 100,000 people whom the temple fed that day. A rather different aspect was viewing the site of the 1919 massacre just outside the temple when British troops under Colonel Reginald Dyer gunned down unarmed civilians in their hundreds. There is now a meditational garden, where one can reflect on the incident (with the bullet marks on the walls still visible).

An independent India was eventually to have its own version of the massacre in 1984 that in turn led to the assassination of Premier Indira Gandhi.

Jainism's origins are roughly contemporaneous with Buddhism, and like Buddhism which was yet another reforming movement within Hinduism. Perhaps, though, they share most with Sikhs in being the businessmen and entrepreneurs of India, with much of that wealth invested in creating beautiful

temples in honour of their founder, Mahavira. None of these religions have official days for worship (apart from pilgrimage days). Instead, one simply pops into a temple whenever one feels the need. I found the extent to which religious practice just seemed natural to everyone encouraging, not least since India is advancing fast and is likely to be the next country to overtake Britain in terms of overall GDP. In other words, prosperity and decline in religion do not necessarily go hand in hand.

*David Brown*

## May they rest in Peace!

### **Mrs S Burwell**

We have received news from the Diocese of Edinburgh that Mrs Sandie Burwell, a former member, died early on Hogmanay, after a short illness. A woodland burial took place at Binning Wood on Monday 15 January, conducted by Revd Clephane Hume, a retired NSM at St John's, Edinburgh.

Sandie was the widow of Revd Peter Burwell - he was a curate at St John's Princes Street 1975 -1979, and then Rector of Lasswade (from 1979) & Dalkeith 1980 - 1986.

### **Mr Chris Zochowski**

We were sad to hear that Chris Zochowski, a former member at All Saints', and a member of the choir, had died. The funeral was in Glasgow on Wednesday 17 January.

*Please remember their families and friends in your prayers.*

## Vestry Notes

At the meeting on 18<sup>th</sup> December, 2017, Vestry welcomed a number of new members – John Beaton, Val Gardner, Euan Grant (Alternate Lay Representative), Tig Lang, and Campbell Watterson (Secretary). Fiona Seenan made her debut in her new role as Rector's Warden.

Two months later, at the Vestry meeting on 26<sup>th</sup> February, 2018, thanks to two stalwarts of the church, retiring from current positions, were recorded - to Liz Sidebottom for her considerable efforts as Vestry Secretary and to Lorna Walker for her devoted service as a sacristan.

To regular worshippers at All Saints', it will come as little surprise that building restoration has been a focus of Vestry for many months and years. Attention is now on the Tower and Tower flat, where work has now commenced. On completion, this project will have the added bonus of providing extra income to the church through the letting of the flat. The other area of restoration is that of the church itself (the 2020 Appeal) as we prepare for the centenary of Mrs Younger's magnificent bequest. There have been many generous donations to the Appeal but much hinges on the outcome of the application to the Heritage Lottery Fund. There should be more news on this in late spring/early summer. In the meantime, the considerable efforts in this area of Ian Palfrey and Trevor Sidebottom should be noted.

Given the current ructions in the charity sector, Vestry were cognisant of their responsibilities for ensuring a safe environment for staff, worshippers, volunteers and others using our facilities. Policies and procedures in these areas have been reviewed and will continue to be appraised.

The Cathedral of St Andrew was dedicated on the **5<sup>th</sup> July** 1318. Those attending the service included Robert the Bruce. It is hoped on the 700<sup>th</sup> anniversary that All Saints' will be able to play a role in the celebration. Just over three weeks later, on the **28<sup>th</sup> July**, there will be a diocesan pilgrimage from Ceres to St Andrews. This may involve an act of worship at the cathedral or in All Saints' and, hopefully, one of All Saints' notable teas.

Lastly, the garden of Castle Wynd will be open to the public, under the St Andrews Hidden Gardens Scheme, on the **24<sup>th</sup> June**.

*CGW, 27<sup>th</sup> February 2018*

## Congregational News!

### *Congratulations to Dr Eve Poole*

Dr Poole will take up the post of Third Church Estates Commissioner in April this year.

She has taught leadership at Ashridge Business School for 15 years; her previous posts include working for Deloitte as a change management consultant and running the Scottish Redundant Churches Trust.

In her new post, Dr Poole will chair the Commissioners' Pastoral, Closed Churches, Bishoprics, and Cathedrals Committees. She will also be a member of the Commissioners' Board of Governors.

The Archbishop of Canterbury said that Dr Poole had "significant leadership and management experience" and was "a hugely skilled and distinguished leader with an exceptional record of service".

Dr Poole said: "My first job after university was working for the Church Commissioners in the Pastoral and Redundant Churches Department, and what I learned then set me in good stead for my resulting career, at both Deloitte and Ashridge.

"It's a great privilege to take all that I have learned in the twenty years since and offer it back in service to the Commissioners.

"It's a time of change for the Church, and for the cathedrals in particular, and I look forward to playing my part in shaping this exciting future."

Dr Poole is the author of books that include *Leadersmithing: Revealing the trade secrets of leadership*, which was shortlisted for the 2018 Business Book Awards (Comment, 3 March 2017).

