



St. John the Baptist  
Scottish Episcopal Church  
Perth

QUEST



All Saints - 2009



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**CASTING THE NET**  
 Growing Faith Communities in the Diocese of St. Andrews

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## A letter from the Churchwardens

On Friday 11th September, Patrick was admitted to Ninewells Hospital, Dundee, diagnosed with a tumour on his spine. This diagnosis came at the end of a period of some months when Patrick was becoming increasingly unwell, in constant pain and losing the use of his right hand and lower forearm. He was operated on during Monday 14th September and released from hospital on 17th September. Patrick is now convalescing, and awaiting the results of a biopsy which will dictate his immediate future treatment. Prior to his diagnosis Patrick had maintained a heavy workload but it was increasingly obvious that something was seriously wrong.

**Coincidentally to Patrick's** admittance to hospital, he had organised a Day Retreat for Vestry members at Dollar on Saturday the 12th of September. It was with some reluctance that the Vestry decided to continue with the Retreat, primarily **at Patrick's insistence from his** hospital bed. This proved a God-inspired decision because, although the Vestry were in low spirits, we experienced a wonderful and inspirational day, led by the Reverend **Jim Thomson on the theme 'From Disciples to Leaders, From Leaders to Servants'**. **The day culminated in Holy Communion and all Vestry members having Holy Oil laid on their hands and each re-dedicating their commitment to service at St John's.**

Be assured, the Vestry is in good **heart and determined, with God's**

help and guidance, to take on the additional challenge whilst Patrick is **unable to lead us at St John's, and to** come out stronger as a Congregation at the other end. It is very important that we all continue to pray for **Patrick's recovery and for his family** – Alison, Jamie and Alex – at this time.

During the next few months the Vestry intend to maintain as many of our regular services as possible with a combination of outside help provided from the Diocese, and from within our own resources using the Reverend Fergus Harris and lay people whenever possible. In fact, a special thank-you is due to Fergus for so quickly stepping in to do the Thursday morning Holy Communion and Matins on the first Sunday in the month. Please continue to support Fergus in your prayers. We expect that many of our Sunday services will be led by the Reverend David Cameron, a good friend many will know who has helped us in the past, particularly during the interregnum, so please pray for David also as he comes amongst us.

Finally, a thank-you to Tony and Malcolm who have ensured that the Church Office and the daily and weekly duties regarding collections, lists, pew leaflets and a thousand other tasks have continued as normal.

*Yours in Christ  
Alastair & Alan*

## The St Andrews Spirituality Group

The Group continues its programme of Quiet Days and Retreats between October 2009 and May 2010. This includes a Quiet Day for Scotland on **28th November (near St Andrew's Day)**, which is also happening all around Scotland. The idea is to thank God for our Country, for those who work on land and in the cities, for our hospitals and schools, for politicians and our local areas. Details can be had from Celia Matthews, 24 Barossa Place, Perth PH1 5HH.

The group also offers to run guided prayer weeks in congregations. The members of the group act as individual prayer guides to those who have chosen to take part. Retreats take place over one or more weeks, for instance during Lent.

**For a week's retreat there are daily meetings at a convenient time, and**

biblical material is offered as a basis for prayer. For longer retreats there are weekly meetings. This kind of **'retreat in daily life' can take place** with a varying number of people, as the main aim is the spiritual growth of the individual.

A group from a congregation may number anything from 6 to 24. Although work is done on a one-to-one basis, the result often deepens the ongoing spiritual life of the congregation as a whole.

I have experienced a retreat in daily life myself and found it extremely helpful, so can recommend it to others.

*Ruth Harris*

## Annual General Meeting

Our Annual General Meeting will be held in church on Sunday 22nd November 2009, at approximately 12 noon (immediately after our Eucharist service). As usual we will be asking for nominations for new vestry members and lay reps, approval of accounts, and other routine business. If you have any issues that you wish to raise, it would be helpful if you could speak to one of the wardens beforehand.

