



# Northern Light

News from the Scottish Episcopal Church - Diocese of Aberdeen & Orkney



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## Autumn Edition

### HOLIDAY HUNGER – HOW WE TACKLED IT!

Credit goes to Henna Cundill for posting information about a serious issue for many parents with children, especially over the long summer holiday period. It was her posting of information about Holiday Hunger that got me thinking about the local community and whether holiday hunger was an issue here in Mastrick. It didn't take many minutes of reflection to realise that it was an issue. I had discussions with the head teacher at the local primary school, who advised that 61 children (34% of the pupils) were eligible for free school meals and the implications were obvious of any holiday period for the children, let alone the looming seven week summer holiday.

The congregation at St Clement's were supportive of undertaking a lunch club during the summer holidays, and with generous help from the congregation of St Devenick's, we worked out that we would have sufficient people to run a lunch club.

The list of issues was quite daunting: upgrade our hall kitchen to comply with food safety regulations; train at least 2 people to get HACCP Level 2 qualification so we could safely prepare and serve meals; get local Council approval as a food issuing outlet; buy equipment to enable us to cook and serve meals; develop menus to provide nutritious hot food; source best deals for food; apply for funding for the costs for the one-off work in our kitchen and for equipment and also for food and for arts and crafts materials so as to provide some activities.

We partnered with the charity 'MakeLunch' who provided some good training and menus, we joined CFINE (the community food initiative in the North-East) to obtain low cost fruit and vegetables and to gain access to free surplus food that we could offer as well, and with the support of the Aberdeen Council for Voluntary Organisations we found sources of funding (to my surprise crowd-funding worked extremely well). We were also fortunate early on to have two DJs from SHMU radio do a fundraising night for us in our hall which gave us the confidence to take on the project in the first place.

The primary school wrote to parents in our target group and those who responded saying they wanted to use the lunch club helped us draw up our attendance register for each day we ran the facility. We opened for ten days during the summer holidays, and served 127 dinners to 31 local children. The most children we had on one day was 18 and the least we had was 2! Despite our best endeavours we were challenged by likes and dislikes and what we predicted would be liked in the choices we provided did not always match demand, so required some quick thinking and quick cooking at times. We opened for three hours and provided games and arts and crafts activities before and after the meal.

It was exhausting but great fun to do. To see the kids enjoying themselves, eating a good healthy meal and developing their social skills was inspiring and rewarding for us all. We couldn't have done it without taking risks and putting our faith in to practice. The generosity of people who came along and gave of

their time to run the lunch club from St Clement's and St Devenick's was humbling, as was the generosity of people who donated funds through our crowd-funding webpage (we raised £1,000 that way). Will we do it again? Ask me in a few weeks' time when our Vestry formally reviews the lunch club, but I have a feeling that the answer will be 'yes'. If you fancy running a lunch club yourselves and want to learn more from our experiences, please get in contact.

**Nick Bowry - Curate, St Clement's, Mastrick, Aberdeen**





# A message from +Mark

Dear Friends in Aberdeen and Orkney

Once again it is your Interim Bishop that writes to you, I had hoped that by this time I would be introducing a new contributor to this page but the robust process that seeks to find you the Bishop you have prayed for must go into another round.

Canon 4 on the Appointment and Election of a Bishop is not yet complete and despite the number of times I have been told it failed, it hasn't. Canon 4 offers two opportunities for the creation of a short list of three or four names and after that a simplified process where the Bishops need to find just one name.

The preparatory committee fulfilled their task with prayer and concern for the life of the Diocese and reached a difficult but understandable decision that they didn't have three names to offer. It is now the task of the Bishops to see if we can move this forward.

There was a meeting of the College of Bishops on the 29th August, this began the next phase. Please don't expect an instant answer, we will need to seek names and interview before any decision can be made. I will keep you informed.

I have been out and about over the past few months and have travelled a bit more of your beautiful diocese, have led an evening of discovery with the city charges in Aberdeen. Jane and I visited Orkney and met with the clergy and shared time with the people at St Mary's, Stromness. We also travelled to Fraserburgh for a delightful Confirmation service where I was presented with seven candidates. At St Clement's Mastrick I had the joy of Ordaining Rev Nick Bowry as Priest and was offered a cup of tea by the lady who had been my Cub Leader when I was eight!

