

Cathedral News

The Magazine of Perth Cathedral, St Ninian's
September 2021

Who's Who at the Cathedral

From the Provost

Dear Friends

Some years ago, when I was on sabbatical in Oxford, I came across some students who were studying the philosophy of 'Happiness'. I was enthralled. I learned that in different parts of the world there are even Professors of Happiness, offering a scientific approach to improving the quality of life. I was fascinated by this and tried to do some reading about Happiness. I even came across an academic publication called *The Journal of Happiness Studies*.



As much as the idea 'tickled' my little brain, the articles I tried to read were serious academic studies, pulled together after huge amounts of research gathered from all around the globe. For example, I read about cultural differences. I remember reading that happiness for Japanese people was about family closeness, meeting social expectations and offering a friendly and co-operative attitude, and I experienced this when I visited Japan. As a contrast happiness in the United States

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was seen to be found in self-expression, feelings of self-worth and of course material success. I think this could also describe the UK.

The conclusions drawn in these articles were not surprising. Those in our world who care particularly about income and status were deemed unhappier than the cultures and communities who put connecting with each other above material wealth. The authors of these articles agreed that those who constantly look over their shoulders to see what others have or have not, struggle to find a deep satisfaction or happiness in life.

Of course, we cannot choose the culture we were born into, but as we grow and learn we can choose how we live our lives. This is where having faith can help guide us. There is nothing wrong with enjoying material things, or with having ambition and aspirations, but Christ asked us always to be mindful of others, especially those in need. And if what we do excludes or diminishes others, then surely we cannot taste happiness.

I feel sure that you won't be surprised to know that the academic research I read also concluded that those most satisfied with life and who experienced happiness regularly in their lives, were people who shared in an inclusive faith. Alleluia!

With every blessing,
Hunter



Readings and Collects for September

Fifteenth Sunday after Pentecost - 5 September

Collect: Stir up, O Lord, the wills of your faithful people, that richly bearing the fruit of good works, we may by you be richly rewarded; through Jesus Christ our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Readings: Proverbs 22.1-2,8-9,22-23, Psalm 125, James 2.1-10(11-13),14-17, Mark 7.24-37

Sixteenth Sunday after Pentecost – 12 September

Collect: Almighty God, you call your Church to witness that in Christ we are reconciled to you. Help us so to proclaim the good news of your love, that all who hear it may turn to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, now and forever. Amen.

Readings: Isaiah 50.4-9a, Psalm 116.1-8, James 3.1-12, Mark 8.27-38

Ninian of Whithorn, Bishop - 19 September

Collect: Almighty and everlasting God, we thank you for your servant Ninian, whom you called to preach the gospel to the people of northern Britain. Raise up in this and every land heralds and evangelists of your kingdom, that your Church may make known the immeasurable riches of our Saviour Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Harvest - 19 September

Collect: Creator of the fruitful earth, you made us stewards of all things. Give us grateful hearts for all your goodness, and steadfast wills to use your bounty well, that the whole human family, today and in generations to come, may with us give thanks for the riches of your creation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Readings: Jeremiah 1.4-9, Psalm 67, 2 Corinthians 5.17-6.2, Matthew 9.35-38

Matthew, Apostle and Evangelist - 21 September

Collect: Almighty God, who through your Son called Matthew to be your apostle and evangelist: free us from all greed and selfish love, that we may follow in the steps of Jesus Christ our Lord; who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Readings: Proverbs 6.1-6(13-18), Psalm 119.33-40, 2 Corinthians 4.1-6, Matthew 9.9-13

Eighteenth Sunday after Pentecost - 26 September

Collect: Grant, O merciful God, that your Church, being gathered by your Holy Spirit into one, may show forth your power among all peoples, to the glory of your

name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Readings: Numbers 11.4-6, 10-16, 24-29, Psalm 19.7-14, James 5.13-20, Mark 9.38-50

Michael and All Angels - 29 September

Collect: Eternal God, you have ordained and constituted in a wonderful order the ministries of angels and mortals. Grant that as your holy angels stand before you in heaven, so at your command they may help and defend us here on earth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Readings: Genesis 28.10-17, Psalm 103.19-22, Revelation 12.7-12, John 1.47-51

Nineteenth Sunday after Pentecost - 3 October

Collect: Almighty God, you have built your Church on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. Join us together in unity of spirit by their teaching, that we may become a holy temple, acceptable to you; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen.