As our AGM is not far off we would ask that any group within the church write a half-page account of their work over the last year for inclusion in the AGM Handbook and if possible provide a picture to illustrate the work. This should be sent, *preferably* by email, to the church office ([office@episcopal-perth.org.uk](mailto:office@episcopal-perth.org.uk)) or to Robin Miller the Vestry Secretary, ([robin@edessa.co.uk](mailto:robin@edessa.co.uk)), before 25<sup>th</sup> October.

## History of Episcopal Church in Perth Part I - The Fateful Interview

In the autumn of 1688, the news came that Prince William of Orange was about to set sail for England. The Scottish bishops, who had pledged their loyalty to King James II and VII, sent Alexander Rose, Bishop of Edinburgh, to seek the advice of the English bishops. When he arrived in London, he found that James had fled; he conferred, therefore, with Henry Compton, the Bishop of London.

My Lord (said Compton), you see that the King [William], having thrown himself upon the water, must keep himself aswimming with one hand; the Presbyterians having joined him closely, and offer to support him; and therefore he cannot cast them off, unless he could see other ways he can be served. And the king bids me tell you, that now he knows the state of Scotland much better than he did when he was in Holland; for a while there, he was made believe that Scotland generally all over was Presbyterian, and now he sees that the great body of the nobility and gentry are for **Episcopacy**, and 'tis the trading and inferior sort that are for **Presbytery**; whereas he bids me tell you, that if you will undertake to serve him to the purpose that he is served in England, he will take you by the hand, support the Church and Order, and throw off the Presbyterians.

This statement put Rose in a quandary, since the speed of events in England had overtaken him, and he had no instructions to meet the new situation. He said that it was unlikely that his Episcopal brethren would recognise William as king and he personally could not do so. Compton arranged a meeting between Rose and the king. Rose described the interview thus:

Upon my being admitted to the prince's presence, he came three or four steps forward from his company, and prevented me by saying, 'My Lord, are you going for Scotland?' My reply was: 'Yes, Sir, if you have any commands for me.'

Then he said: 'I hope you will be kind to me, and follow the example of England.'

Wherefore, being somewhat diffculted how to make a mannerly and discreet answer without entangling myself, I readily replied:

'Sir, I will serve you as far as law, reason or conscience will allow me.'

How the answer pleased I cannot tell you, but it seems the limitations and conditions of it were not acceptable, for instantly the prince, without saying anything more, turned away from me and went back to his company.

By his candid words, Rose had condemned the Episcopal Church to opposition to the new order and, though he could not know it, a century of persecution and suffering. On 4th April 1689, the Scottish Convention, despite the presence of the bishops, offered the crown to William and Mary. On the 16th, it passed the Claim

of Right, whereby any religion but Presbyterianism was ‘contrary to the inclination of the generality of the people’. On 5th June, the Convention was raised to the status of a parliament, which the bishops did not attend. Prelacy was abolished on 22nd July: ‘Prelacy, and the superiority of any office in the church above presbyter is and hath been a great and insupportable grievance and trouble to the nation ever since the reformation, and therefore ought to be abolished.’ In June, 1690, Parliament established the Presbyterian system of church government and the Westminster Confession as the basis of doctrine.

How these great changes affected the Episcopalian ministers in Perth will be related in my next article.

*David Willington*

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## Social Team

**As convener of the Social Team I’d** like to share some ideas with you all about our aims, the types of event that we hope will be included in the calendar for the coming year and the ways in which everyone can be involved. The team is still in the very early stages of its formation, having been about the last to get started, but at our first meeting we agreed a common set of guiding principles which can best be summarised as:

- To provide opportunities for church members to meet socially and get to know each other
- To enable people to feel a sense of belonging to the church family
- To ensure that a wide range of events takes place to suit all ages and interests
- To support the work of other committees through social events.