As I write this I am preparing for the Licensing of Rev David Greenwood in Kincardine O'Neil, another Confirmation at St Clements and the visit of the Presiding Bishop of The Episcopal Church in USA. Who said life in the North was quiet?

Thank you for the many good wishes on my election as Primus,

Bless you all. +Mark

## The Young and the Elderly are One

Do you kindly stop and lovingly  
Acknowledge and talk to the Elderly  
Or simply think Oh what a bore  
To talk to 'them' is such a chore  
Alas you, an opportunity let go  
While loneliness grasps the Elderly, who  
May have had exciting travel and work  
Yet now feel low and bereft of worth.

The Elderly are persons just like you  
Who may be full of memories true  
You completely ignore and go on your way  
Think them not worthy of anything to say  
That in later years you may begin to wonder  
Why you did not stay to listen and ponder  
For now you feel low and all alone  
Where has all the jovial company gone.

You laugh and play when you are young  
Never finding time to linger long  
To talk and laugh with someone elderly  
Simply pass on by so carelessly  
Oh the mistakes when you are young  
Not helping the weary, the weak the forlorn  
In case you are sparing precious moments  
With the Elderly eagerly seeking your comments.

O now for someone to talk and share  
Instead you find there is no one there  
That people show their inclination is  
talking to someone in their generation  
For people pass you by to join a friend  
Believing an Elderly person is not their trend  
Too late you know what loneliness can be  
Now that you, once young, are one of the elderly.

**F B Cal-Anglia**

## THE FILLING STATION TRUST - THE GREAT TREK

St Ternan's, Banchory, welcomed the Reverend Richard Fothergill during his sponsored journey in June from John O'Groats to Lands End to raise funds for the Trust.



The money raised will go to two projects: the development of new Filling Station venues and Hands at Work, an AIDS charity in South Africa.

Filling Station supports over 80 venues in the UK for monthly, non-denominational, mid-week meetings for Christians and for all who seek to know God.

To learn about the Filling Station Trust visit

[www.thefillingstation.org.uk](http://www.thefillingstation.org.uk)



## Canon Lisa Kei Eunson

*The Very Reverend Gerald Stranraer-Mull, Dean Emeritus of Aberdeen and Orkney, writes -*



Lisa Eunson, who died on June 17th aged 63, fulfilled her dream when she became Rector of Banchory and Kincardine O'Neil on Royal Deeside in 2006. She was an American whose grandfather had emigrated to the United States

from the Shetland Islands, and she had many cousins in the beautiful northern isles of Scotland, where the name of Eunson holds an honoured place.

She visited Shetland in 2005 while on sabbatical following a first onset of cancer. On her return to the United States she resolved "to live her dream" and seek a ministry within the Diocese of Aberdeen and Orkney. The tranquil countryside of Mid-Deeside with its churches of Saint Ternan in Banchory and Christ Church in Kincardine O'Neil beckoned.

Her ministry in Deeside was an immediate success and soon she was known to almost everyone in the area - from children to the most elderly - simply as Lisa. The congregations grew, including many children and young people, and in Banchory on some Sundays the tradition of two different but simultaneous services developed. In the Church building a robed choir sang Choral Matins while in the adjacent, modern hall an informal all-age Eucharist filled the building. Both congregations came together afterwards for coffee, cake and chat. Such diplomacy and friendship came naturally to Lisa and no-one doubted her love for the churches and the communities of Bonnie Deeside.

Her childhood had been spent in Tokyo where her father was head of the Associated Press Bureau and her mother the author of books on Japan and its neighbouring nations. Lisa's second Christian name, Kei, is Japanese, and its meaning of "Grace" was important to her throughout her life. Later the family moved to New York City where her father became a vice-president of Associated Press. Lisa sang in the choir of an Episcopal Church and also studied musical theatre while at High School. Her university career included two years in North Carolina; an exchange visit to Goldsmiths, a College of the University of London; the University of California and finally a degree in English Literature from San Francisco State University.