Readings: Genesis 2.18-24, Psalm 8, Hebrews 1.1-4; 2.5-12, Mark 10.2-16

Eddie the Eagle says...

It's good to be getting back to a sort of normality again. I love hearing the choir and seeing them all robed up. It would be nice to have the servers back too, not to mention post-church coffee. Purely for the intellectual conversation, you understand, and nothing whatsoever to do with the free biscuits people give me.



Cover Photo

A final view of summer in the cathedral garden, as the season begins to change. Shorter days, misty mornings and cooler evenings are just around the corner, and those daisies and roses will all too soon be a distant memory...

Doors Open Day 2021

Some confusion reigns over the forthcoming Doors Open Day! We agreed to take part this year, but due to various misunderstandings the printed programme says

that we shall be open all day Saturday - with no mention at all of Sunday! The organisers have acknowledged their mistake, but only after the programme had been printed.

**DOORS
OPEN
DAYS 2021**

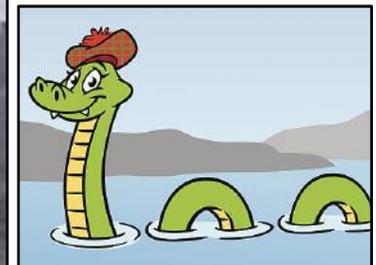
The Sunday opening, however, should soon appear on the online Doors Open website, all of which means that we could do with a few more volunteers to help keep the cathedral open on Saturday 18 September, between 10.00am and 4.00pm and Sunday 19 September, between

the end of the morning service at around 12 noon and the start of our Patronal Evensong at 3.00pm. This year we have promised only to keep the doors open, so there will be nothing on display and no refreshments served. Music, however, will kindly be provided by some of our cathedral musicians on Sunday. All the rest of us have to do, then, is welcome any visitors, take their contact details, and furnish them with a self-guided leaflet, if they'd like one. If you feel able to help, please contact Wendy Duncan and let her know which day and what times you can assist. An hour or two would be ideal!

Stop Press! Nessie spotted in Edinburgh!



Penny Fenwick sent in these two remarkable photos, not Photoshopped at all, of Edinburgh during the flash floods of early August!



What's Been Going On?

Well, double rainbows for a start. Sacha Parkin sent in this lovely photo which was taken in early July at the South Perth Community Garden.



And blackcurrants too. Gardener John Blackie sent in this photo of the blackcurrant bush in the cathedral garden.



Emmanuel's been in, playing the piano and keeping summer visitors entertained, and Liz Gardiner has been cleaning the back of the cathedral, around the font, and making some very attractive new altar cloths.

We no longer have socially distanced seating, thanks to Jamie Gardiner and the youngsters in our diocese who put all the chairs back in their former positions. They were here for the Provincial Youth Service at the end of an online annual 'Glen' youth conference.



And the choir are back rehearsing too! Many thanks to Lis and Mhairi for the photos on this page!



Summer Celebrations!



Baptism

Archie, son of Scott and Rachel Shilliday (née Bernard), was baptised in the cathedral on Sunday 18 July. Young Archie is another grandchild for Raymond and Carol Bernard and a great-grandson of the late Lena, whom many of us will remember with much affection. Many thanks to our resident paparazzo Christopher Dingwall for the photo.

Marriage

Michael Swan, son of our administrator Marion, and Laura Ann Cummings were married on 4 August 2021 at the Radstone Hotel, Larkhall. The photo is by John Carroll Photography of Glasgow.



Diamond Wedding

Jim and Sheila Watters celebrated their diamond wedding anniversary on 24 June. Sadly the Covid restrictions ruled out any party but they were at least joined by their daughter who brought them afternoon tea. Balloons can be seen in the background and just out of shot are flowers and a congratulatory message from the Queen.



Birthday

Maihri celebrated her birthday on 29 July by taking part in a cathedral cleaning session. She took a few minutes away from wielding her duster to cut a birthday cake, made by Wendy.



The Leper



I found 'The Leper 2021' (by the Very Rev'd Graham Forbes, former provost of St Ninian's, reprinted in the last magazine) comparing leprosy with coronavirus interesting as I support The Leprosy Mission. Unfortunately leprosy is still rife in the world and the coronavirus, or variations of it, will be with us for years to come.