**I’d like to stress that our task is not** to take over the running of existing activities, or to ‘run the show’



**ourselves in any sense. The church’s** annual social calendar includes events organised by all church individuals and groups; our role is simply to coordinate them and ensure a good mix. We will take the lead in some events, but will be delighted to see other events taking place with minimal or no input from us. Do let us

know if you have any suggestions for social activities, or would like to offer help in either planning or assisting in an event of any type. We are always grateful for help and appreciate the vast amount of experience available amongst the folk **here at St John's.**

We aim to continue a regular pattern of Bring and Share lunches and evening events of the type we have seen in the past year. There will be more church walks of varying



lengths, organised by a group of volunteers and involving different age groups. We hope to support the staging of a Christmas Fair and would very much like to see more church outings taking place. We will also ensure that refreshments are provided in the Threshold, with a chance to linger and chat, after all major church occasions.

We are planning something new for **'All Hallows' Eve' on 30th October,** an event suitable for both young and old which will start early in the evening with a themed buffet throughout. We hope it will include apple-dooking, mask-making and a chance for everyone to perform a **'party piece', as well as prizes** available for anyone brave enough to arrive in costume or carrying home-made lanterns, both of which are purely optional. Further details will be available through the weekly sheets.

**Finally, I'd like to thank everyone** who contributed to the success of the **'Bring and Share' lunch after Harvest Festival.** The fact that everyone enjoyed the meal was entirely due to the amount of help offered in providing food, helping with preparation or clearing up. However this alone does not explain its success. Everyone in the Threshold expected to enjoy themselves in pleasant company and it was this willingness to share which created such a pleasant, relaxed atmosphere. It was a delight to see and hear so many animated conversations taking place. Many thanks to you all for taking part.

*Lis Burke*

## Night Trains - a Postscript

**As a railway 'buff' of many years** standing (and sitting), I greatly **enjoyed Vivian Linacre's article** about his experiences of travelling on the

Anglo-Scottish sleeper services. The accompanying photograph may help to evoke this further. My own picture is a much more limited one, dating



from student days and before that, National Service, half of which was spent in the south of England. My most exciting journey was from London Euston to Inverness, a distance of over 500 miles. I remember waking up as we were jolted around at Perth, and then seeing in autumn colours, the beautiful Highland Line unfolding at the sedate speed of most trains (in those days rarely more than 60 mph). After a delicious breakfast we stepped out onto the platform at Inverness and were bowled over by the wonderful fresh air.

The other journey I remember, from Kings Cross to Edinburgh, was for a different reason. My companion in the lower berth turned out to be Canon Richard Wimbush, at that time Principal of our Theological College in Edinburgh, later Bishop of Argyll and the Isles and Primus of our Church.

Anyway, we struck up on that night journey a friendship which was to last for many years, and I found out later that he and his wife were also very close friends of Thurstan and Elizabeth Irvine.

At the present time there are five **‘Caledonian’ sleeper services** between Scotland and London, beginning or ending in Inverness, Aberdeen, Fort William, Glasgow and Edinburgh. They also carry a limited number of seated passengers and a lounge car.

I can end with a piece of good news for Vivian, namely that there is now at last a regular service of trains, hourly, between Perth and Edinburgh Waverley, but it is not well publicized. To find full details, you have to use a timetable entitled Edinburgh to Aberdeen! It certainly is preferable to the alternative, to travel to Stirling and change to the Dunblane to Edinburgh train. Instead, this journey begins by turning left at Hilton Junction, running past Bridge of Earn and Abernethy and coming out high above Newburgh with magnificent views across the Tay. Then past Lindores Loch and down to Ladybank where the main line through Fife is joined. Sometimes a stop at Markinch is made and then Kirkaldy, followed by a run along the south coast of Fife looking across to Edinburgh. Lastly, we cross the Forth Bridge with a grandstand view up and down the river. Journey time 1¼ hours – try it!

