



Newsletter

Lammastide 2019

All Saints' is a Registered Scottish charity No. SC013161

Cover picture: a Lammas loaf, baked from the first wheat of the harvest

IN THIS EDITION

Dear Reader	2
General Synod, 2019	4
Fairly Traded Rice	6
Update from the Treasurer	7
Bill Hyland's Sermon, Sunday 14 July	8
Peace, Justice, Sustainability ...	14
Finance Information	15
Rites of Passage	17
Service Times	22
Virtual Fundraising	24
Bishop's Permissions	24
Contacts	25

DEAR READER

I felt a wry smile developing when reading of a new media awareness of hyperbole in political debate. Journalists seem just to have noticed that words like 'destroyed', 'annihilated', 'takes apart' have become a common way to describe political arguments recorded on camera.

Although hyperbole is, I find, often used quite indiscriminately - to describe debates or interviews in which winners and losers of arguments are far from clear - the aggression common to reporting, interviewing and debate is neither new nor easily avoidable.

I gave up waking to a popular current affairs radio programme about ten years ago when I realised that, propelling me from my pillow, was an urge to turn the radio off as quickly as possible. Commencing the conscious day in the conversational equivalent of a bear pit was not helpful, especially when chunks of the school day were spent trying to sort out adolescent issues fuelled by binge viewing of *The Jeremy Kyle Show*.

Now, none of this means that I don't believe we live in extraordinary times, when robust conversations over deep differences in policy,

outlook and aspirations are avoidable. But polarising debates into echo chambers of baying tribalism seems to satisfy none of the urgent needs of human society, near or far. It just makes things worse.

Ecclesiastes 1.9 would seem to support my theory that *nothing is new under the sun*. However, new media technology is being used deliberately to promote behaviour patterns that previous generations thought of as not worthy of promotion or support. The fascination with the bear pit, the dog or cock fight, the playground fight, the verbal aggression that threatens to spill into physical violence, is all flourishing.

A recent article pointed the finger specifically at technology, arguing that this set of problems is exacerbated by the algorithms governing social media, the computer programs that choose which images and soundbites we see, based on their popular appeal. But algorithms are only programs, designed by programmers, so the problem remains a human one.

Politicians have also discovered how effective this kind of adversarial, belligerent conversation can be in gaining coverage and making an impact. One media engineer understands the issue well: *We're pushing people to hate each other, to attack each other, to humiliate each other. That's good for watch time but that's not healthy for society.*

Of more use to the world would be traits like the humility to listen carefully for new insights, to understand the ability to change one's mind as a strength, not a weakness, and a prizing of compassion for those in pain, even if they have meant us harm.

Humility, repentance, compassion: these are human characteristics largely ignored in the media but, with faith, hope and love, remain among key elements of the Good News for any era. They are foundation stones of the Kingdom of heaven, the patterns that we see in Jesus, and the gifts that we seek to encourage in one another as we pray and break bread together this Lammastide and at every Eucharist.

Fr Alasdair

I think the most interesting moment of the General Synod in 2019 was a conversation into which I stumbled over a coffee break.

The only vote on canonical change – to abolish a Provincial Communications Board long since, by its own lights, inactive and defunct – bore a certain political weight, but it was an extrinsic weight, laid upon it because there was nowhere else for it to go. Synod offers space for questions of policy and governance, maybe even, on particularly dangerous occasions, of theology, but questions about centralisation and the exercise of episcopal oversight, content and discontent must come to rest wherever they can, the point-of-order attack of the Provost of St Mary's Cathedral, Glasgow, upon the new arrangements for training of candidates for the ministry notwithstanding.

There was, of course, routine business concluded – elections, appointments, and a great many receptions of reports. Since many of these were not of a governance character, requiring no synodical vote at all, even the ebullience of the Rt Rev Kevin Pearson, Bishop of Argyll and the Isles, failed to ward off the sense of languor which settled over the second afternoon of proceedings. His deliverances, however, were as accentedly gnomic as ever ('Vision is the *unique* blend of wisdom and common sense') and the stand-off with the sometime episcopal candidate for the See of Glasgow added a frisson of vivifying tension to the proceedings. More heartening was the appearance on stage of the provincial youth committee, though if, as was at one point suggested, the language of our liturgy is found exclusive by young women, one must hope that proposed future liturgical reforms will produce a committee with fifteen young women to every young man, rather than the 10 or so for each of the two male youths.

Speaking of language in the liturgy, the Gaelic iteration of the 1982 version has much to recommend it for beauty – even, and perhaps especially, for those, like me, unable to understand it.

But all of this followed on from what was without doubt the most significant item of synod business, at least if we measure significance in terms of work generated or repudiated: the debate over the provincial investment policy. Thrown out was the proposal of the investment committee, that present ethical protections be extended to cover 98.5 per cent of presently un-protected investments held in mutual funds, with the possibility of expanding the church investment in these funds in future. Voted in its place was the requirement to draft a new policy ruling out investment in any instrument which might include shares particularly in the fossil fuel industry. The chairman of the investment committees took a hint from the rejection of what clearly represented the committee's last year of work, and quietly resigned. Presumably new managers will have to be found to manage the church's assets and work up a new policy for next year's synod. What the fate will be of those investments not covered by the extant ethical investment policy prior to this new policy being put forward is not clear – or at least, not clear to me.