If leprosy can be diagnosed early and the person is able to reach a Leprosy Mission hospital it can be cured. They provide care and treatment for anyone living with the disfigurement and shame of leprosy in 18 countries across Asia, Africa and the Pacific. World Leprosy Day is observed every year on the last Sunday in January and the Stirling office can supply speakers. As a Christian charity they rely heavily on the support of prayer so I add their prayer in the hope that some of you may add it to your prayer list.

'Almighty Father, the giver of life and health, look mercifully on those who suffer from leprosy. Stretch out your hand to touch and heal them as Jesus did during his earthly life. Grant wisdom and insight to those who are seeking the prevention and cure of the disease; give skill and sympathy to those who minister to the patients; reunite the separated with their families and friends; and inspire your people with the task set before The Leprosy Mission, that it may never lack either the staff or the means to carry on its healing work, in accordance with your will, and to the glory of your holy name. We ask this for the sake of Jesus Christ your son, our Lord. Amen.'

Pamela Robertson

On a Saturday morning in July, when a few folk had gathered to do some cleaning in the cathedral, a chap from Oxfordshire came in, hoping to see the marriage entry of his parents in the registers. His father, he said, had been wounded at Anzio and was recovering at Bridge of Earn Hospital (he assumed). The bride travelled up from Nottingham for the cathedral wedding, and afterwards went straight back while the groom returned to hospital. Their son was delighted to see the marriage entry - in the register for March 1943 - but when he realises that the Battle of Anzio was in 1944 he'll have a few more questions to ask!

Unpacking Love

There are some words that become so over-used that they tend to lose their meaning. In this series of articles, I aim to deal with the word 'love' as one such. The objective is to take a kind of specialist term for the church from ancient times, and fill it with fresh content.

'In a few instances New Testament writers employ familiar Greek terms in ways which move them considerably beyond their usual "secular" meanings' (Victor Paul Furnish, 1972, p231).

While there were several Greek words translated as 'love', one quite ordinary little one, which could be as ordinary as 'prefer', became a very important expression. Agapé, love, was moved well beyond its secular usage, and achieved an important place in early church vocabulary. As a noun it was the name for the fellowship meal Christians regularly shared, possibly even the Eucharist itself. And as a noun it was central to the way Jesus' teaching was encapsulated. The apostle John made it almost his speciality. He sums up the teaching of Jesus with the imperative 'Love one another' (John 13:34, 13:35, 15:12, 15:17).

In these contributions to the magazine, then, I hope to move this word beyond its usage then and now. In another image, I will try to fill it with fresh content, and then finish with what has been called 'simplicity beyond complexity'.

When love goes temporarily wrong...

Love is the art of preparing the environment for personal growth. But it has to be said that it has acquired a very soft quality, especially in church-speak. 'God is love' may convey the message that God is nice and undemanding. A serious examination of what love - agapé - is about leads us to think of something much, much more than what David Augsburger called 'chronic niceness'.

Let's get down to the business of fresh content for this word. This love is unconditional. It is



"Welcome back, sir. Are you planning on being our guest for one night only, or will this be your usual extended stay?"

not tied to a kind of contract: if you...then I. Love does what it wills, without setting terms. Second, it is altruistic. That is, love seeks the benefit of the other, without even considering the cost to the lover. Third, love is empathic. The one who truly loves uses his or her informed imagination to see from the beloved's point of view. And fourth, agapé is compassionate. To be very precise, from the New Testament language, it is a gut-feeling of care for the other.

In a much longer essay, all of that needs to be unpacked. For the moment it will have to do. But I want to add one more notion before moving on. It is the idea of transcending. Agapé is love that transcends or goes beyond rules, standards, laws.

Karen Armstrong writes: 'Rooted in a principled determination to transcend selfishness, compassion can break down political, dogmatic, ideological and religious boundaries.'

Karl Barth (*Church Dogmatics* IV 2) also says, 'In agapé, humanity does not merely express its nature, but transcends it. Agapé identifies with the interests of the neighbour.'

That's why St Paul, in his 1st letter to the Corinthians, calls agapé 'the way that accords with excellence,' or 'the most excellent way.'

The point is that however inspiring any law may be, it remains a minimum requirement. For example, in one form or another the 'golden rule' remains a kind of bottom line, a standard for behaviour that needs to be transcended through love. The Golden Rule can be seen or detected in almost every one of the world's great moral, philosophical and religious traditions. To do to others as one would like to be treated, or to refrain from treating others in ways one would not wish to be treated. In other words, at least treat others as you yourself wish to be treated. Love in this sense goes beyond that. It transcends the Golden Rule.