*Fergus Harris*

## Lectionary

18 <sup>th</sup> Oct.	19th Sunday after Trinity	8 <sup>th</sup> Nov	3 <sup>rd</sup> Before Advent - Remembrance Jonah 3:1-5, 10 Hebrews 9:24:28 Mark 1:14-20
25 <sup>th</sup> Oct	Last Sunday of Trinity	15 <sup>th</sup> Nov	2 <sup>nd</sup> Before advent Daniel 12:1-3 Hebrews 10:11-25 Mark 13:1-8
1 <sup>st</sup> Nov	4 <sup>th</sup> before Advent - All Saints	22 <sup>nd</sup> Nov	Sunday next before Advent - Christ the King Daniel 7:9-10, 13-14 Revelations 1:4b-8 John 18:33-37
	Acts 16:6-12a 2 Timothy 4:5-17 Luke 10:1-9		
	Jeremiah 31:7-9 Hebrews 7:23-28 Mark 10:46-52		
	Isaiah 25:6-9 Revelations 21:1-6a John 11:32-44		

## Fellowship

At the opening meeting on 14th September, the Chairman, Ruth, welcomed everyone and led prayers for Patrick, his family and the medical team.

The reputation of our speaker, the Very Rev. Dr James Simpson, preceded him and we were not disappointed. There was a great deal of hilarity as he talked us through the **'ageing process'** and also some serious contemplation, as he spoke movingly about what really matters in life.

Jean Hendry gave the Vote of Thanks and presented Dr Simpson with a cheque which he passed on to

the Cystic Fibrosis Trust. His own granddaughter who suffers from this most distressing disease is waiting now for a heart and lung transplant.

On 30th September sixteen members enjoyed lunch and *Whisky Galore: The Musical* at Pitlochry Festival Theatre.

This month, on 12th October, we look forward to welcoming Bruce and Elaine Cameron. *From Washington to Obama* is the title of their talk. Everyone is welcome, whether or not you are a member of the Fellowship. It should be interesting so do come along.

*Val Fox*

# Diary

## Services

Sun 18th Oct		Nineteenth Sunday after Trinity - St Luke
	8:30 am	Holy Communion - SPB
	10:30 am	Sung Eucharist - and Baptism NO Sung Evensong
Thur 22nd Oct	11:00 am	Holy Communion - SPB
Sun 25th Oct		Last Sunday after Trinity
	8:30 am	Holy Communion - SPB
	10:30 am	Sung Eucharist
Thur 29th Oct	11:00 am	Holy Communion - SPB
Sun 1st Nov		All Saints Day - Fourth before Advent
	8:30 am	Holy Communion - SPB
	9:30 am	Matins
	10:45 am	Alive for Christ - family service
Thur 5th Nov	11:00 am	Holy Communion - SPB
Sun 8th Nov		Third Before Advent - Remembrance
	8:30 am	Holy Communion - SPB
	10:30 am	Sung Eucharist
Thur 12th Nov	11:00 am	Holy Communion - SPB
Sun 15th Nov		Second Before advent
	8:30 am	Holy Communion - SPB
	10:30 am	Sung Eucharist

## Other Events / meetings

Mon 19th Oct	2.00pm	Exploring Faith. -(at Rectory)
Sun 25th Oct		Last date for AGM Handbook articles
Mon 26th Oct	2.00pm	Exploring Faith. - (at Rectory)
Fri 30th Oct	6.30pm	All Hallows Eve - in Threshold
Mon 2nd Nov	2.00pm	Exploring Faith. - (at Rectory)
Mon 2nd Nov	7.45pm	Vestry in church room
Mon 9th Nov	2.00pm	Exploring Faith. - (at Rectory)
Wed 11th Nov	2.00pm	Fellowship
Mon 16th Nov	2.00pm	Exploring Faith. - (at Rectory)
Tues 17th Nov	7.45pm	Intercession Group meeting
Sun 22nd Nov	12 noon	Church AGM in church

Exploring Faith - a Guide to Christianity - a series of meetings at the Rectory.  
Please contact Patrick if you wish to attend.