This might be an illustration of either the effectiveness or the failure of synodical government. Even to vote on the motions was a trial of parliamentary procedure, and the debate, if I may be permitted to rehearse my own argument at the microphone stand, showed a serene lack of clarity about the difference between symbolic and material actions and effects, as well as about what the practical implications of such a plan must be.

But the motion passed, and at coffee the question at issue was different. Ought one to side with the environmental activist celebrating a victory who observed the debate from the gallery of St Paul's and St George's (P's & G's has reinvented the 19th-century auditorium church for the praise-band age) or with the former convenor of, I believe, the administration board who asked if the resolution should be taken as a sign that she was willing to treble her giving? I leave this question with the reader to ponder.

Euan Grant

KILOMBERO FAIRLY TRADED RICE

Many members of All Saints' will be familiar with the principles behind buying fairly traded products whenever possible.

Just over 10 years ago, John Riches, Emeritus Professor of Divinity and Biblical Criticism at the University of Glasgow, set up *Just Trading Scotland*. Its aims are *justice and fairness for smallholder farmers in Africa and Asia [and] empowering them to develop their farms and communities*.

A flagship product has been Kilombero rice from Malawi. Having a guaranteed buyer at a fair rate has enabled smallholder farmers, over half of whom are women, to lift their families out of poverty. Farmers are also able to develop farming techniques which increase yield, as well as ensuring that the agriculture process is sustainable; for example experimenting with solar panels to provide adequate irrigation, particularly needed due to changes in climate.

In a recent survey of the most ethical rice on the market by the authoritative *Ethical Consumer* magazine, Kilombero Rice came out as the best. The Chairperson of JTS, Mary Popple from St Andrews said,

We are delighted that Kilombero rice has come out on top. The combination of our very strong direct link with the farmers, encouragement in sustainable working practices, and our particular support of women farmers has helped us achieve this great result. We are extremely proud of this brilliant news.

The main issue for JTS at present is to expand the rice market. Various options are being considered but it would help enormously if more of the congregation moved to using Kilombero rice. Rice can be left for you in the church porch for you to collect, or indeed delivered to your home.

For more information, or to order rice, your All Saints' contact is me, Margaret Lawrence. [lawrence.margaret22@gmail](mailto:lawrence.margaret22@gmail.com)

Margaret Lawrence

UPDATE FROM THE TREASURER

Management Accounts for nine months ended 30 June 2019

The accounts for the nine months are included with this newsletter and a minor layout change has been made to provide a breakdown of the active new Heritage Fund which I hope will be of interest.

General fund

The fund has now recovered and is in small surplus of £434 although there remains a large adverse variance of £5,499 mainly arising from the large outlays on the Trust properties reported previously. As a result the year end budget surplus target of £15,000 is unlikely to be achieved and a four figure surplus is likely.

Centenary Restoration 2020 fund

Progress continues albeit slowly. Exploratory work on the arched windows in Church has been undertaken with favourable comment as to the original quality. An asbestos survey is pending after which we hope to be able to move to tender. A target date of early October to sign a contract with a main contractor has been agreed with our Conservation Architect and a report to the congregation with full details is proposed to follow in October.

Heritage fund

This new restricted fund to conserve, maintain and improve the valuable artistic and religious structural features and contents of our remarkable Church has reached £11,018 at 30 June and my thanks to all who have supported it so far. A breakdown of the funds and work to date is shown on the second page of the management accounts. Upgrading of the Church lighting system is our key aim from this fund but £16,000 is needed to undertake the works. The planned raffle has been abandoned in favour of the August Cream Tea and December St Nicholas Fair fundraisers which I hope will be well supported for all our benefit. Individual donations and the proceeds of produce stalls have raised substantial funds augmented by some Gift Aid.

Rectory Restoration fund

It is hoped to complete the present phase with the addition of a log burner to the Rectory lounge ahead of the winter. This will be achieved within the existing funds and should make a significant difference to the enjoyment of the spacious but draughty accommodation.

Choral Scholarships fund

It is pleasing that we were able to support three scholarships of £250 each and have a balance to carry forward of £1,331 for future years.

If there are any matters of concern to you or any points you wish to discuss please contact me by phone on 472358 or by email at - treasurer@allsaints-standrews.org.uk

Ian Palfrey

AND WHO IS MY NEIGHBOUR?

But the word is very near you; it is in your mouth and in your heart, so that you can do it.