This love, agapé, then, concerns enabling persons to grow. The best-selling writer M. Scott Peck says, 'I define love thus: it is the willingness to extend oneself for the purpose of one's own or another's spiritual growth' (*The Road Less Travelled*). To sum up, love is about enabling the growth of people through an unconditional, altruistic, empathic compassion that transcends not just our selfishness, but even our obedience to rules and laws.

Next, I will propose five facets of the human person, with possible ways of growing and developing...

Chris Brown

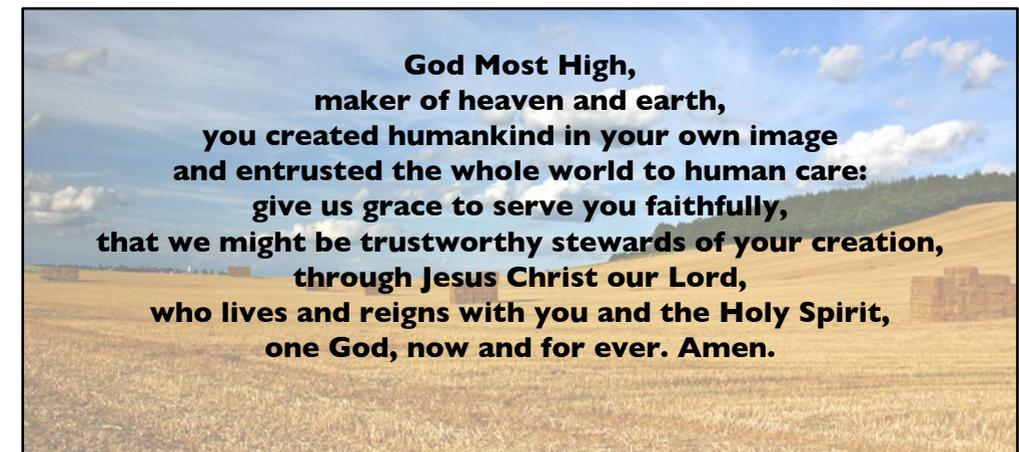
The Season of Creation

The Faith and Order Board and College of Bishops have approved the introduction of a Season of Creation to our liturgical calendar. This reflects the commitment of our Church to responding appropriately to the global environmental and climate crisis, which has drawn attention to what has perhaps become a neglected aspect of our faith: that God created the world, that it is good, and that we, as human beings created in God's image, have a particular responsibility for the care of God's creation. It is right that this be reflected in our worship.

The Season of Creation will run from the first Sunday of September for four weeks. The lectionary will be that currently in use, to ensure that the continuity in Scripture readings is not disrupted. The readings in the Revised Common Lectionary for that period are entirely appropriate for the Season of Creation.

The Liturgy Committee has prepared material for use during this Season, which have been approved for experimental use by the Faith and Order Board and the College of Bishops.

The following is a collect for the season. Many thanks to Lis B. for her suggestion that this be included in the magazine.



Eco Congregation News

Many thanks to Wendy Duncan for sending in this Zero Waste Scotland report, which was published in June 2021.

'The average Scot gets through more than double the maximum amount of stuff experts say we need to live well and keep our planet healthy.'

Iain Gulland, Zero Waste Scotland

That's what we found in our latest research on how people across Scotland at work and home use everything from technology to food and clothing. It pretty much sums up the main cause of the climate crisis in Scotland – we use up far too much stuff.

Our study coincides with media reports that Amazon is sending brand new electronic goods to be destroyed because it's cheaper than keeping them in use. That shows just how broken the system is – and why we all need to change how we shop and do business. Our precious resources are running out – and our mass consumption habit is literally costing the Earth.

The good news is that more and more people want to do their bit to end the climate crisis. It's not always clear how to go about it though. Many people think we need to fly less, drive electric vehicles instead of petrol or diesel, and switch from oil and gas power to wind and other renewables.

And that all helps. But it doesn't deal with the fact that most of the damage we're doing is caused by everything we consume and throw out. Whenever we buy something new we use up more of our limited virgin materials to produce and deliver it. One of the biggest problems is that around half of all the stuff we consume is imported from overseas, from laptops to fruit and veg. We can change that by making better choices about everything we choose to use in our daily lives to stop trashing the planet without reducing our standard of living.

