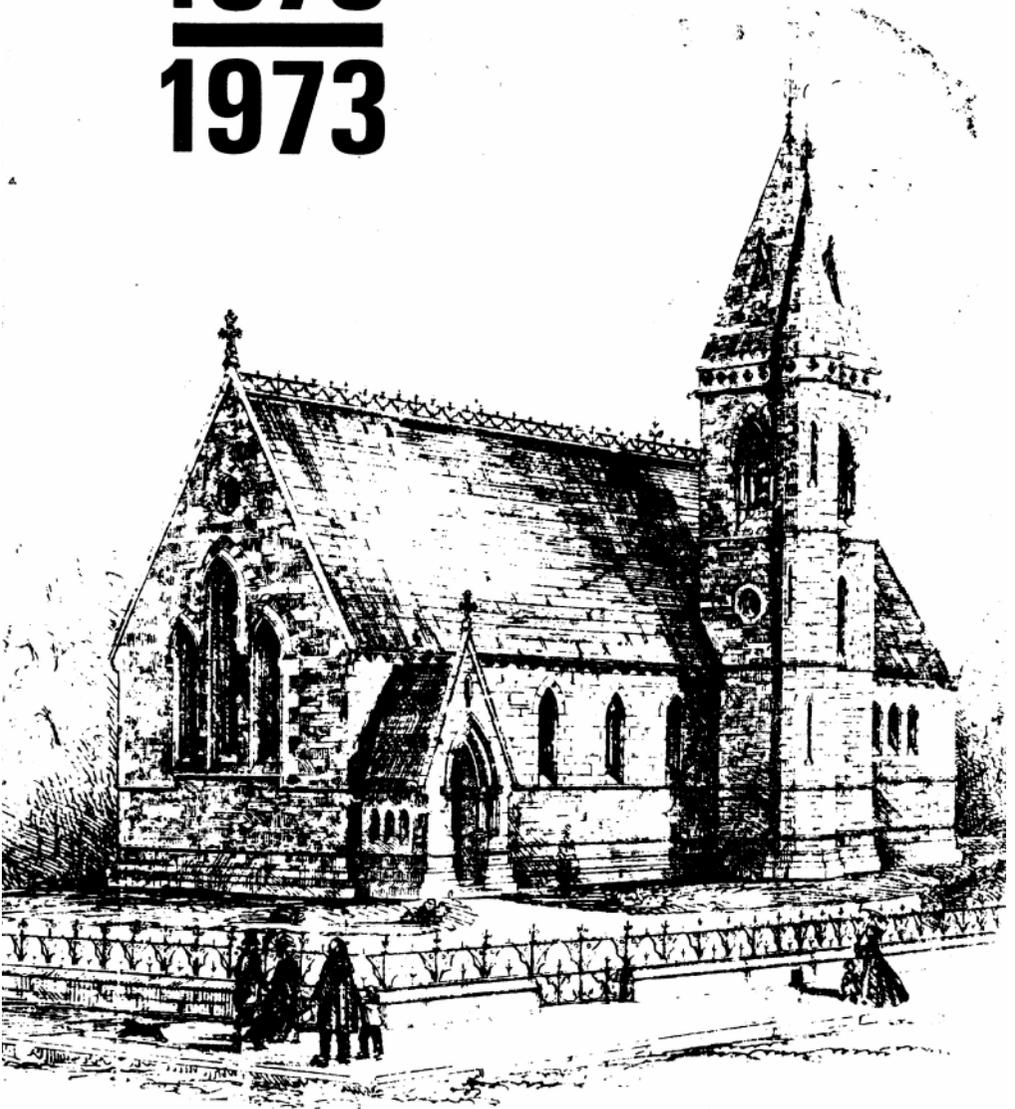

1873
1973



Saint Cyprian's Church, Lenzie.



SOME STATISTICS

Year	Nos. Attached	No. Communicants
1877	55	40
1883	120	54
1893	157	78
1903	157	105
1913	140	90
1923	255	150
1933	327	160
1943	202	162
1953	207	114
1963	428	238
1973	585	336

ST. CYPRIAN'S

the first hundred years

EARLY DAYS

Visitors to Lenzie are always impressed by the dignity and beauty of St. Cyprian's Church building, which stands out against the skyline in many a leafy view in that pleasant suburb. The Church with its attractive grounds and lych gate are something of a land-mark to Lenzie people, and are almost as well-known as the familiar details of their own homes.