All of us have biblical verses which strike a chord within us and remind us of certain people or moments or events. As I digested the readings this week preparing to preach, this verse from Deuteronomy reminded me of how much over the years I have come to appreciate a humble and unassuming giant of the spiritual life, Br Lawrence of the Resurrection. Br Lawrence was a seventeenth century Carmelite lay brother in Paris. After years as a soldier, he entered the monastery and spent most of his life doing kitchen chores and repairing sandals for his fellow religious, and gradually became known as a spiritual guide. His letters and sayings were published after his death, and quickly, under the title *Practice of the Presence of God*, became an instant classic, translated into many languages, including English. There is much wisdom in his simplicity and approach, all focused on calmly throughout the day, in whatever work or occupation one finds oneself,

habitually calling gently to mind the presence of God, who, he came to realize, is never far away, indeed is always at hand and within reach. As Lawrence puts it,

He does not ask much of us, merely a thought of Him from time to time, a little act of adoration, sometimes to ask for His grace, sometimes to offer Him your sufferings, at other times to thank Him for the graces, past and present, He has bestowed on you, in the midst of your troubles to take solace in Him as often as you can. Lift up your heart to Him during your meals and in company; the least little remembrance will always be the most pleasing to Him. One need not cry out very loudly; He is nearer to us than we think.

The seventeenth century was a great time of spiritual writers, and many of them devised rather complex forms of meditation. Lawrence tells us that after reading many books about these methods and many headaches in trying to follow them, he came up with a much simpler approach. Lawrence had been a soldier before becoming a Carmelite friar, and that is reflected in the following description of his method:

A little lifting up of the heart suffices; a little remembrance of God, an interior act of adoration, even though made on the march and with sword in hand, are prayers which, short though they may be, are nevertheless very pleasing to God, and far from making a soldier lose his courage on the most dangerous occasions, bolster it. Let him then think of God as much as possible so that he will gradually become accustomed to this little but holy exercise; no one will notice it and nothing is easier than to repeat often during the day these little acts of interior adoration.

It is not surprising that this little book about the little way of being Christian has become a classic in the ecumenical sense, and has helped countless Christians of all stripes in their spiritual journey. His deep sense of finding God and abiding in His Presence among the pots and pans, the sewing of sandals, and in every task and every human encounter, can resonate with everyone. This approach, what we might call the Little Way, of joining love and awareness of God with love of neighbour in the small everyday tasks, the stuff of daily existence, is at

the heart of Christian life, and is central to the Gospel reading of the Good Samaritan today.

The life of Mother Teresa of Calcutta witnessed an overwhelming response of the Church and much of the world to her simple but profound way of love: doing the humblest things for the humblest people, driven by her desire to love the children of a God who loved us first. Her constant acts of kindness and inclusivity in her idea of neighbour, each perhaps little in itself, amounted to great things that made the world take notice. Likewise, but in a different context, with St. Therese of Lisieux (1873-97), 'the Little Flower'. At the heart of her spirituality was the Little Way, of offering not only great suffering up to God, but also the everyday and seemingly trivial difficulties which arise in our daily lives and relationships with others. Such an attitude goes to the very heart of Christ's relationships with almost everyone he encounters in the Gospels. Likewise, the parables are full of ordinary people, events and things, and opportunities to show love of God and neighbour.

Just a few days ago the Church celebrated the life of one of the most important figures in the whole spiritual tradition, the sixth century monastic teacher St Benedict about whom Gregory the Great wrote a life. As in all medieval hagiographical literature, miracles performed by God through the intercession of the saint form an important part of the story. In Gregory's *Life of St. Benedict*, the very first miracle Benedict performs, while still a young man, is to quietly repair a tray which his nurse accidentally broke. As Pope Gregory describes the action:

The poor woman burst into tears; she had just borrowed this tray and now it was ruined. Benedict, who had always been a devout and thoughtful boy, felt sorry for his nurse when he saw her weeping. Quietly picking up both the pieces, he knelt down by himself and prayed earnestly to God, even to the point of tears. No sooner had he finished his prayer than he noticed that the two pieces were joined together again, without even a mark to show where the tray had been broken. Hurrying back at once, he cheerfully reassured his nurse and handed her the tray in perfect condition.

Benedict would go on to prophesy before kings, found abbeys, heal the sick and even raise the dead, but I am not sure if any of those great works of the Spirit are more beautiful than this prayerful and heartfelt desire to reach out and help a fellow human being in emotional distress. His life and his Holy Rule are full of concern for the little things, such as caring for the sick and extending hospitality to all. Many examples could be given, but his description of the duties of the Cellarer in the monastery is typical, describing him in many of the ways that would fit well the Good Samaritan:

He must show every care and concern for the sick, children, guests and the poor, knowing for certain that he will be held accountable for all of them on the day of judgment. He will regard all utensils and goods of the monastery as sacred vessels of the altar, aware that nothing is to be neglected. He should not be prone to greed, nor be wasteful and extravagant with the goods of the monastery, but should do everything with moderation and according to the abbot's orders. Above all, let him be humble. If goods are not available to meet a request, he will offer a kind word in reply, for it is written: 'A kind word is better than the best gift' (Sirach 18:17).

The Rule also says that all guests must be received as if one is receiving Christ, and hospitality is a central part of the Little Way just as it is in monastic life. Likewise this week our Scottish church remembered another lesser known monk St Drostan, who is particularly venerated in Aberdeenshire. We know little about him, except that most likely he was a disciple and fellow missionary of the great St Columba, and that holy well dedicated to him serves as the water source for Aberlour distillery. But what we really know is that he prayed, recited the Psalms and drew sustenance from the liturgy, and preached and trained others to do so. He baptized and lived in community, being solicitous for the poor, and one miracle for which he is remembered is the simple but kind act of restoring the sight of a priest who had gone blind.