The movement between universities reflected the turmoil in her life caused by her father's cancer and subsequent death. In San Francisco she was married briefly to a fellow performer in the city's comedy scene and the turmoil became chaos as she descended into alcoholism.

However, Alcoholics Anonymous brought her through it - one day at a time - as she learned the possibility of new beginnings. For the rest of her life she was willing to help and support those struggling with addiction.

Lisa began a successful commercial career but when her mother died in 1994 she visited Saint James's Episcopal Church in San Francisco to mourn and to cry for her. She stayed, and later became a student at the Church Divinity School of the Pacific at Berkeley, California. She graduated MDiv in 2001 and was ordained deacon, serving as Associate Rector of St Paul's, Burlingame, California, for five years. Her priestly ordination in 2002 was at Grace Cathedral, San Francisco (and she appreciated the appropriateness of it being in her "name" church). She was first diagnosed with cancer during the years at Burlingame and came to Scotland on sabbatical after apparently successful treatment. But cancer came again during her ministry in Aberdeenshire, where she became the first woman to be a Chapter Canon of St Andrew's Cathedral, Aberdeen (two women having earlier been appointed as Honorary Canons). In her busy life Lisa was also Diocesan Placement Co-ordinator and in the wider Scottish Episcopal Church was a member of the Ministry Development Committee, the Lay Learning Group and the Diakoneate Working Party. And, of course, her desire to help all in need remained undiminished, as I experienced personally. After my own cancer was discovered I was the recipient of phone calls and beautifully phrased letters from Lisa, and practical advice too. She wrote "As you recover - and you will be able to do little at first - then boxed sets of DVDs will be good".

The grace that sustained Lisa's ministry and her life did not desert her when the cancer returned for a third

and final time. She continued working for as long as possible and on a Sunday morning of early summer, while the congregation was at worship in St Ternan's Church, she left The Rectory for the last time to travel by ambulance to hospital. In her final days she arranged her financial affairs so that all that she possessed could go to the Green Shoots Trust, which will help fund a family ministry post in Deeside.

May the soul of Lisa Kei Eunson, who lived in grace and by grace, rest in peace and rise in Glory.



**The procession following Lisa's coffin, after the funeral service.**

## CAF4E & COMPANY LUNCH CLUB



The Caf4e & Company Lunch Club launched in May 2016 and began as an idea that was initially discussed by a

Well-being Coordinator from Aberdeen City Council and Grace Doris, a member of Caf4e Christian Community. Further discussions then included Rev. Capt. Gerry Bowyer, Priest-in-Charge of Caf4e Christian Community, and others from the NHS and Aberdeen City Council. The idea of having a lunch club for older people in the Bridge of Don area was explored as a way to enable those who had become isolated due to various disabilities and lack of transportation to re-connect with others in the local community. The problem of loneliness and isolation among the elderly was seen as a huge problem which needed to be tackled.

Over a period of months, what began as an idea quickly developed into a project which secured some kick-start funding and we developed a system of working in partnership with the NHS, Danestone Primary School, Danestone Community Centre and Aberdeen City Council. The local GP practice and other agencies would refer people to our lunch club and we used a hall at Danestone Community Centre to run the lunch club sessions once a fortnight. We recruited some volunteers who were a great help and they provided transport for lunch club members, attended to all the practical tasks, served food and hosted tables.

Providing transportation was a key factor in enabling people who were normally isolated at home to come out to lunch club and enjoy a good nutritious hot meal and some light-hearted entertainment. Over time, we began to see a real transformation take place in the atmosphere of the lunch club as members and volunteers began to get to know each other and we could hear a real buzz of conversation and laughter in the room. GPs and other health professionals also began to report an improvement in general health and well-being in those attending lunch club.

The delicious meals at lunch club are provided by Danestone Primary School's kitchen and are conveniently packed in insulated cases which a volunteer collects from the school kitchen just before lunch club starts. This enables us to provide a two-course meal to everyone with minimum fuss and expense.

The lunch club continues to develop as a project as volunteers now also visit lunch club members who have asked for home visitation, and other social events bring members and volunteers together during the holidays when lunch club is shut.