This brochure attempts to give in merest summary the origins and on-going life of St. Cyprian's, recognising that buildings like all the artefacts of man are outward evidence of his inmost ideals, and in the case of a Church as beautiful and cared for as St. Cyprian's, a true expression of the corporate faith and devotion of the Scottish Episcopal congregation which meets for its worship in Lenzie.

The story starts with the coming together in the early 1870's of a number of Anglican Christians who were ministered to by the Rev. R. S. Oldham, then incumbent of St. Mary's Glasgow (later the Cathedral Church of the United Diocese of Glasgow and Galloway). They met in the Schoolroom at Lenzie. At that time Lenzie was a small collection of detached houses belonging to the well-to-do, who had decided that this area so near the beautiful Campsie Hills, and yet so convenient for rail travel to the city of Glasgow was an attractive place to stay.

Laying of Foundation-Stone

A full account of this appears in *The Scottish Guardian*, dated June 1, 1872. From it we learn that St. Cyprian's Mission 'has been prospering largely under the active superintendence of the Rev. Dr. Flemyng' (the first incumbent) and now aspires 'to the erection of a place of worship'. After describing the building to be erected (at an expected cost of £1,700 plus £300 for the organ) it goes on to give a list of contributors to the Building Fund. It describes the ceremony including:

‘Mr. Craig Christie of Bedlay, who, as chairman of the Building Committee, has been largely instrumental in carrying the enterprise to a successful issue, came forward and laid the stone, afterwards striking it at all four corners with the mallet, and then thrice in the centre, in the name of the Father, the Son and the Holy Ghost.’

In the speeches that followed, Dr. Flemyng explained why ‘the Episcopalians of Lenzie had fixed upon St. Cyprian as their patron saint’. As St. Mary and St. Ninian had already been used in the locality, ‘they had chosen St. Cyprian of Carthage, because he was one of those who, in the olden time, had borne witness with his blood to his belief in Christ, and because he had been in a special manner connected with the Western Church’.

Opening of the Church

St. Cyprian’s was first opened for worship on April 7, 1873, but the first ‘Festival Services’ were held on Easter Day, 1873. *The Scottish Guardian* account, dated April 25, 1873, is worth quoting in some detail.

‘The following description of this new and elegant building, which has been erected at a cost of about £2,600, has been furnished by the architect, Alexander Ross, Esq., of Inverness. “The church is built in the form of a simple parallelogram. . . . The entrance porch is situated at the south-west end of the nave; and a stone-capped tower, . . . rises from the south side of the choir to a height of 84 feet. On the north side and corresponding with the position of the tower, is the vestry, with heating chamber under. The church is seated for about 270 persons. The style adopted is of an early Scottish character.” . . . Several of the windows have already been filled with stained glass of good design and colouring. The east one, representing the Ascension, is the gift of T. Craig Christie, Esq., of Bedlay: the north, a three-light, depicting the Nativity, Crucifixion, and Resurrection, the gift of the incumbent. The three quatrefoil windows in the south chancel wall, filled with figures of three angels bearing the eucharistic emblems, were presented by Lady and the

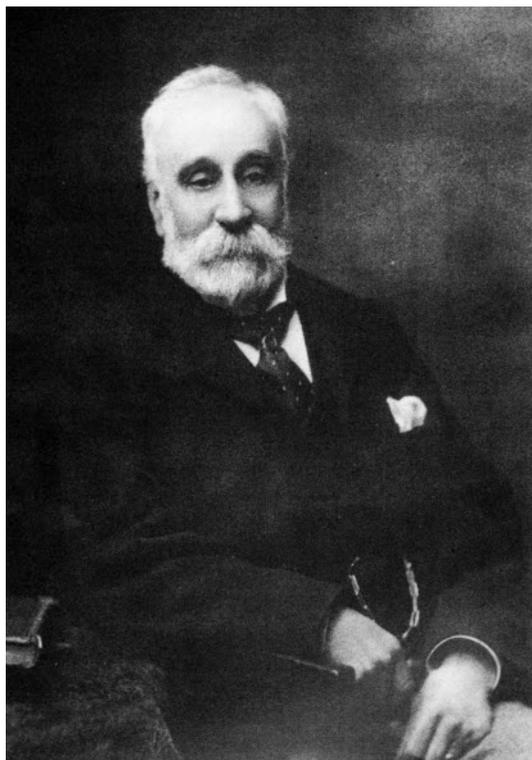
Misses Edmonstone, of Duntreath. The stone altar, ten feet long, which is duly vested and ornamented, was given by the incumbent’

Other details too numerous to specify are given in the account, a photostatic copy of which (with that of the Laying of the Foundation-Stone) will be on exhibit during the Centenary Celebrations.