What gave these figures the strength to do these things, to persevere in their spiritual paths? There is a threefold way that prepares us for this, that characterizes this monastic spirituality. One cultivates an

attentiveness to God and the needs of our neighbour by first of all living a life based upon praying together in common, through the liturgy, offering our prayers to God as a community as we do this morning, and do week after week, year after year. Secondly, by the prayerful reading of scripture, known as *lectio divina*, or sacred reading, we ponder over and over the meaning of God's Word for us. And, thirdly, we do not just think about God and offer up pious thoughts, but we put our faith into action, as the Benedictine motto puts it, *ora et labora*, prayer and work. Like the cellarer mentioned in the Rule, our work, whatever it is, should be permeated by kindness, outreach to others, an offering lifted up to God, to use another Benedictine motto that is in itself a prayer, "that in all things Christ may be glorified." This not just something for monks, and indeed it has long been noted that our Anglican way of worship, though the Book of Common Prayer lived out in parish communities, has deep roots in this Benedictine and wider tradition.

The Anglican monk and spiritual theologian, Bede Thomas Mudge, notes that the Benedictine spirit is certainly at the root of the Anglican way of prayer, in a very special and pronounced manner:

The example and influence of the Benedictine monastery, with its rhythm of divine office and Eucharist, the tradition of learning and 'lectio divina', and the family relationship among Abbot and community were determinative for much of Anglican life, and for the pattern of Anglican devotion. This devotional pattern persevered through the spiritual and theological upheavals of the Reformation. The Book of Common Prayer . . . the primary spiritual source-book for Anglicans . . . continued the basic monastic pattern of the Eucharist and the divine office as the principal public forms of worship, and Anglicanism has been unique in this respect.

While this spirituality and discipline, with deep roots in monastic and Anglican tradition, can hopefully prepare us to be attentive to God and neighbour, we must avoid complacency. As the parable of the Good Samaritan shows, merely being an expert on the letter of the Law was not enough to truly discern who your neighbour is, nor does the painstaking performance of ritual automatically prepare us to

understand what God wants from us in our everyday encounters with those around us.

The Lawyer answered Jesus correctly on love of God and neighbour as being the heart of the Law, and Jesus tells him to do this, and he shall live. And when in response to the further question of the lawyer, about who is his neighbour, Jesus relates this parable we heard today, and when the lawyer replied that he was a true neighbour to the wounded man who had showed mercy to him, the Lord responds again with a command, "Go, and do in like manner." That is to say, remember that it is with such prompt mercy you must love and sustain your neighbour who is in need. And by this Christ most clearly revealed to us, that it is love alone, and not love made known by word only, but that which is proved and manifested also by deeds, which brings us to eternal life.

St Benedict and St Drostan and a host of others teach us in their words and deeds that in the guest we receive, in the ones we comfort and support in whatever type of need they are in, that we also do this for Christ. In such acts we perfectly manifest, and make real, love of God and neighbour. We should not excuse ourselves, saying that these matters are too great for us. The Scriptures and the whole tradition of the Little Way, which is in fact a sacred and golden way, tells us that if we cannot do greater things, then let us all help in the lesser things. Help others to live, whether physically or emotionally or spiritually in need. Give food, clothing, medicines, apply remedies to the afflicted, bind up their wounds no matter what type they are, ask about their misfortunes, speak with them of patience and forbearance, draw close to them. It is hard, but we must have confidence that God will supply us with the strength to see Christ in our neighbour. We must let compassion overcome our timidity. We must let the love of our fellow human beings in need overcome the promptings of fear that hold us back. We must not despise our brothers and sisters in need, we must not pass them by.

If I might end with the words of the great patristic writer Gregory of Nazianzus, commenting upon this very Gospel and its implications for

all of us, for God, in our hearts and in our neighbour, is indeed closer to us than we might think:

O servants of Christ, who are my brethren and my fellow heirs, let us, while there is yet time, visit Christ in his sickness, let us care for Christ in His sickness, let us give to Christ to eat, let us clothe Christ in his nakedness. Let us do honour to Christ, and not only at table, as some did, not only with precious ointments, as Mary did, not only in his tomb, as Joseph of Arimathea did, not only doing him honour with gold, frankincense and myrrh, as the Magi did. But let us honour Him because the Lord of all desires from us mercy and not sacrifice, and goodness of heart above thousands of fat lambs. Let us give him this honour in his poor, in those who lie on the ground here before us this very day, (stricken by wounds both seen and unseen), so that when we leave this world they may receive us into eternal tabernacles, in Jesus Christ our Lord, to Whom be there Glory for all ages, Amen.

Bill Hyland, ObOSB

PEACE, JUSTICE, SUSTAINABILITY ...

Since the issue of the last newsletter, Kate Douglas, the Clerk of St Andrews Quaker Meeting, has written to me advertising a campaign recently launched by the Quakers that seeks to raise public awareness of the concern for important issues.