For the volunteers, they benefit as well from doing something fulfilling and are well supported by the lunch club coordinator. For many of our volunteers, lunch club has become a safe place to use their talents and develop new skills, make new friends and be supported by a caring community of leaders and friends. Grace, the coordinator, also leads a Discipleship Huddle for some volunteers who are keen to go deeper in their discipleship journey and develop their relationship with God.

This community of 40+ people consisting of lunch club members and volunteers has become a fortnightly highlight for people who have previously been isolated and suffered the effects of depression, loneliness, loss of confidence and a general lack of well-being. As Caf4e Christian Community, this is one of our missional activities, serving our local community and sharing the love of God in practical ways. If you are interested in finding out more or if you would like to join our team of volunteers, please contact: Mrs Grace Doris Coordinator Mobile: 07920 554 261 Email: [grace.cafe4e@outlook.com](mailto:grace.cafe4e@outlook.com)



**Grace introduces Dean from Aberdeen Football Club Trust who ran a game of Boccia for everyone**



**Volunteers and members get up and dance during Musical Memories, led by Jim & Marisha Addison**





St John's, Aberdeen had an open day BBQ and Strawberry tea to celebrate the recently refurbished Rectory.



Three Baptisms have taken place in St John's Church, Aberdeen this year.

(top) Peter Simpson by Canon Nicholas Court of the Diocese of Moray, Ross and Caithness. Peter is pictured with his parents, Pippa and Andrew

(bottom left) Silas Mawson by Rev Chris Brittain. Silas is pictured with his parents, Ruth and Mike and older brother, Laurence.

(bottom right) Edith McKenna by Reverend Peter Lees. The photograph shows Edith and her parents, Sophie and Robin with Fr Peter.



Rev Nick Bowry of St Clement's, Aberdeen with +Mark after his ordination to Priesthood



Rev Dr David Greenwood pictured with +Mark after his Licensing at Christ Church, Kincardine O'Neil



The Diocesan Choral Festival took place on 28th May part of which was the Lay Readers renewing of vows (above). The choirs came from a variety of churches around the Diocese. (left)



The annual Gallowgate Fayre took place at St Margaret of Scotland, Aberdeen. Pictured are some of the guests being entertained by musicians whilst having refreshments.

*Reflections on the General Synod by  
Lay Representative Nicola Mills  
– St Mary's, Carden Place Aberdeen*



It's a sad fact of our times that the press clusters outside church meetings only when we talk about sex and relationships. Such was the case, once again, outside St. Paul's and St. George's, Edinburgh, as General Synod met in June: the reporters weren't there for the farewell to the Primus, or for discussions on the remarkable new

ethical alliance between the Investments and the Church in Society Committees, or for the surprisingly entertaining Personnel Committee debate on Saturday morning. They were out in force, though, for the vote on same-sex marriage.

First we had to vote on letting the cameras in for the debate as well as for the vote: a difficult question, this, as the Church of Scotland had already allowed them in and we did not wish to be seen to be secretive. But in the end we elected to keep them out so that we could speak to one another freely, without fear of reprisal.

The debate two years ago was heated; last year it was weary. This year, though, the tone was respectful – Bishop John of Edinburgh called it 'gracious and helpful' – a fact we all appreciated, with eloquent, heartfelt speeches on both sides, and a very occasional touch of humour – usually humour is well in evidence at Synod so a dearth of it is a sign of tension. Twenty-five people had applied to speak and they were limited to five and then four minutes each, as they spoke about repercussions in the Anglican Communion, about being a beacon for the ostracised in other countries, about the protections outlined by the College of Bishops perhaps having little force in future. Some had spoken before, some were new, all showed the diversity of our church but almost all mentioned a desire, a need, for us to remain together as a family and heal our rifts, whatever they might be, for the sake of the church as a whole.

The end was in sight for another lengthy legislative process: some confessed to excitement at being here, while the gallery filled with witnesses and journalists. There was a pause, a prayer, and then we voted, and half an hour late broke for tea so that the secret ballot votes could be counted.

Our ecumenical visitors were as tense as we were: they share our experience as they are all on the same path, though at different stages, and the strength of our ecumenical partnerships is very important at this time, across Scotland, the U.K., Europe and the world, along with our place in the society around us – as Rev. David Easton, Methodist representative, said, we need to be 'a part of it, not apart from it'.