Early Struggles

Like many churches in their early days St. Cyprian’s had to struggle with serious financial difficulties, the building of the church alone entailing a debt of £1200. Nevertheless by the herculean efforts of the original Building Committee, some of whose members will call for later mention, that debt was liquidated by 1883. Next a Rectory (the old Rectory, sold in 1970) was purchased, again entailing a debt, this time of £800, which took a very long time to demolish. In fact its final

liquidation was one of the subjects for thanksgiving at the 1923 Jubilee.



Thomas Craig Christie of Bedlay Castle

The Consecration

This took place in 1896 during the incumbency of the Rev. Henry W. Kirby. Its delay was to allow time for the removal of all debt and encumbrance from the church fabric, and also for its decent furnishing. The Deed of Consecration can be read in full in the Minutes of the day and is an imposing document.

The Christies of Bedlay

Outstanding among the families who have played beneficial and formative

roles in the history of St. Cyprian's were the Christies of Bedlay. Thomas Craig Christie, 'the old Laird' was Chairman of the original Building Committee, and gave handsomely of his substance for the building of the Church, his special gift (as already noted) being the striking east window of the Ascension. He died in 1910, and his place was taken by his son Walter, a Writer to the Signet, (whose name will be found in the list of leading laity in the appendix) and also by his daughters, Katherine, Eveline, Anne, and Jean, the last of whom died only in 1957, so that for more than 85 years the Christies played an outstandingly valuable part in the congregation's life. The beautiful reredos reproduction of Leonardo Da Vinci's 'Last Supper' was a gift in 1949 by the last three Misses Christie in memory of their parents, their brothers and their sister.

Cyril Newmarch Dunderdale

Another of the founder members, an early vestryman, and Lay Representative was Cyril Newmarch Dunderdale. Apart from playing such a valuable part in the early history of St. Cyprian's he has a further claim to fame in that he was the father of the celebrated Cyril Herbert Dunderdale, whose name will always be remembered with the utmost gratitude in the Scottish Episcopal Church for his gift in 1936 of a truly munificent legacy of more than £700,000 to the general funds of the Church. It is rather romantic to think of the future benefactor of our Scottish Church probably having been present as a lad in his teens at the laying of the foundation-stone and the opening of St. Cyprian's.

The Laity

Limitations of space prevent the mention of more notables of these early days. Three of them, Cecil Deacon, William Walker, and E. H. Stanley Craig, appear towards the end of this period and continued to give valuable service to the congregation right into the middle period of our history. They will therefore be mentioned later.

The Ladies

St. Cyprian's has always been most fortunate in the quality of support given by its lady members, and this is evident from the earliest times. In 1899 they gladly organised a group of Lady Collectors to raise

money for the Clergy Sustentation Fund, a key fund in the Scottish Church's finances, and they were always most active in all the usual fund-raising expedients of Bazaars, Sales of Work and Jumble Sales.

The Rectors

The names and dates of service of each of the different Rectors appear at the back of the brochure. The individual ministries cannot be properly assessed from any later view. Beyond recording that they did their work with devotion and zeal it is probably unwise to go, and yet to say this is surely to say all that is necessary.

MIDDLE PERIOD

This covers the entire period of the fifth Rector, Canon William Collins, who was a remarkable character in the congregation's history, serving it well and faithfully for no less than 39 years. Many formative events occurred during his ministry, which can only be briefly touched upon.

Fabric Enhancement

While the magnificent west Resurrection Window was a gift of the Miller-Stirlings of Craigharnet in 1900, it was during this middle period that four more beautiful windows were gifted - 'The Guardian Angel', 'St. Cecilia', 'King David', and 'St. Margaret'. The dates and donors will be gathered from the inscriptions on the windows themselves. The Brass Eagle Lectern, the Carved Oak Porch, the stone Pulpit, and the lovely Chancel Screen, were also gifts in the Canon Collins period, besides a variety of items of church furniture which the present congregation value so greatly as providing St. Cyprian's with its present characteristic beauty. That well-known feature of the church grounds, the Lych Gate, was gifted to the congregation as a War Memorial in 1919 by well-wishers, through the good offices and



Alexander McDowell

labours of Mr. Alexander M. Dowell. Unfortunately because of vandalism the Memorial Tablet has had to be removed and is now sited on the south wall of the church where it attracts less public attention.