On the first Saturday of each month, from 11am to 1pm, the Quakers are hosting a table in Church Square, with a banner announcing the purpose of what they are doing, offering information leaflets, the opportunity to sign petitions, and people to engage with interested members of the public.

Members of All Saints' who share these concerns - we all do to some extent - and would like to be involved would be very welcome. Questions, comments and suggestions are also welcome:

Brian Crosby crosbyhome@talktalk.net or Jill Marshal jillom@gmail.com

Fr Alasdair

FINANCE INFORMATION

Management Accounts for the Nine Months ended 30 June 2019

Unrestricted General Fund (including Tower Flat Restoration)	Actual to 30/06/19	Budget to 30/06/19	Variance	Budget for year	Actual for Previous year
	£	£	£	£	£
Income					
General Collections	6,716	7,200	(484)	9,600	<i>9,568</i>
Gift Aid Donations	27,397	27,000	397	36,000	<i>33,674</i>
Free Will Offerings	6,821	6,750	71	9,000	<i>9,828</i>
Donations, weddings etc	1,360	675	685	900	<i>1,905</i>
Fundraising	259	75	184	100	<i>91</i>
Agape	1,046	1,035	11	1,380	<i>1,363</i>
Income Tax recoverable	9,688	8,886	802	11,850	<i>12,131</i>
Investment income	543	525	18	1,000	<i>984</i>
Interest receivable	880	745	135	750	<i>390</i>
Hall lets	5,110	7,500	(2,390)	9,500	<i>11,700</i>
Contributions from All Saints Trust (see overleaf)	12,178	16,814	(4,636)	28,250	<i>27,284</i>
Legacies	500	-	500	-	-
All Saints' Trust grant	-	-	-	-	<i>5,000</i>
National insurance refund	-	-	-	-	<i>6,784</i>
Total Income	<u>72,498</u>	<u>77,205</u>	<u>(4,707)</u>	<u>108,330</u>	<u>120,702</u>
Expenditure					
Rector's Stipend contributions	19,722	19,722	-	26,340	<i>26,220</i>
Rector's Pension contributions	6,350	6,350	-	8,480	<i>8,315</i>
Rector's travel and expenses	652	750	98	1,000	<i>1,302</i>
Church salaries & pension	10,535	10,375	(160)	13,890	<i>13,417</i>
Diocesan Quota	10,599	11,410	811	13,905	<i>15,399</i>
Rectory Council Tax	2,678	2,685	7	3,850	<i>3,741</i>
Insurance	5,928	5,900	(28)	7,600	<i>7,256</i>
Heating and lighting	5,434	5,500	66	7,000	<i>6,610</i>
Repairs and upkeep	4,897	3,000	(1,897)	4,000	<i>8,694</i>
Altar expenses & Vestments	1,341	1,500	159	2,000	<i>1,812</i>
Choir & Organist expenses	186	315	129	420	<i>411</i>
Agape expenses	222	145	(77)	220	<i>212</i>
Stationery, Phone & Postages	1,156	1,000	(156)	1,300	<i>1,251</i>
Photocopier expenses	1,230	1,250	20	1,500	<i>1,167</i>
Independent Examiner's fee	532	530	(2)	710	<i>690</i>
Payroll preparation fees	187	300	113	400	<i>456</i>
Bank charges	415	465	50	620	<i>604</i>
Sundry expenses	-	75	75	95	<i>248</i>
Total Expenditure	<u>72,064</u>	<u>71,272</u>	<u>(792)</u>	<u>93,330</u>	<u>97,805</u>
Unrestricted movement	<u>434</u>	<u>5,933</u>	<u>(5,499)</u>	<u>15,000</u>	<u>22,897</u>
Restricted funds					
Restoration 2020 income	60,000	60,000	-	60,000	<i>42,710</i>
Restoration 2020 expenditure	(5,795)	(5,800)	5	(200,000)	<i>(46)</i>
Heritage fund income	11,918	12,000	(82)	16,000	-
Heritage fund expenditure	(900)	(900)	-	(15,000)	-
Choral Scholarship income	594	500	94	500	<i>2,000</i>
Choral Scholarship expenditure	(750)	(750)	-	(750)	<i>(1,000)</i>
Rectory Restoration expenditure	(886)	(886)	-	(3,244)	<i>(1,468)</i>
	<u>64,181</u>	<u>64,164</u>	<u>17</u>	<u>(142,494)</u>	<u>42,196</u>
Overall Movements	<u>64,615</u>	<u>70,097</u>	<u>(5,482)</u>	<u>(127,494)</u>	<u>65,093</u>