Back we came to hear the result: in the House of Bishops, four for, one against, and one abstention (80% in favour). In the House of Clergy, 42 for, 20 against, and no abstentions (67.7% in favour). In the House of Laity, 50 for, 12 against, and no abstentions (80.6% in favour). The vote was received in silence, and then in prayer.

It is perhaps a sign of good intentions for the days to come that Synod Dinner that evening was for most of us, tired though we were, one of the best



we had been to: the room echoed with lively discussions and friendly debate. Many of course, particularly perhaps in our own diocese, have been very upset by the result of the vote: it was going to be the case either way. As with the ordination of women and the marriage of divorced couples, aspects of our church life have changed for ever, and it has been a hard road to travel in the last three years. Personally, I hope we can all work together to find the good in what has happened, and to live together with love and respect. Voting is over: healing is the next stage.

*As a footnote: the passing of Inspires, the provincial magazine, in hard copy, was lamented, for its value in pastoral visiting: I discovered we are lucky to live in a diocese with not only a good number of church magazines but also a lively diocesan magazine. Long may it continue!*

### FACEBOOK BIBLE STUDY

**Ever feel like there just isn't enough time to get to that bible study group or it's too far away or there isn't one happening right now? We may have a solution!**

**The idea is to have a Facebook bible study group where each week (initially) the readings change in accordance with the gospel readings for the forthcoming week. So, on the Monday the readings will be posted and from that point folk can share their thoughts and contemplations on what has been read and of course develop ideas and thoughts with each other across the Diocese. It can fit around peoples lifestyles and will always be there to drop in to, add to or just read along with.**

**There will be plenty opportunity to offer ideas for different topics of study as things grow and (hopefully) develop! Undoubtedly there will be different levels of conversation from many different perspectives – the wonderful diversity of Us in Our church that has been granted to us.**

**In order to protect conversations, there will be tight privacy settings – individuals will be required to 'request to join', the group will be moderated, and some simple 'rules of engagement' will apply, such as**

- **Treat each other with respect**
- **Do not criticise individual styles or directions of thought**
- **Aim to develop conversations**
- **Encourage each other**

**All being well a launch in early October is planned.**

**If you have any questions, concerns, thoughts or suggestions please contact either Mary McKinnell or Rachel Brice via the Aberdeen Diocesan Office.**

**Rachel Brice, St Magnus, Lerwick**





## ...from the Dean

October sees the 500<sup>th</sup> Anniversary of the Reformation. It was the Eve of All Saints (Hallowe'en) that Martin Luther posted his Ninety-Five Theses on the door of the Castle Church at Wittenberg and thus began the cataclysmic upheaval of the Reformation. "The changes that were to

take place in the sixteenth century would be enormous", as Carlos Eire described it in his recently published book *Reformations...* "If one tries to think of them in the context of historical periodisation, they call to mind a fault line on the surface of the earth, or any other landmark that marks a great rift. Before it was all swept away by the Protestant Reformation, one can speak comfortably in the singular of *medieval* piety and of *the* church. After the deluge, one must rely on the plural, use other terms and speak differently of what medieval called *Christianitas*, or Christendom." Scotland in 1560 was about the last country in Europe to reform. Even Iceland had gone down the Lutheran road about twenty years earlier. When Scotland's reformation came it took the lead from John Calvin's Geneva.

There were many reasons for reform... corruption in the Church, the sale of indulgences to build St Peter's in Rome, the rise of nationalism, the advance of humanism, religious dissent in the late middle ages like the Cathar, Lollard and Hussite movements, and perhaps most importantly the dissemination of ideas through the arrival of the printing press.

When Luther posted the Theses on the door at Wittenberg he set in motion a catena of events that not only changed the world as it was then but which still continues to shape our world today and to define who we are in the West.