# CHANSONS

Sunday 1 November

7.30pm

**St Ninian's Cathedral**

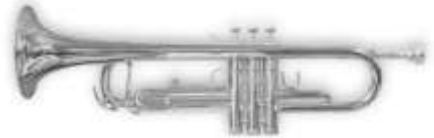
Perth

with the

## Angus Chamber Orchestra

conductor Howard Duthie

leader Audrey Mattner



Gloria

Vivaldi

soloists Morag Gaskin, Alison Duthie,  
Rhiannon Miller, Rebecca Afonwy-Jones

Trumpet concerto

Neruda

soloist Andrew Digger

Siegfried Idyll

Wagner

Lux Aeterna

Morten Lauridsen

Last year Chansons performed the mystical O Magnum Mysterium by American composer Morten Lauridsen. We liked it so much that we are following up with this fuller-length work Lux Aeterna, written for chorus with orchestra.

**Wagner's Siegfried Idyll is a symphonic poem, written for a chamber orchestra as a surprise birthday present for his second wife.** You have to imagine the orchestra creeping stealthily into the house before striking up this romantic idyll.

**The other main work for choir is Vivaldi's Gloria, a favourite though we have not sung it for many years; and the trumpet concerto by Neruda, a gem by an otherwise little-known eighteenth century composer.**

Tickets £10 schoolchildren £3

tel 01738 787505

or from choir members

or email [bill.band@lineone.net](mailto:bill.band@lineone.net)

## Vestry Retreat - Saturday 12th September

As the Wardens have already mentioned in their letter, the Vestry retreat was held at Dollar on 12th September, in the church rooms of St James the Great. Reverend Jim Thomson led us on the theme 'From Disciples to Leaders – from Leaders to Servants' and was talking about inspiration.

Then a strange thing happened. Some of us became aware of a distracting noise outside, and having been forewarned I recognised it as the sound of several Rolls-Royce Merlin engines. We all rushed outside to see the sight shown here:

It was the day of the RAF Leuchars Air show, and on their way there the RAF Battle of Britain flight were circling over Dollar to mark the spot where a RAF Spitfire had crashed into the Ochill Hills, with the death of the pilot.



To many people the Spitfire and

Hurricane, in winning the Battle of Britain, were inspiring and motivating, and still to this day the sound of the Merlin is very evocative...

*Malcolm Nixon  
Photos by Lis Burke*

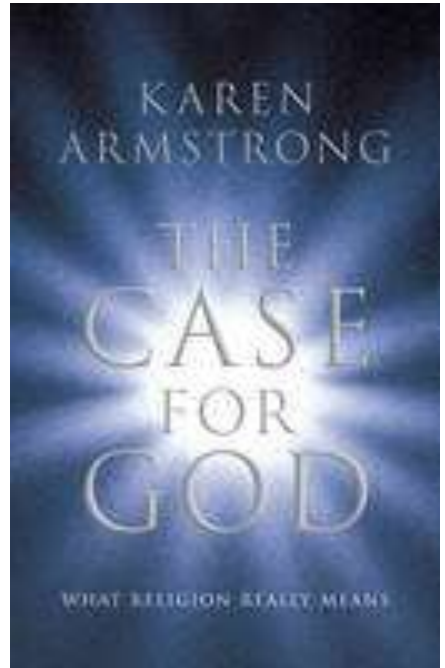


## Book review

### The Case For God: What Religion Really Means Karen Armstrong (Bodley Head, £20)

On the 21st of September, Mitsuko Uchida's performance of Beethoven's last three piano sonatas enraptured a packed Perth Concert Hall. How can those seventy-five minutes of uninterrupted solo music – crossing three cultures from a German composer two centuries ago via a Japanese artist to a Scottish audience – have such a huge emotional, intellectual and spiritual effect?