Notes to the Management Accounts for the Nine Months ended 30 June 2019

Transactions with All Saints' Trust	Actual to 30/06/19	Budget to 30/06/19	Variance	Budget for year	Previous year
	£	£	£	£	£
Rents from Castle Wynd House	15,269	15,155	114	20,400	19,912
Rents from Rectory Lodge	11,747	12,055	(308)	16,000	12,429
Rent from 35 North Street - Shop	9,923	9,984	(61)	13,250	13,187
Rent from 35 North Street - Store	1,720	1,720	-	2,300	2,200
Rent from Tower Flat	7,200	7,200	-	9,600	1,600
Rents from garages	1,100	1,100	-	1,100	1,000
Secretarial & Accountancy	(1,500)	(2,400)	900	(2,400)	(2,400)
Repairs, HMO Licences etc	(33,281)	(28,000)	(5,281)	(32,000)	(20,644)
Donation to All Saints' Church	<u>12,178</u>	<u>16,814</u>	<u>(4,636)</u>	<u>28,250</u>	<u>27,284</u>
Balance Sheet as at -	30/06/19				30/09/18
	£				£
Fixed assets	10				10
Investment - 1,875 SEC units	37,780				36,623
Gift Aid recoverable	11,232				6,850
Other debtors & prepayments	878				6,168
Restoration Grants/Vat receivable	96,535				39,535
Bank current account	24,163				15,126
Bank deposit account	8,313				8,301
Virgin Deposit account	136,303				135,436
Creditors and accruals	(6,934)				(5,541)
Total net assets	<u>308,280</u>				<u>242,508</u>
Reconciliation					
Balance sheet as at 30 September 2018	242,508				169,105
Overall movement for the period	64,615				143,128
Tower Flat Restoration	-				(73,452)
Unrealised investment changes	1,157				3,727
Balance sheet as at 30 June 2019	<u>308,280</u>				<u>242,508</u>
Funds					
General fund	98,102				96,511
Centenary Restoration 2020 fund	195,471				141,266
Heritage fund	11,018				-
Choral Scholarships fund	1,331				1,487
Rectory Restoration fund	2,358				3,244
Total funds	<u>308,280</u>				<u>242,508</u>
Breakdown of Heritage fund					30/06/19
					£
Donations from individuals					4,537
Gift Aid donations including tax recoverable					2,375
Produce Stalls					1,559
St Nicholas Fayre 2018					2,158
Other Events					1,289
Income to date					<u>11,918</u>
Expenses					
Deposit paid regarding restoration of golden dossal					(900)
Fund balance at 30/06/19					<u>11,018</u>

Ian Palfrey

rites of passage

Congratulations to Jade Blaser and Louis Hofer who were married at All Saints' on Monday 22 July. Both from Switzerland, Jade and Louis got to know each other on music courses in Edinburgh and St Andrews and their wedding took place - with plenty of music - while they participated in the Music Centre's Choral Course this year.



We committed to God's merciful care Mary Bowden, who died on 22 May, with a Requiem Mass on 31 May. Mary and Peter's son, Richard, spoke on behalf of the family and his eulogy is given here.

On behalf of my father, Sandie, Kate and myself, I would like to thank you all for coming to pay your respects today on this sad occasion (of my mother's passing).

A sad day it is but also an opportunity to celebrate a life well lived.

We were reminded by our mother's brother David, shortly after she passed away, that she had always maintained how blessed she felt to have lived such a good life!

Mum was born in a small village in Derbyshire called Staveley to Arthur and Mabel Dodd on December 8th 1935. The middle child of three with an older brother Bob and a younger brother David. She was a bright student and easily moved on to New Mills Grammar School. There she first encountered Dad who sat beside her during English lessons.

After grammar school Mum became a Nurse, training in Manchester and then specializing as a Pediatric Nurse in Hammersmith, London. It was here in 1958 at a Nurses' Dance that she met Dad (Peter Bowden) for the second time. He had recently moved down to the big city to do his PhD at Imperial College. The stylish couple zipped

around the capital and points south on their Lambretta scooter in true Roman Holiday style...

In 1961 they got married at Buxworth Church, Derbyshire and once Dad had completed his PhD thesis, the newlyweds moved out to Tanzania, or Tanganika as it was then in East Africa. Dad had been given a post with the Geological Survey (Mineral Resources Division) in Dodoma as a part of the preparation for Tanzania's independence from Great Britain.

As a young couple in Tanzania and in the employ of the British Government, Dr and Mrs Bowden were well looked after, provided with a house and all the modern accoutrement of the day. One lovely story involves Mum learning to drive in Tanzania where the test consisted of driving around a tree.. and then pulling on the hand brake to induce a skid. This she accomplished without wearing shoes or sandals as she felt it gave her more control. When she got back to the UK and for many years after, she would always remove her shoes before driving.

Dodoma, Tanzania was where Sandie and I (Richard) were born and we can still remember Mum calling us to the dinner table in Swahili with "Chakula" - "Badokidogo" which meant food will be ready - in a little while ... this continued for many years...

In the late 60s Mum and Dad returned to the UK and settled in St.Andrews which has been their wonderful home since that time.

Mum loved living in St.Andrews, gardening in the lovely garden at Irvine Crescent. Often if you came to the house in spring or summer, you would find no-one inside. Mum would be out in the garden. The raspberries, potatoes, carrots and garden peas that came from Mum's green fingers wowed us all for many a year.