Luther is reputed to have said, "I cannot... I will not recant! Here I stand." It was Luther's study of the psalms and St Paul's Letter to the Romans and his subsequent lectures to students from 1513 to 1517, that proved to be his Damascus Road. It was Psalm 22 ... 'My God, my God, why hast Thou forsaken me?' What could be the meaning of this? Christ evidently felt Himself to be forsaken, abandoned by God, deserted. Christ too like Luther had experienced *Anfechtungen*... utter desolation! Christ in his desolation shewed us humanity, true humanism. Christ was truly man exposing his solidarity with humanity. A new view of God is here. Luther had been terrified with the late medieval view of the All-Judging All-Terrible God. But in his Scriptural researches he had discovered a new understanding of the nature of God. The All Terrible is the All Merciful. Wrath and Love fuse upon the cross. The hideousness of sin cannot be denied or forgotten; but God who desires not that a sinner should die but that he should turn and live, has found reconciliation in the pangs of bitter death. It is not that the Son by his sacrifice has placated the irate Father; it is not primarily that the Master by Himself-abandoning goodness has made up for our deficiency; it is that in some inexplicable way, in the utter desolation of the forsaken Christ, God was able to reconcile the world to Himself. What God first worked in Christ, that He must also work in us. Luther had come to a new view of Christ

and a new view of God. He had come to love the suffering Redeemer and the God unveiled on Calvary.

Carlos Eire noted: "The rise of Humanism before the Reformation strove to look forward as much as to look back, striving to give birth again to what seemed to be lost wisdom. Humanism focused above all on the study of ancient languages and texts by both pagan and Christian authors. Greek therefore became an essential part of the humanist curriculum, and eventually Hebrew too. It was an attempt to get to the original meaning and interpretation of Scripture. Humanism was not simply an antiquarian scholarly obsession, but rather a pragmatic initiative for forging a new society, more learned and more virtuous."

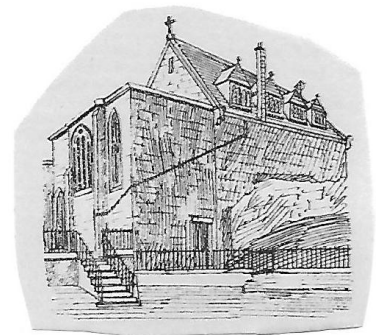
We are now in our contemporary society witnessing a rise in Humanism, but this is a different type. What we are being confronted with is an aggressive atheistic secular humanism that cares neither for Scripture nor Religion. It poses the greatest threat to the Church today and we ignore it at our peril. We have to respond with true Christian Humanism and that should be at the heart of our message: a warmth for humanity and a belief in a God of softness who is approachable.

It is in the practise of our Christian religion that we discover true Humanism.

The Reformation may have happened five centuries ago but the import remains.

## The Beginning of the Church of Saint Margaret in Gallowgate

Gallowgate was one of the poorer areas of Aberdeen and in the mid-19th Century consisted of a large area of slums. St Margaret's was founded in 1867 as a mission church by Father John Comper, who was at the time rector of St John's, Aberdeen's oldest Episcopal congregation.



Comper felt that the poorer areas of Aberdeen were not being reached by the Church and felt called to respond, firstly in June 1864 by founding St Margaret's Sisterhood in Ferguson's Court in the Gallowgate and then the Gallowgate church. The original chapel was a room rented by Comper on Seamount Place in 1867.

By 1870, a joint chapel-school had been consecrated and Comper had resigned from his post at St John's and become full-time priest to the newly formed St Margaret's. The architect was James Matthews (1819-1898). In 1879, a separate school was built followed by the St Nicholas chapel in 1889 and rectory in 1908. The St Nicholas Chapel and Holy Name Chapel 1908 were designed by Comper's son, Ninian Comper. A separate church hall was built in 1908.

Therefore on 8<sup>th</sup> October this year we know that it is 150 years since the opening of the Mission Chapel in Gallowgate and we will be celebrating this special date.

# The MAITLANDS of NIGG

...42 year's service  
...his belongings turned out  
into the street

Today there are very few who are aware of the terrible deprivations that overtook the clergy and people of the Scottish Episcopal Church after the Penal Laws of 1746 began to bite. Here is evidence in the story of Richard Maitland, probably born about the year 1630, son of Richard Maitland, incumbent at Forgue. Like his father before him, he matriculated at Marischal College and spent 1665-1668 in the Arts faculty. He was presented to the Church at Nigg in 1674. It seems certain that Richard, in a long life, was married three times and had a large family, one of which, Patrick, was his clerical assistant.