Freewill Offering Scheme

This was introduced in 1924, replacing the system of Pew Rents which had been in operation since St. Cyprian's beginnings. It proved a welcome stabiliser to the finances, and has been in operation ever since. The group of laymen who visited and organised the scheme was headed by Arthur Hodgkinson, the first Convener of the scheme, who is affectionately remembered in the congregation as the head of a family of enthusiastic church-supporters, the name being well upheld in the person of the present Provost of Aberdeen Cathedral, the Very Rev. Arthur E. Hodgkinson. In this work Arthur Hodgkinson was ably backed by Cecil Deacon and Adam Turnbull, whose voices were consistently raised in all the church's meetings to maintain this vital support for the Church's life and mission,

The 1926 Fire

At this time the "heating chamber" underneath the original Vestry seems to have been a source of danger. In 1920 we are told in the minutes that "fire broke out in the stove cellar and spread to the Vestry but it was quickly put out, and it did not prevent Mattins from being sung". But in the early hours of February 22, 1926, 'fire totally destroyed the Vestry and part of the Church roof besides damaging large areas (including the Organ) by water and smoke'.

New Vestries

A long-felt want had been to enlarge the Vestry now destroyed by fire, and it was wisely decided that this was the opportunity to press on with the work. The consequence was the acquisition of the present Choir and Clergy Vestries, useful additions to St. Cyprian's amenities. The vestryman whose name will long be remembered in connection with this work is Col. J. E. Muir, R.E., O.B.E., who proved a most able and efficient Master of Works at this time.



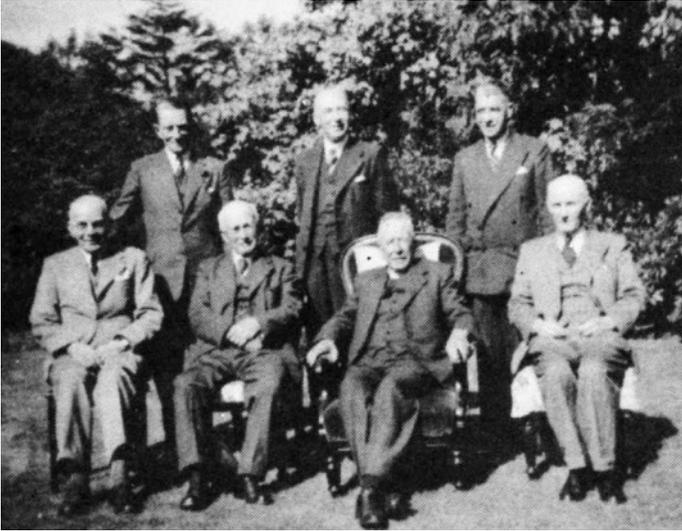
Left to Right: Walter C. B. Christie, Thomas Barrow, Adam Turnbull, Edmund Deacon, Arthur Hodgkinson, George F. Tolme Brown

The Laity

Reference to the list of office-bearers in the appendix will show what a debit is owed to so many in the past, and especially to Cecil Deacon, who besides his many roles in office was also a most accomplished organist. Adam Turnbull followed Mr. Deacon in his career as will be noted from the record. Frequently too there is mention of the invaluable work of their respective spouses (Mrs. Arthur Hodgkinson also is especially thanked for the many ways in which she helped the congregation). In 1934 the Golden Wedding of Mr. and Mrs. Cecil Deacon was something of an occasion in the life of St. Cyprian's.

Mr. Tom Barrow is another name which appears again and again in terms of commendation for, his work on the Central Funds Committees, the administrative machinery through which St. Cyprian's answered the call of the wider church.

William Walker has already been mentioned, but his particular glory was to act as organist for no less than 44 years, and his devotion was recognised with a suitable testimonial.