Last week (16 June 2021) Asda announced that it's opening its first Scottish refill store this summer (August 2021) to help customers here reduce, reuse or recycle their supermarket packaging. Shoppers at the sustainability store can bring their

own containers to fill up with common items including cereals, pasta, tea, coffee, toiletries and laundry products. Refills will include popular products from global retail giant Unilever, such as Persil. Crucially Asda has pledged that it will not charge shoppers more for choosing to buy greener, so more people can afford to play their part.

Each box of cereal or tea, or bottle of shampoo or detergent, is traditionally used just once and then binned. That's a huge waste of stuff, whether plastic, cardboard or any other material, that we barely even notice as this kind of packaging has become part of the product in our eyes. Recycling that packaging is better than throwing it in the general rubbish to go to landfill, but choosing reusable containers like boxes and bottles will do much, much more to help cut the amount of stuff we all get through. So, everyone who avoids needless packaging by refilling reusable containers instead is reducing the amount of stuff they get through.

Asda and Unilever worked with Glasgow firm Beauty Kitchen to develop their refill stations, using expertise which the city start-up gained through pioneering its own 'return, refill, repeat' scheme with support from Zero Waste Scotland. Beauty Kitchen lets its own customers return their empties for everyday products like shampoo and moisturiser to be refilled and reused by other customers.

'While there are problems with the way we use plastic, food waste is actually worse for the planet than plastic.'

We all need to eat of course, and Scotland boasts some fantastic produce to enjoy. But food waste is one of the greatest causes of the climate crisis. That's because wasting food doesn't just waste the food itself, it also wastes all the resources that went into producing and transporting that food. And if food ends up in landfill it rots to produce methane, which is one of the worst greenhouse gases behind the climate crisis. While there are problems with the way we use plastic, food waste is actually worse for the planet than plastic. Our Love Food Hate Waste programme has a range of tips to help everyone waste less food, from making a shopping list to tasty recipes for leftovers.

One of the best ways to reduce the amount of other stuff you get through is to borrow or lease instead of buying. Scotland has a growing network of tool libraries lending people everything from DIY and gardening tools to musical instruments and

even bouncy castles. You can also hire all kinds of everyday clothing from firms which we've supported including Sioda, which rents women's clothing in Stirling, and Graceful Changes renting babywear in Edinburgh.

If you have to buy something, then buying secondhand will cut the amount of stuff you consume because you're buying something that already exists – so it doesn't use up any more raw materials. Our own Revolve quality guarantee scheme for preloved goods is a great way to pick up a bargain which saves your pocket as well as the planet. Choosing refurbished computers and smart phones instead of buying new is another way we can all reduce the amount of materials that we use up when we buy things like tech.

Everything I've suggested to help everyone consume less stuff is about making things last longer. That's what's known as the circular economy. It doesn't really matter what we call it though, we just need to live by it so Scots and the planet both survive and thrive as we all get back on with life.



The Peter Rabbit Connection



Did anyone spot the connection - mentioned in the last issue - between the above-mentioned lagomorph and our own Atholl MacGregor, one of the cathedral's most generous benefactors?

The story of Peter Rabbit was written at Eastwood, a large house by the banks of the Tay at Dunkeld, which had been leased by Beatrix Potter's father. So when Beatrix came to look for a name for the gardener in the Peter Rabbit story,

whom should she choose, but the name of the person who actually owned the garden attached to her temporary home. And yes, you've guessed it - the Potter family landlord was none other than Atholl MacGregor. Mr McGregor, he with a certain fondness for rabbit pie, is shown in the stories with a long white beard and moustache. The Very Rev'd G T S Farquhar's decription of Atholl, on his death in 1922, refers to his heavy moustache, whiskers and long beard. He doesn't mention the colour, but Atholl was elderly when the story was written and his beard is more likely than not to have been white. And that connection - between the cathedral and Peter Rabbit - is something to pass on to visiting children!

The Baptism

Morning sunlight dapples down on bowing heads of grey and brown,
This spread of wisdom's canopy and limbs no longer moving free.
Standing still as forest wood, but not as tall as once they stood.

And in their stillness, old eyes look
Between the heavens and the brook –
like sounds of long remembered notes which freely flow from lips and throats;
Movements learned, internalized
In those who stand, unmoving, wise.

But 'neath that watching canopy, small shoots of curiosity
Flit, careless in their innocence, taking in the sounds and scents
Of ancient laws, beliefs and love which old ones know come from above.
Their babble, youth and tottering feet, their first attempt at God to greet.
What joy to see them squawk and play when families come on Baptism day.