She is also chairman of Gordonstoun School, an independent school in the Scottish Highlands where the Prince of Wales and the Duke of Edinburgh were pupils, and is a regular contributor to the *Church Times* (Comment, 21 December 2017). She spoke at the Church Times Festival of Faith and Literature last month (News, 23 February).

*Adapted from The Church Times, 7 March 2018*



**Suggested Storehouse shopping list—**

**good quality groceries please!**

*By buying one of these items you can make a significant difference to a local person or family at a time of crisis*

**Toiletries**

Toothpaste  
Toothbrush  
Shampoo  
Shower gel  
Sanitary Towels & Tampons  
Razors  
Soap  
Baby Wipes  
Deodorant

**Breakfast**

Long-life (UHT) milk  
Cereal  
Cereal bars  
Tea & Coffee (small sizes)  
Jams/Spreads

**Lunch**

Soup  
Noodles  
Biscuits/Crisps

**Household**

Soap powder  
Toilet roll (small packs preferred)  
Cleaning Products  
Cloths  
Washing up liquid

**Dinner**

Dried rice/pasta; microwavable rice  
Tinned meat/fish  
Tinned vegetables – sweetcorn, peas, carrots  
Instant mashed potatoes  
Tinned puddings, custard and rice  
Tinned fruit  
Pasta sauce  
Tinned curry, stew, chilli, casserole

**NB:** - Tinned tomatoes, kidney beans or chick peas are NOT very popular

**Items we are continually short of:-**

Tinned Meat, UHT Milk, Cereal, Tea, Coffee, Biscuits,  
Tinned Fish, and Ready meals.

**Please place donations by the font at the rear of the Church.**

**Thank you!**

## The Organ in All Saints'



A version of this article was written recently for the magazine of the Edinburgh Society of Organists. It is hoped that it might be of interest to members of the congregation.

The organ in All Saints' was installed in 1923 on the completion of the church building. It is a typical British parish church organ of its time, with two keyboards and a pedalboard, and fifteen stops.

Those who are aware of the history of the church will know that Mrs Younger insisted on engaging only the finest craftsmen. A contract was signed between Paul Waterhouse, the architect who designed the church, and the firm of Hill, Norman & Beard (HNB) in 1919, to provide a two manual and pedal organ at a cost of £1435.

The organ sits off the east side of the Chancel, behind a case designed by Nathaniel Hitch, who also provided the wooden gates and reredos in the side chapel. (Hitch's other work includes the screen and some carvings on the organ at Beverley Minster, and work in Sidney Sussex College Chapel, Truro Cathedral and Westminster Abbey). The console is at ground level, facing the altar, and hidden behind the choir stall—this has holes carved in it to allow the choir to watch the organist (should they so desire!).

The pipework is above the player in a capacious chamber which was designed from the outset as an organ room. No scrabbling around with a ladder for the tuner here: entrance is through a door next to the upper Vestry on the first floor and there is plenty of room to move around inside.

The instrument was supplied three years after the merger of Hill & Sons and Norman & Beard. It is very much Hill in its conception and specification, though with some minor transitional elements apparent. Among the distinctly Hill features are an external charge pneumatic action, the pallet controlled by an external power motor being driven open by heavy wind; internally, the reassuring Hill aesthetic is very quickly apparent, with the robustly engineered double-rise wind reservoirs (with Hill weights), pipework and overall high level of finish which typified this firm's work for generations. The console, too, is essentially Hill in design, but incorporating flat-profiled ivory stop-heads of N&B design.

The tonal scheme is conservative,

again on Hill lines, but with the unusual inclusion of a Cor Anglais on the Swell, where an Oboe might have been anticipated. One wonders whether this was a specific request, but there is no due among the surviving correspondence in the HNB archive to suggest whether anyone was engaged as a consultant on this job. The other Swell reed, a Horn, gives plenty of body to the full organ sound but also works beautifully as a lyrical solo stop.

As far as we can tell, the instrument remains in original condition, complete with a trigger Swell pedal to trap the unwary (once mastered, it offers a remarkable level of subtlety and control). Work has been limited to the careful replacement of time-expired components as necessary; the last major work was around a decade ago, consisting of a full clean and the replacement of the action motors.

Another St Andrews church, Hope Park, had a larger instrument from HNB which was installed around

the same time, in 1924. Sadly, this instrument (still eminently playable) was replaced by an electronic one in 2009 and removed from the building.

The All Saints' organ has ample resources to fill the building and has been described as a 'cathedral organ in miniature' by several eminent visiting players. The organ is well-used—there is a choral service on every Sunday of the year and many midweek festivals, and the university's Summer Organ School and several other players use it regularly.

Nearly 100 years after it was installed, this instrument continues to fulfil its intended purpose in a church where music remains an integral and valued component of the worship.