Our mother loved design, embraced modernity and had an effortless sense of style that permeated the clothes she wore , the house at Irvine Crescent and the art that she loved. Mum's love of film saw her

take the bus to Dundee once a week to see whatever was on at the DCA and her enjoyment of the arts meant regular trips to Dundee Rep, Edinburgh, London and afar....

An avid reader and eternally curious, Mum was often the one telling us to look out for this and that TV series or book.

As Grandma-mum, she loved spending time her two grandchildren...enjoying games on the beach ... she always had endless energy to talk, laugh and play with Josie and James. They had a special relationship all together. She was very proud of them.

As many of you know, Mum was such a kind and generous soul, she gave to and volunteered for numerous charities, was always ready with some spare change for anyone she encountered and embodied a genuine love for her fellow human beings in a way that left many of us feeling inadequate.

Something that many of you may not be aware of, is that in more recent times, Mum developed a real passion for football. Initially as a way to connect with her Grandson James, Mum became a true fan supporting Arsenal in company with her brother David, who is a lifelong fan. To our amazement, it was not uncommon to find yourself being gently encouraged to call back later if you had the misfortune to call for a chat during a good game.

Mum's outlook was that of the eternal optimist, her glass was most definitely not just half full but usually $\frac{3}{4}$ full .. her ability to hold space for people and listen carefully to what they were saying, her awareness that many people had really tough lives and the empathy to be able to see both sides of any situation, made Mum a very special person. I know we three (Sandie, Kate and I) feel very blessed that we had the good fortune to have been raised by such an amazing lady and that we were brought up to see the world through such a positive lens.

We are sure that you'll all agree that Mum (Mary Bowden) was someone we all feel very privileged to have known and are grateful for how her presence enriched our lives.

Thank you.

Richard Bowden



From old St Andrews families, who farmed across the Burn and ran Law Mill, Ronald Fawkes died in Carnoustie on 3 June, after a long illness and, as the family wished, returned to All Saints' and the family plot in the Eastern Cemetery, for a Requiem and interment on 12 June. Ron's son, Malcolm, gave the Eulogy.

Thank you for being here today, and especially to those who have travelled from further away. It means a lot to us.

Dad was Mum's lifelong companion and husband for 63 years. She first set eyes on him standing over there as a choirboy. Romance followed and they were duly married here in March 1956. They made Carnoustie their first home, where I was born, then moved to Dundee, close to the DRI where Dad's career with the NHS began.

To me, he was a gentle, unassuming, but hugely respected man, who had a wonderful career and fulfilling life, His extended family included many of his lifelong work colleagues from within the NHS. Outside work, he was probably best known for his golfing prowess. For me, however, it was some of his less known talents that I found inspirational.

My first ever experience of fishing was here in St Andrews as a young boy. Visualise the tide out, navigating the ribbons of rock heading easterly from the Step Rock pool seemed relatively straightforward. Dad explained that you catch the fish when the tide is on its way in. Sure enough, we caught a plaice and a small cod. Then there was panic in his face. We were cut off, the tide has covered the low point in the

rocks behind us. It was probably as well I was too young to appreciate the predicament we were in but, suffice it to say, he did get me back home safely, albeit a little wet. Fish were prepared, grilled with butter and seasoned with pepper - Michelin star cuisine.

Moving on, he was a photographer at heart, In the evenings he took me to his darkroom in the DRI labs to develop photographs. It was quite mysterious seeing (or actually not seeing because it was in the dark) the process of developing film, then transferring the picture from the negative to photo paper. It was intriguing and probably contributed to my early quest for scientific knowledge.

In the late seventies Mum and Dad moved close to Ninewells Hospital where Dad then worked. This house had a basement, with warmth provide by the central heating boiler. It was his luxury 'man cave' and the setting for future hobbies.

During this period family outings were focused. In April the mission was to collect dandelion flowers, in May it was elderflower and in August it was elderberries. These flowers and berries were taken home and immediately fermented and, after a couple of months, the product would be decanted into bottles. In my later teens I was able to appreciate these fine wines, Alas, they never lasted long enough to mature into truly vintage wine.

Our holidays to the North West of Scotland - Morar, Loch Inver, Loch Assynt, Skye - and, later, Cornwall, not only presented some wonderful landscape photo opportunities, but also permitted foraging along beaches and inland quarries in search of agates and gemstones. These items were amassed and, eventually, the basement contained a stone cutter and polisher. Dad even attempted a bit of silversmithing to make jewellery. Other hobbies included growing cacti from seed and painting; he was taught by a trained artist - his wife, Nora.

In 1976, Mum and Dad moved to Longforgan. It wasn't your average house move, but the conversion of a cottage and adjoining work-shed, into a house. This project took approximately four years to complete,

mainly at weekends and in holidays. Together, they created a lovely home and garden and we spent many magical times there visiting with our family and friends.

You will have gathered that moving house was a bit of a theme with Mum and Dad. In 1992, when Dad retired, they moved to Cyprus. They had twelve wonderful years there. Noreen and I shared their lives whilst on holidays with our children, Michael and Neil. Open air starlight concerts at the Curium Amphitheatre, endless Cypriot village taverna meals, Secret Valley Golf Course where Dad became club captain, artist villages such as Kakpetria, swimming in the sea, snorkelling, iced-coffee and Paphos harbour, turtles at Lara Bay, a speed boat, breakfast at the Elysium, endless sunshine. We will keep going back.