According to the great polymath George Steiner, as quoted by Karen Armstrong in this wonderful new book, it is because music, like religion, marks the limits of reason, **reaching into 'the resonances in our bodies at levels deeper than will or consciousness'**. Like reason, language has limits that we cannot cross. The purpose of poetry, indeed, is to push against the limits of language. But music and religion have no such limits. It is the very fact that language does have frontiers which **'gives proof of a transcendental presence in the fabric of the world'**; whereas music and religion are **'brimful of meanings which will not translate into logical structures or verbal expression.'** Music demonstrates universally that we all share a vital necessity to explore **those meanings.** Karen Armstrong's historical review of monotheism, extending over 3,000 years, demonstrates that a religious faculty is equally compelling and inherent in human nature.



Then why is Steiner's inescapable conclusion, that **'what lies beyond Man's word is eloquent of God'**, rejected by the vast majority of educated people today? It is because the nature of civilization has changed since the 18th century with the dominance of science and technology, forcing theologians into an alien style of thinking; into striving to interpret the mythos of Christianity in terms of logos – i.e. as empirically, rationally and historically verifiable. Religious knowledge became theoretical rather than **practical.** **'Belief'** has come to mean merely acceptance of dogma rather than practice of faith – and those of

faith are dismissed as merely **'believers'**. **Christian leaders today** occasionally do a disservice to relations with Islam by condemning aspects of their own fundamentalist **interpretation of the Qu'ran** that a devout Muslim would not recognize.

This rationalised interpretation of religion has resulted in two distinctively modern phenomena – which are equally disastrous – fundamentalism and atheism. Christian fundamentalists, in their desire to produce a wholly rational, scientific faith, have adopted an extremely literal interpretation of Scripture, further isolating religion from mainstream knowledge; while atheism has likewise been driven to deny all that is sacred, which was never the intention of historical atheism. Actually, at an early stage of their history, Christians and Muslims were both called atheists by their pagan contemporaries, not because they denied the reality of God but because their conception of divinity was so different that it seemed blasphemous.

Atheism is therefore parasitically dependent on the form of theism it seeks to eliminate and so becomes its own reverse mirror image. Classical Western atheism was developed during the 19th and early 20th centuries by Marx, Nietzsche and Freud as a response to – even dictated by – the rational neo-theology that had developed in Europe and the USA as a product of the scientific and technological revolution.

The more recent atheism of Richard Dawkins and Christopher

Hitchens is rather different, because it has focused on the peculiar perception of God that has been developed by the fundamentalists, as if fundamentalism constituted the essence and core of all religion. This crude means of attack has proved counter-productive, weakening their own critique, since fundamentalism is in fact a defiantly unorthodox form of faith that frequently misrepresents the very traditions that it is supposed to defend. It is a pity that the fashionable new atheists express themselves so intemperately; because some of their criticisms are valid. Religious leaders have indeed committed atrocities and crimes, and the fundamentalist theology which they **ridicule is certainly 'unskilful'** (as Buddhists would say). But they refuse on principle to have dialogue with theologians who are more representative of mainstream traditions. Consequently, their **analysis is equally 'unskilful'**, because it is based on such poor theology.

As Armstrong emphasizes:

Religion is complex; in every age, there are numerous strands of piety. No single tendency ever prevails in its entirety. People practice their faith in myriad contrasting and contradictory ways. But a deliberate and principled reticence about God and/or the sacred ways was a constant theme not only in Christianity but in the other major faiths until the rise of modernity in the West. People

believed that God exceeded our thoughts and concepts and could be known only by dedicated practice. We have lost sight of this important insight and, I believe, this is one of the reasons why so many Western people find the concept of God so difficult today.

Quarrelling about religion is counter-productive and not conducive to enlightenment. It not only makes authentic religious experience impossible but also violates the Socratic rationalist tradition.