*back row, left to right:
Donald Bourne,
Edwin Vicary,
Horace
Anderson*

*front row, left to right:
Thomas Paton,
Thomas Barrow,
Canon Collins,
Tim Hitton*

E. H. Stanley Craig worked quietly and consistently behind-the-scenes for more than 40 years until his death in 1935. He served as auditor and vestryman, and is gratefully remembered for the handsome legacy he bequeathed to the Church.

Horace J. Anderson appears at the end of this period, being especially involved in the series of successful Garden Fetes which ministered to the finances at the time, and now perhaps better remembered for his fostering the Bridge Club which still flourishes in modern times.

The Ladies Work Party

This group of ladies worked very hard for the Church providing many items of its furnishings, the oak carved porch, already mentioned, being one of the most substantial. Examination of their cash book for the period provided wonderful evidence of their support, financial and practical. So successful were they that when the Treasurership of the Vestry became vacant it seemed an obvious and wise course to ask their Convener, Mrs. Agnes Smith, to fill the vacancy. She served St. Cyprian's as Treasurer for four years.

St. Barnabas Mission

From 1935 to 1950 St. Cyprian's had a mission in Kirkintilloch, which met for worship in the Boy Scouts' Hall. It was served mainly by Lay Readers, at first, H. R. Rogers, R. D. Jackson and L. Hodgkinson. For a year it had the services of a curate, the Rev. Rupert James Mantle, now Canon of St. Paul's, Dundee, and Rector of St. Peter's, Torry, Aberdeen. Later it was served by F. A. Rogers and R. Deacon. But the Mission suffered from the defect of any mission which is situated within easy reach of the Mother Church. The worshippers attend the Mother Church for Festival occasions rather than the Mission; and so there is no encouragement to seek real independence from it. It was officially closed at the end of the Canon Collins era.

MODERN TIMES

These were ushered in by the arrival of the sixth Rector, the Rev. T. Kindon Kay, whose coming was at a time when the wider Church was in a turmoil of new ideas. The post-war years were confronting all the Churches with a variety of challenges in the spheres of Social Order, Youth Work and Education; and above all the Scottish Episcopal Church realised that she was financially weak in a world which made great calls upon her resources. All these things were world-wide concerns, and the Churches in America with their characteristic realism were active in seeking solutions. Amongst them was a "new" idea (i.e., 'new' in its business-like organisation and implementation, but in reality as 'old' as Christianity itself) - Christian Stewardship, to be promoted with all the insights of applied psychology and the methods of effective business. Recognising that the particular problems facing the Scottish Church were in fact due to a lack of stewardship in its fullest sense among its members, the Representative Church Council in 1961 recommended that all congregations co-operate in a Provincial Christian Stewardship Campaign.

St. Cyprian's Campaign

This was organised by two trained laymen, Brigadier Jack C. Hardy and Alistair S. McInnes, and it had the effect of stimulating the

congregation into new life as well as increasing the scale of giving. Providentially at this time there was an impetus of house-building in Lenzie and district, which through the labours of the new Rector soon translated itself into a greater demand for the Church's services, particularly in the need for greater space for the Sunday School and for organisations for young people. This need for space in the form of an adequate Hall, at this time non-existent, and the provision of the necessary funds provided a practical theme for the Campaign.

The New Hall

The Campaign made this possible, the cost (approximately £5000 due to prefabricated methods of building) being met in the manner of most undertakings of this kind, first by providence, second by help from others, and thirdly, by congregational giving. Providence gave about £700 from the sale of part of the Rectory garden (the Burgh Council requiring the land to allow an outlet for Myrtle Avenue into Kirkintilloch Road) and also an area of ground east of the Church for the building of two houses. Help came in a Grant of £1000 from the Central Education Board, and loans were provided by the Diocese and Province for a total sum of £3000. Congregational giving undertook to provide any immediate balance and the substantial loan repayments in the decade that followed.

Organisations

The Hall's existence provided immediate benefits. There was an expansion of the Sunday School, an increase in work amongst the older teenagers, and the setting up of the Badminton Club. In recent years the Sunday School has been further strengthened by the seniors adopting the U.S.P.G. Adventurers scheme, while the older teenagers, according to the modern trend, now look rather to the organised activities of the Diocese and Province for their involvement. The Badminton Club with its enthusiastic Junior Section, still flourishes apace.