*I would like to record my gratitude to Matthew Hynes for his input to the technical aspects of this article.*

*Andrew Macintosh; March 2018*

## **The St Andrews Ensemble—next concert**

*All Saints' Church on Saturday 14 April at 7.30pm.*

*The St Andrews Ensemble is a new chamber music ensemble formed by local oboe player and member of the congregation at All Saints', Steven Wiggetts.*

*Steven is former principal oboe with the Scottish Ballet Orchestra, and he shares his thoughts below on the formation of the new group and the forthcoming performance. Full details of all forthcoming St Andrews Ensemble events can be found on their website at <http://www.fb.me/standrewsensemble>*

"The idea of forming a fluid chamber ensemble had been on my mind for some time. I'd thought a lot about what the philosophy behind it would be, and there were some specific goals I wanted to achieve. It really boiled down to three things. Firstly, as a former professional performer, my experience with Dundee Symphony Orchestra and other larger ensembles I've been asked to play with throughout Tayside and Fife has confirmed that we have a wealth of talent in the area that's available to us - it's a very high standard. However in many cases, musicians just aren't getting the opportunity to play in public as much as they should be, particularly in smaller scale pieces, which is a real pity for performers and potential audiences alike. So my first goal was to be able to draw players pretty much exclusively from that pool of local instrumental talent.

The positive response I've had from colleagues I've asked to become part of the project so far has exceeded my expectations.

"Secondly was the issue of repertoire. I knew I wanted to form a flexible ensemble, and not something which had a fixed number of players. Also not being a string player or a pianist, I'm aware of the fact that great chamber music sometimes has to be hunted down, particularly works which involve wind players! There simply isn't the depth of quality, and what there is, isn't that well known. So my second goal was to be able to bring all of these works to audiences who wouldn't otherwise get the chance to hear them, adapting the instrumental forces to suit. In our initial concert series we're presenting works by the likes of Spohr, Onslow and Reicha - composers whose names are perhaps not so well known, but whose output in their day is certainly comparable with much better known and critically acclaimed work by more famous names.

"The third part of the jigsaw - where to perform - fell into place when our own All Saints' Church

launched its Restoration Appeal last year. Being a member of the congregation, I presented my ideas to the Rector, Rev. Alasdair Coles, and we felt that the ensemble could contribute something to the upkeep of our beautiful building. We also think that the attractive programmes we're presenting would be something that the wider concert-going public in the area would want to come and support. The upside for the ensemble is that it's given us a home, and it associates us directly with the town. For someone like me, who lives in the area, that's incredibly important. St Andrews is a cultural centre with an international reputation, and my intention is for the ensemble to become a well known part of that fabric.

"For our first concert, I went right back to my roots as a wind player, and we performed some fantastic works from the classical period for wind octet, including Mozart's monumental C minor Serenade K.388. Our guest conductor for the evening was Robert Dick, a good friend of mine and someone I've worked with many times. Robert is a familiar figure to concert-goers in this area - he's principal conductor of Dundee Symphony Orchestra and also musical director of Anstruther Phil, as well as being principal conductor of both

the Orchestra of the Canongait and the Waverley Consort in Edinburgh.

"Our April concert is going to be a programme of music for oboe and strings, featuring some sumptuous work which is very close to my own heart by the likes of (again!) Mozart and Gerald Finzi, and a fabulous quintet by Bohemian composer Antonin Reicha, which is comparable in quality to some Beethoven and Mendelssohn. I'll also be performing the recent oboe quintet by multiple Grammy-award winning American composer Michael Fine, which will be the work's European Premiere! I contacted Michael to let him know we'd be performing it. He's very excited about it, and has provided me with a special accompanying note which we'll print in the concert programme.

"We'll follow up with another couple of concerts in the Autumn, and this will bring together our core string and wind players - we'll be playing the relatively well-known Nonet by Louis Spohr, and also the Nonet by Anglo-French composer George Onslow - a real treat, but a work which is criminally under-performed!"

*Steven Wiggetts; March 2018*

## All Saints' Church, St Andrews

### Rector:

The Revd Dr Alasdair Coles 01334 473 193

rector@allsaints-standrews.org.uk

*Unless in a dire emergency, please note that  
the Rector is **NOT** available on Tuesdays*

### Vestry Secretary:

Campbell Watterson 07866 494 406

vestrysecretary@allsaints-standrews.org.uk

### Admin Assistant:

Sarah Moerman 01334 473 193

07498 350 223

admin@allsaints-standrews.org.uk

### Clergy team: Honorary Assistant Clergy:

The Revd Malcolm Aldcroft 01334 650 264

The Revd Canon David Day 01334 476 991

The Revd Anne Haselhurst 01334 209 068

The Revd Canon Dr Ian Michael 01334 473 901

The Revd Gareth Saunders 07732 356 123

### Director of Music: 01382 668 911

Andrew Macintosh MA, M.Phil, LRSM, ARCO

music@allsaints-standrews.org.uk

andrew.macintosh@allsaints-standrews.org.uk

### Lectionary Readings & Intercessions:

Jim Easton 01334 652 887

jim.easton@allsaints-standrews.org.uk

### Newsletter, Contacts List & Directory:

Ann Loades 01382 550 063

&

Eileen Reynolds 01333 320 959

Eileen.Reynolds@allsaints-  
standrews.org.uk

### Website Manager:

Gareth Saunders

website@allsaints-standrews.org.uk