Annette Cameron



Martin Cameron would like to express belated thanks to everyone for helping him to celebrate his 60th birthday with their kind wishes, cards and splendid bottle of whisky. The big day was celebrated with an amazing trip to St. Kilda.

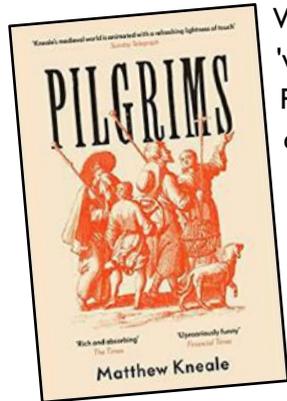


Alison's Book Choice

The Pilgrims By Matthew Kneale

For a change, this is not an Oxfam find, but a recommendation by a friend. How much it owes to Chaucer's *Canterbury Tales* I cannot say. There are similarities in structure, obviously, but I haven't looked at Chaucer since I was a schoolgirl and I'm not digging myself into a hole of my own ignorance.

The cast of characters whom we meet on their pilgrimage to Rome in 1246 are linked by a wish to get themselves out of perceived years in Purgatory, and indeed Hell, by walking from England to Rome.



We meet Tom, son of Tom, a young man thought to be a 'witless dotard', who is friendless except for his cat, Sammy. Poor Sammy slips on the edge of a well (it seems that cats' curiosity was well known by the Middle Ages) and drowns. Tom is distraught with grief and determines to go to Rome to save Sammy's soul. He has no money, being a serf, but is given six shillings by a wealthy neighbour: five to buy religious artefacts for him, and the other to help him through the journey. He is accompanied by Hugh and Margaret.

Constance has a son, Paul, who regularly succumbs to a mysterious illness. She and her sister, Joan, join the others at Southwark Hospital and, reluctantly, Constance tells her story to Margaret. She was blessed to be married to Hubert, a widower and the richest man in Thanet. She is seduced by her cousin Mark, and becomes pregnant. She thinks she has got away with it, until Mark is thrown by his horse and dies, closely followed by Hubert. Remorse kicks in, and her sister Joan tells her to confess her sin to the people of Thanet, who call her names and snigger at her undoing. Joan insists that they must go to Rome and they must do so in luxury to spare poor Paul from discomfort (and Joan, too, obviously).

Warin is a tailor, with a wife and five daughters. His youngest, Beatrix, suddenly starts to wail and accuse her family of all sorts of things in a low, threatening voice.

She announces that her father must be her torchbearer and assist her in her God-given role as a herald of the end of days. Beatrix, in God's voice, proclaims they too must go to Rome and warn Saint Peter of the impending doom.

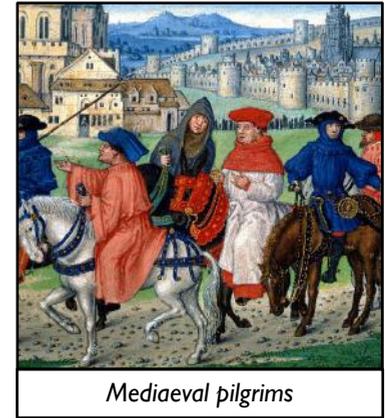
Lucy de Bourne prays a lot, mostly asking God to show her a little kindness and take her husband, Walter, from this earth and throw him down to hell to burn. She is married off young to Geoffrey whom she cannot stand, and eventually kills.

Walter comes next, and he only wants her money. He is a bad-tempered man who kills her dog. Lucy discovers she can only divorce Walter and keep her money by going directly to the Pope. She meets Eleanor, her friend, who has suffered abuse. She then meets Everard, a tall, handsome gold-digger and resolves to marry him, which she can't do without a divorce. She goes to bed with him, anyway; is found out, the archdeacon is told and gives her absolution for a hundred Hail Marys. She meets Fulke who in a duel cuts Walter in the buttocks. To avoid recriminations, Lucy runs away with Fulke thus evading a livid archdeacon, who wants her to go to a nunnery.

Poor Fulke doesn't last long. Lucy and her maid gather material from the countryside and poison him. Lucy sets off for Rome with Father Tim, her confessor (who clearly had his work cut out), her maid Brigid, her steward Alwyn and her cook, Jack.