The Council of Churches

The decision of the Churches in the area of Kirkintilloch and District to form themselves into a local Council of Churches followed from their engagement in the British and Scottish Council of Churches study-

projects ‘No Small Change’ and ‘People Next Door’ in 1967. St. Cyprian’s is one of the founder-members, and it has led her into greater involvement in interdenominational activity and fellowship, and especially in the joint-efforts in the cause of Christian Aid.

Liturgical Revision

This too has been smoothly introduced into the Church’s worship thanks to the care and wisdom of succeeding Rectors, and it seems to have been accepted on the broad basis that the Church at worship represents an expression of a corporate and believing fellowship, and that individual preferences ought therefore to be deferred for the verdict of time before final decisions are made.

The Laity

In modern times two laymen call for special mention, Donald J. Bourne, and Edwin Vicary. Reference to the list of office-bearers in the appendix will show the loyalty and devotion of these men in long years of service, and St. Cyprian’s owes a great deal to them for providing continuity and stability in offices of prime importance for the Church’s well-being. Donald J. Bourne also acted as a most acceptable Lay Reader during his stay in Lenzie. Mention must also be made of Dr. L. P. Coulson, who for a number of years has served St. Cyprian’s well and faithfully as a most efficient Property Convener.

The Ladies Work Party

Again this group have not spared themselves in working to help the Church and its finances. It is in great measure due to these ladies, coupled with the wisdom of the Vestry leadership, that the debt incurred by the building of the Hall in 1961 should have been liquidated in 1969, an outstanding achievement.

The New Rectory

This too is something of a modern miracle for St. Cyprian’s. It was built and financed in 1970 without recourse to congregational contribution, its cost being met by the proceeds of selling the Old Rectory with an area of garden and by a wonderfully generous anonymous donation of £2000. The acquisition of this new piece of

property has changed St. Cyprian's from a congregation with a parsonage which was a financial embarrassment, into one with a fine modern Rectory, which is the envy of any charge in Scotland.

The Church Grounds

The most recent achievement has been to tarmacadam the paths in the Church grounds, and this with the zeal and devotion of a team of volunteer groundsmen has provided the well kept appearance that St. Cyprian's now possesses.



Left: Rector Kay and Mrs. Kay say farewell to the congregation leaving for Dunfermline



Right: Rector Grant and members of the congregation



Left: The congregation leaving the church

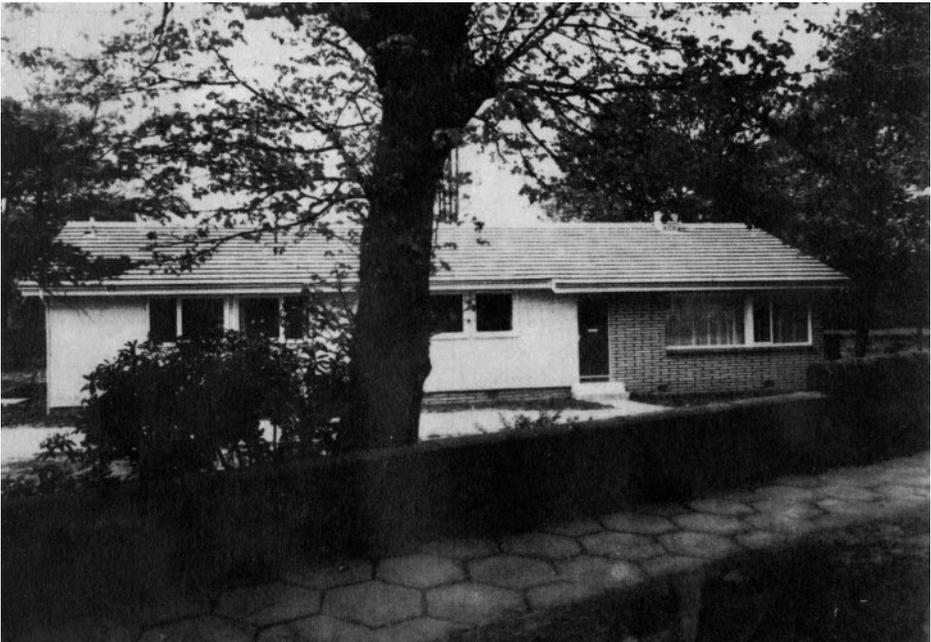
THE YEARS AHEAD

Thanks to the loyalty and dedication of the clergy and laity both past and present St. Cyprian's now looks forward with steady confidence to the years that lie ahead, to fulfil her mission to care for the work of God in Lenzie and the extensive parish which she serves, and to support to the best of her ability all the wider work of Christ's church throughout the world.