How people thought about God in the pre-modern world throws light on some of the issues that people now find problematic – scripture, inspiration, creation, miracles, revelation, faith, belief and mystery – as well as showing how religion goes wrong.

For what matters is the realization of religious experience – which is

**‘hard-wired’ in all of us, whether** atheists and agnostics like it or not! Some people may insist that they are not very religious, just as they may not be very musical, but that is nothing to boast about, and anyhow the capacity is there. It is the awareness and implementation of that experience through the ages – culturally and nationally – which is the theme of this exceptionally revealing and satisfying book. The tragedy of the modern world is that once this awareness was embedded in the collective consciousness but now is merely for the individual to appreciate or repudiate.

So great music is more important than ever; for it provides an infallible means of rediscovering that transcendental experience – of losing ourselves where (Armstrong quoting **Steiner again**) **‘the subjective and objective are one’**. Uchida was not just playing that music: she was possessed by it!

*Vivian Linacre*

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## Theological colleges full-up! - source: Parish Pump October 2009

The total number of Theological or Bible Colleges where you can study full-time in the UK is 101, four fewer than in 2006. If 2009 was like 2008 when the new academic years started this autumn, these Colleges collectively offered some 8,300 places for students, and some 8,200 students took those places up - 99% full!

Of these 101 colleges, 14 are Anglican, 11 are Roman Catholic, nine are Baptist, and there are Methodist, United Reformed, Pentecostal, Lutheran, Presbyterian, Salvation Army, Seventh-day Adventist and other denominations, but the largest group are the Interdenominational Colleges, which also include a dozen or so Universities offering relevant specialist courses.

Three-fifths, 61%, of the places offered are for either men or women, but a quarter, 23%, of theological places are only for men, and one-sixth, 16%, are only for women.

As elsewhere, the costs of training have gone up by well over the rate of inflation these past two years. The average cost for accommodation and tuition is now £6,200 per annum, with some considerably more than that. The cost of obtaining a suitable qualification will not give most students much change, if any, from £20,000.

## Traidcraft: Order now for Christmas!

You should all have received a copy of the Christmas catalogue in your last **issue of Quest, or picked one up from the back of church. If you haven't had yours yet**, there are still some in the church, or ask Rhiannon Miller for a copy.

We have already placed one order with Traidcraft and are now collecting **order forms for a second. If you haven't yet sent in your order form, please do** have a look through the catalogue and see if you can spot any gifts for friends or relations! Highlights from the range of more than 400 products include:

Christmas-themed items, including a stylish and unique nativity set. Handmade from recycled magazines in Vietnam and featuring six individual figures for £16, this set provides a truly original nativity scene (page 23).

Make your table a fair trade table with festive table linen and ceramics with a delicate snowflake design. Add in gorgeous, recycled glassware from **Bolivia plus some Fairtrade wine and you're ready to celebrate! (pages 25, 68 & 95).**

**Another great selection of children's gifts, including two new additions** to the ever popular wooden jigsaw range – a colourful Rhino and Lion – sure to be popular at only £6 for the set of two (page 55).

Eye-catching jewellery, including the intricate Kunden-style necklace from India which comes in a gorgeous, deep green with matching earrings for just £14 (page 31).

**New for this year, a selection of men's essentials priced from £6, including a** stylish shirt, hankies, handmade leather wallet and organic cotton socks (page 53).

All this plus the old favourites, from beautiful handmade jewellery and **striking homeware products to colourful children's gifts and stylish clothing. There's also the usual extensive selection of quality fair trade food products,** beverages, wine and gift food hampers.