This motley crew, with a few others, eventually reach Rome, where their objectives are to be realized, or not. Paul is finally diagnosed as having a simple wheat allergy. Tom is given his freedom from serfhood by Lady de Bourne, in exchange for personal services.

I loved this book, sometimes laughing aloud, which disconcerted Andrew. There are depths too; the book is not always kind to clergy, for example, and enjoys exposing hypocrisy and credulousness. There are vivid pictures of how people lived in 1246 and how close they were to death. Thank the Lord for decent plumbing, say I.



Medieval pilgrims

From the Registers

Baptism

Archie Thomas Shilliday - 18 July 2021

From the Farquhar Diaries

12 September 1921. Here we have already been 10 days home from our holiday...we went via Inverness & Ach-na-sheen to Gairloch, having to drive 30 miles in the rough public motor from Ach-na-sheen to our destination. Certainly the views along Loch Maree are magnificent: also that of Bush-Ben & other mountains from Gairloch are most striking. We had most comfortable apartments at Miss Mackenzie's at Tor-na-hulidh. N. & I had a very quiet but very delightful fortnight there. We did as much walking as I can now manage, the roads being unsuitable for bicycling, but N's great amusement was fishing for haddocks from a boat. She became very successful, catching 20 very nice fish one day. There being no Church of our own there, I went in the Lambeth spirit to the 'Wee Free' Kirk. The old Minister preached very good Sermons, with 'Gospel' in them. N. also went to the Established. So did I one evening. I wrote 4 sets of verses. I was very glad at this because I was afraid I was losing sufficient buoyancy of mind to produce poetry. I also read the novel 'Charles Auchester' of which Mendelssohn is the hero. Anything in praise of him attracts me. This is a piece of great hero-worship written remarkably cleverly by a young girl [*Elizabeth Sheppard, at the age of 17*]. On our return to Perth we met with the joyful news that the remaining debt of £600 on the Cathedral working expenses had been extinguished. Several years ago £600 was given to the Provost for the purpose of beautifying the north Chapel in memory of Bp Wilkinson. Owing, however, to the unsettled state of public affairs and the perfectly hideous increase in the cost of building, it was recognised that this was "not a time for planting olive-yards & vineyards", so the money was never spent. Accordingly, now that we were weighed down with exactly that amount of debt, the consent of the owners was obtained to apply the sum to the extinction of the deficit. The cause, by the bye, of the latter has been the increase of the charge for the needful of coal from £80 to £200 and the increase of the Organist's &

Vergers salaries amounting to another £100 per annum etc. Our minds feel much lighter...The Bp kindly came over to help us through Sunday in the Provost's absence on holiday. He stayed with us. During conversation he said he was afraid the Presbyterians are politely cold-shouldering the Lambeth appeal to unity & have conceived the idea of carrying through a world-wide Re-union of non-Episcopal Churches. Meantime, he added, the Easterns have been going thoroughly into the question of Anglican Orders and are not unlikely to pronounce in favour of their validity. God grant that they may do so!

Many thanks, as always, to Margaret Lye for this latest extract from her published edition of The Diary of the Very Rev G T S Farquhar.

Times of Services etc

At St Ninian's we extend a warm welcome to all those who come to share in the worship of God in the name of Jesus Christ.

Services

Sunday	Eucharist	11.00am
Monday	Morning Prayer	9.00am
Tuesday	Morning Prayer	9.00am
Wednesday	Morning Prayer	9.00am; Eucharist 11.00am
Thursday	Morning Prayer	9.00am