*'Representation' states, "The said Mr Maitland, after a legal and canonical induction to the Kirk of Nigg and having faithfully served the cure there for the passage of 42 years, met with very severe and unjust treatment from the magistrates and Presbytery of Aberdeen. The magistrates, who had interest in that Parish because one half of it belonged to the Town's Common Good, sent their officials in February 1716 to convene some of the principal tenants requiring them to depose Revd Richard Maitland and asked them particularly if he prayed for the Pretender under the name of King James"—but only one of them would swear or acknowledge that they had heard him do so. Nevertheless the Magistrates ordered his church to be possessed by Revd James Farquhar who was then resident in Aberdeen—from an unsuccessful post in Tyrie. Farquhar, fickle in religious matters and of immoral character [he had two children out of wedlock], dabbled in Roman Catholicism, only to be 'rescued and reclaimed' by the Revd Dr George Garden. After this episode he became a confirmed Quaker and thence to Presbyterianism.*



Old Kirk of St Fittick



The Watcher's House

(to guard against body-snatchers)

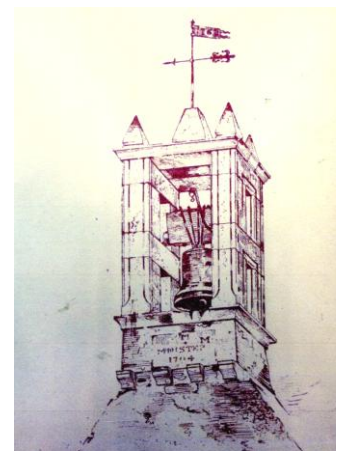
It was at this point that Farquhar was seconded to the Church at Nigg while the lawful pastor Richard Maitland was forced to abscond. Maitland began to appear in public after the Presbyterians got possession, with the result of that Presbytery summoned him and other 'dissident' Episcopalian clergy for trial. A notice to this effect was posted on the church door and the congregation asked to give reasons why James Farquhar should not be installed. A Notary Public appeared on behalf of the congregation but he was intimidated by the magistrates and dropped the case. *'Unopposed'*, Farquhar was admitted minister on 6th March 1717. Four months later, Farquhar conspired to acquire the Nigg parsonage, which Maitland had retained. On the 4th July Farquhar and four sheriff's officers arrived at the house whereupon they threw Maitland's furniture and other household effects into the street. It was raining and they slowly deteriorated.

Maitland, who had not been resident at Nigg, and his son, Patrick, accompanied by the Notary Public, caught up with Farquhar in an Aberdeen hostelry, where the marauding party had repaired to congratulate their successful eviction. Farquhar became enraged, made violent gestures towards the aggrieved and berated Maitland as a *'soul murderer'*, the whole group being ejected for a breach of the peace! Two years later and in some distress both residentially and financially, Richard Maitland died in the 43rd year of his ministry nearly 90 years old.

According to Representation *"Mr Maitland's son, a sober young man, in Deacon's Orders and assistant to his father met with much the same treatment (as his father) and upon the same account from the Presbyterians, having been obliged to disappear for his safety."* Patrick Maitland may also have been one of the five clergy who led meeting houses in Aberdeen City during the first Rebellion in 1715 according to Robert Wodrow's correspondence on the subject.

I am indebted to Dr William Kelly, doyen architect and ecclesiologist, for his scholarly descriptions of the church at Nigg. The publication referred to is *A representation of the State of the Church in North Britain* written by Bishop William Dunbar in 1718; published at London by J. Innys.

St Fittick's Parish Church as it is today



A sketch of the Nigg belfry drawn by Dr William Kelly and dated 1907. A good example of picturesque embellishment built, unusually, on the eastmost gable. The date on the belfry is 1704 inscribed with the initial M, with the date of 1759 on the bell, a good example of the bell founders' craft of the middle ages.

*Stuart Donald*

contact: [archives@aberdeen.anglican.org](mailto:archives@aberdeen.anglican.org)