Dad and Mum always had a dog and, at times, two. On returning to Carnoustie, although playing less golf, walking his dog gave Dad an excuse to continue roaming the golf course and beachfront. I imagine during these walks he was reliving some of his early golf conquests. Four times Carnoustie Club Champion, equalling a record at the time and, in 1969, Champion of all four Carnoustie Clubs, winning the Coronation Cup.

Whilst Dad is not sitting with us now, I believe he is watching and smiling with contentment, just like he lit up latterly when he held his great grandchildren, almost as if they imparted youthfulness.

Dad, thank you for the inspiration you have given to others, and especially to me.

Malcolm Fawkes

SERVICE TIMES

Although the town gets very busy during the day, one of the benefits of the holiday season is twofold: we meet lots of visitors to the town and the church from all over the world; also members of the congregation visit many different parts of the globe themselves. From

contact with the wider world we gain insights about what is going on in different places and cultures, and this is especially useful in understanding the Church's life far away.

A repeated reflection that we are given is the unusual nature of what goes on at All Saints', with its beautiful and peaceful church buildings, a beautiful and lively congregation with a broad representation of generations and backgrounds, and a pattern of regular worship to rival churches with far larger resources than ours. We are blessed with some resonances of the loaves and fishes here!



With support from our assistant clergy, daily Mass times remain settled throughout the year. Additional Sung Masses are normally celebrated for weekday festivals and the Daily Office of Morning and Evening Prayer (Matins and Evensong) provides a rhythm of reflective scriptural liturgies at either end of each day, apart from Tuesdays. It is an unusually rich provision that is appreciated by those who attend. You are warmly welcome at any service.

Sunday	0730 Matins	0800 Mass	1000 Sung Mass	1800 Evensong
Monday	0730 Matins	0800 Mass	1730 Evensong	
Tuesday			1800 Mass	
Wednesday	0900 Matins	0930 Mass	1730 Evensong	2100 Compline
Thursday	0900 Matins	1215 Mass	1730 Evensong	
Friday	0730 Matins	0800 Mass	1730 Evensong	
Saturday	1100 Matins	1130 Mass	1730 Evensong	

Fr Alasdair

VIRTUAL FUNDRAISING

A reminder that members of the congregation who shop online can choose to raise funds for All Saints' - or another charitable cause you may wish to support - by using the EasyFundraising website.

If you haven't tried this, you might like to visit

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

where a search for ***allsaintsstandrews*** will identify the church account to which small donations will be made each time you make a purchase through the EasyFundraising website.

Similarly, Amazon gives donations to good causes through their Amazon Smile website

<https://smile.amazon.co.uk>

search here for ***All Saints Episcopal Church*** to identify the church, and shop using the smile.amazon.co.uk website.

BISHOP'S PERMISSIONS

Administering the Sacrament of the altar is a great honour shared by clergy and some lay people, and the Bishop was recently pleased to issue new licenses under Canon 16.3 for those who assist with the administration of Holy Communion at All Saints'.

I am grateful for the Trustees' support in my requesting that Fabien Troivaux be added to list of those who are church wardens, senior members of the serving team, or regular attenders at weekday services, who can assist when it is helpful to the celebrant and congregation. Our thanks are due to *Fiona Seenan, Jim Easton, Andy Seenan, Davy Morrison, Euan Grant, Val Gardner, Sarah Moerman* and *Fabien Troivaux* for their willingness to minister in this way.

Fr Alasdair

CONTACTS

All Saints' postal address is the Rectory. As well as the Rector, the Administrator, members of Vestry (Trustees) and the Director of Music can be contacted here:

All Saints' Rectory, 39 North Street, St Andrews, KY16 9AQ

Rector:

The Revd Canon Alasdair Coles 01334 473193
07729 962723

rector@allsaints-standrews.org.uk

The Rector's normal day off is Tuesday - kindly avoid calling if possible.

Church Wardens:

Jim Easton 01334 652 887

jim.easton@allsaints-standrews.org.uk

Fiona Seenan 01334 479941

fiona.seenan@allsaints-standrews.org.uk

Vestry Treasurer:

Ian Palfrey 01334 472358

treasurer@allsaints-standrews.org.uk

Vestry Secretary:

Campbell Watterson 07866 494406

vestrysecretary@allsaints-standrews.org.uk

Admin Assistant:

Sarah Moerman 07498 350223

admin@allsaints-standrews.org.uk

Honorary Assistant Clergy:

The Revd Malcolm Aldcroft 01334 650264

The Revd Canon David Day 01334 476991

The Revd Anne Haselhurst 01334 209068

The Revd Canon Dr Ian Michael 01334 473901

The Revd Gareth Saunders 01333 451369

Director of Music:

Andrew Macintosh 01382 668911

music@allsaints-standrews.org.uk

andrew.macintosh@allsaints-standrews.org.uk