Return your forms to Rhiannon Miller (email [rhi@edessa.co.uk](mailto:rhi@edessa.co.uk) or phone 625 903) or to the Traidcraft stall in the Threshold. Remember that stock of the **popular items can sell out, so it's better to order early!**

Traidcraft works with farmers and craft workers across Africa, Asia and South America. Many of them have lost valuable export orders because of the credit crunch in other countries – making Traidcraft sales even more important to help producers provide for their families. Look in the catalogue for features on a number of producers like Nazma, Mtulu and Kusmanto, and discover what fair trade means to them. Buying a Christmas present or cards from the Traidcraft catalogue is a gift not only to your loved ones but to struggling workers in poor countries worldwide.

## Photo Puzzle



Photo Quiz from last issue

The production of Widdicombe Fair by Myrtle Smith

Photo courtesy of Mary Burcher

Back row: 1 Eileen Charlton; 2: Irene Drane; 3: Eileen ETTY; 4: Sonia Dowse  
5: Myrtle Smith; 6: Mary Burcher  
Front row: 7: Jean Hendry; 8: Joan McFarlane; 9: heather Lack; 10: Jo Climie

### Your church magazine needs YOU!

**Here on the Quest team we're always on the lookout for home-grown articles for our magazine.** We feel that a church magazine works best when we can include lots of stories, news, and pictures from the congregation, and so we would like to invite you to send in your items. All subjects are welcome, **although we can't promise to publish everything.**

Each issue, the Quest team award a box of Fairtrade Belgian chocolates to the person who sends in the best article, letter, or picture from the congregation. Next issue – who knows? It could be you!

*Rhiannon Miller, Quest editor*

### Magazine Deadlines for the Advent Edition

Last date for submission of material: Sunday 1st November

Publication date: 15th November

Early submission of material is appreciated

Via email if at all possible: [editor@episcopal-perth.org.uk](mailto:editor@episcopal-perth.org.uk)

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Perth Choral Society

Founded 1890

Director of Music - Peter Rutterford

Winter Concert

Perth Concert Hall

Sunday, 6th December 2009

at 7.30 pm

**Faure Requiem**

**Gounod's Messe Solennelle**

Soloists for this performance will be

Libby Crabtree - Soprano

Shaun Dixon - Tenor

Jonathan May - Bass

The Choir will be accompanied by the Angus  
Chamber Orchestra

Tickets: £12.00 / £10.00 (concs) / accompanied  
children free

Available from members of Perth Choral Society,  
Perth Concert Hall Box Office or at the door on the  
evening of the performance.



## POPPIES

**Poppies flower in the summer, don't they?** So why poppies in November? You will see them everywhere in the next week or so, and everyone from the smallest Rainbow or Beaver to the Queen will be wearing a poppy on Remembrance Sunday.



We wear poppies because, among all the mud and chaos of the battlefields of the Great War, men were amazed to see the humble field flower of

home spring up where the earth was disturbed - a blood red splash of colour in a sea of khaki.

When the British Legion started an appeal to help those whose bodies or minds had been smashed by war, the poppy seemed an ideal symbol. And even now, when World War I and II seem so far away, our troops are fighting, being wounded and dying; reminding us that the poppy is also a symbol of sacrifice.

## PRINT A POPPY

How? Well the answer lies in your own hands. You will need a white paper plate, red and black finger or poster paint and two margarine lids or saucers to put the paint on.

Put some newspaper on the table and start. Squeeze some red paint onto one lid or saucer and put black paint on the other one. Put your thumb into the red paint and use it to make 5 overlapping petals in a circle on the edge of your plate. Put your index finger into the black paint and use it to stamp a centre for your poppy.

Continue printing poppies all round the edge of your plate to make a wreath. Leave it to dry and **then you can write 'Lest We Forget' or 'Remembrance' in the middle of the plate.** You could hang the plate in your front window to share with others.

**Do you know the phone number for the Garden of Eden?**

Adam 8-1-2

**Did you know that Paul was the 1st surfer in the Bible?**

**Remember in Acts when he 'came ashore on a board'?**

**Do you know any good 'jokes' like this ?**