Giving

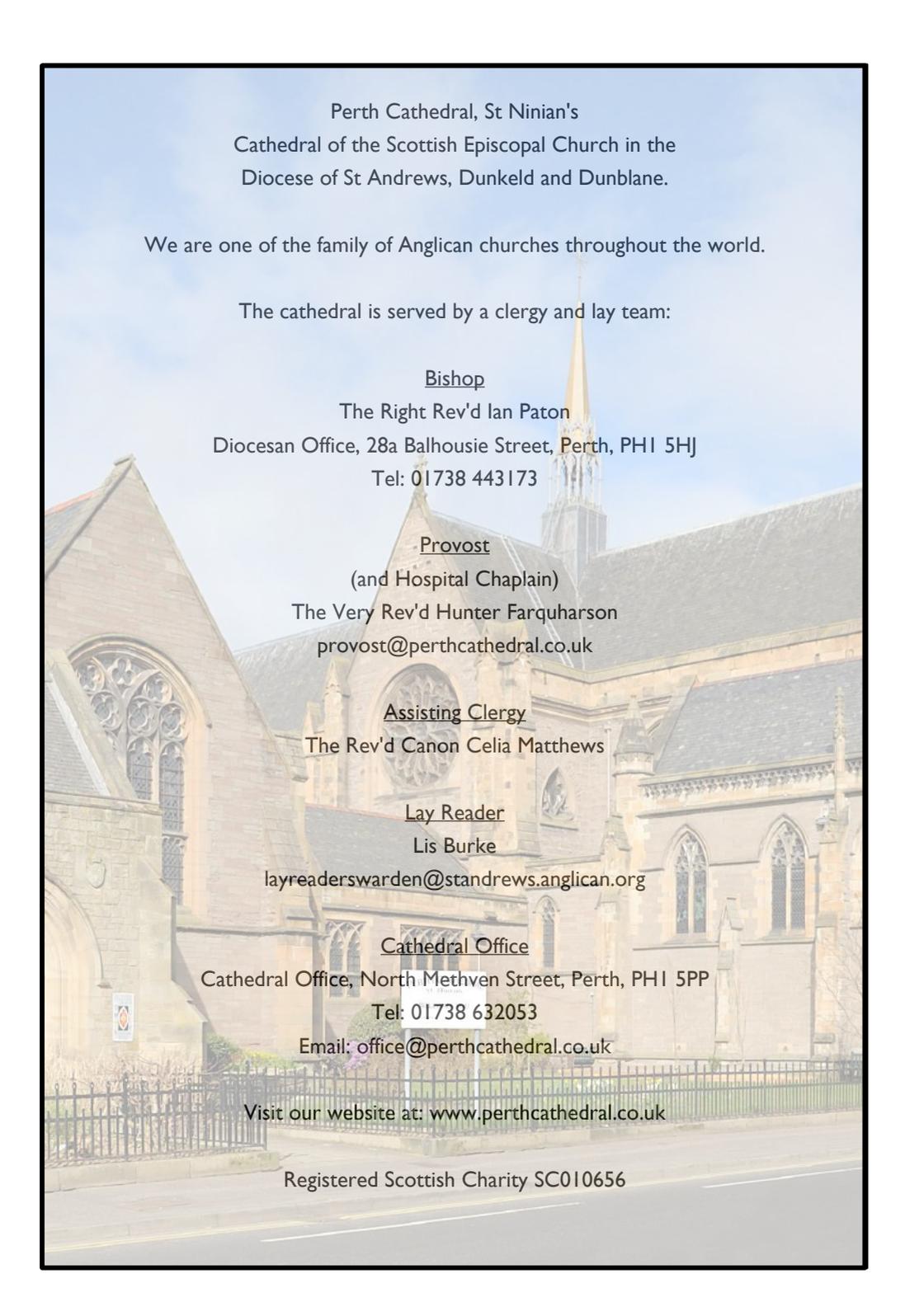
For all committed giving, envelopes and covenants, please contact Liz Gardiner, our treasurer, who will be delighted to advise.

Flowers

Flowers greatly enhance our worship. If you can help or donate, please contact Molly or Hazel.

And finally...

If you have an article for the magazine, or a suggestion for one, please either pass it to the editor, Jeremy Duncan, or email it to cathedralmagazine@gmail.com. The closing date for inclusion in the October magazine is **19 September**.

A photograph of Perth Cathedral, St Ninian's, a large Gothic Revival church with a prominent spire. The building is made of light-colored stone and features large stained-glass windows. A black metal fence runs along the foreground, and a road is visible at the bottom. The sky is a clear, pale blue.

Perth Cathedral, St Ninian's
Cathedral of the Scottish Episcopal Church in the
Diocese of St Andrews, Dunkeld and Dunblane.

We are one of the family of Anglican churches throughout the world.

The cathedral is served by a clergy and lay team:

Bishop

The Right Rev'd Ian Paton
Diocesan Office, 28a Balhousie Street, Perth, PH1 5HJ
Tel: 01738 443173

Provost

(and Hospital Chaplain)
The Very Rev'd Hunter Farquharson
provost@perthcathedral.co.uk

Assisting Clergy

The Rev'd Canon Celia Matthews

Lay Reader

Lis Burke
layreaderswarden@standrews.anglican.org

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