The Rector and Mrs. McLellan and her sister at the gate of the new Rectory



Below: the new Rectory, built in 1970



ST, CYPRIAN OF CARTHAGE

St. Cyprian of Carthage (present-day Tunisia) was one of three great leaders in the ancient Church of North Africa. The other two were Terullian and Augustine. His dates are 200 - 258 A.D., and it is helpful to know something of the local background to his life.

The North African Church flourished for the first five centuries A.D., and then, because of internal dissensions gradually fell into decay, being eventually swept away by the barbarian invasions ending with the Mohammedan advance in the seventh and eighth centuries. The type of Christianity found there tended to be characterised by emotion and zeal, leading to intolerance and controversy. St. Cyprian's day also saw times of persecution by the edicts of successive Roman Emperors.

Cyprian was born, Cyprian Thascius, of heathen parents about 200 A.D. His name implies that his family came from Cyprus, and were probably of European origin. He became famous as a teacher of rhetoric, and lived on his family estates, respected by all. He was converted in 246, was baptised and was then ordained deacon and priest. In 249 he was unanimously elected Bishop of Carthage, and soon became the most influential Christian in Africa, and eventually of the whole Church of his day. The Decian Persecution then hit the Church, and every Bishop was hunted down by the Roman soldiers, and given the opportunity to forswear their faith, or to go to prison to await trial and probable execution. Cyprian acted on the text 'when they persecute you in one city flee to another', by hiding in the desert. There he organised an underground movement. He cheered on the fighters, recalled the stragglers, and restrained the over-zealous. In constant communication with the Church, he encouraged his flock to hold fast to the faith. In the climate of the times many criticised him for not standing his ground and suffering the normal penalties, but the strategy he adopted was effective. When the heat of the persecution had subsided he returned to Carthage, and summoned a Council of Bishops and Church leaders to decide on the Church's attitude to those who had forsworn their faith, either in fact or by deceit. In the face of extreme views on each side, Cyprian recommended a moderate course of re-

admission after a period of penance, the view which eventually prevailed throughout the whole early Church.

This is not the place to expand upon the many controversies of his episcopate, and how in it all he showed a wise statesmanship in thought and action. Above all he was a dedicated Father-in-God to his people, and when a catastrophic outbreak of plague raged throughout the land he nursed the sick, buried the dead, and encouraged the faint-hearted.

Persecution of a milder sort broke out again in 253 under the Emperor Gallus. Cyprian mindful of his previous critics, this time remained at his post, but without ultimate hurt; however in the Valerian persecution in 257 he was brought to trial. Facing the tribunal calmly and courteously he admitted he was a Christian Bishop. He refused to offer sacrifice to the Emperor or to disclose the names of his clergy. He was at first banished for a year to Curubis, some distance from Carthage, but was again brought to trial. Despite entreaties he refused to compromise. He was condemned as ‘a ring-leader in impiety against the gods of Rome’, and as one who had ‘resisted attempts by the Emperor to reclaim him’. On the 13th September, 258, he was beheaded in the presence of his sorrowing people.

The importance of St. Cyprian lies in the considerable volume of his writings, shedding valuable light on the government and beliefs of the Church of his day. In some eighty epistles and many discourses, we gain an insight into the struggles and controversies of his time. We see how he endeavoured in the midst of schisms and movements towards them to draw together the cords of ecclesiastical unity. In his communications with the Bishop of Rome, it is clear he regarded him as a brother and colleague, but rejected any idea of his exerting universal supremacy over the Church.

To St. Cyprian the unity of the Church is to be found in the Episcopate. To quote him: ‘The Bishop’s office is one, each individual bishop holding a part of the Apostolic office given by Christ, in which the whole is included’. As successor of the Apostles he held all bishops essentially equal, and all ought to agree in maintaining Apostolic unity.

It would surely be difficult to find a more worthy Patron for any Episcopal Church.

THE BISHOPS

1859 - 1888	Right Rev. William Scott Wilson, LL.D.
1888 - 1904	Right Rev. William Thomas Harrison, D.D.
1904 - 1921	Right Rev. Archibald Ean Campbell, D.D.
1921 - 1931	Right Rev. Edward Thomas Scott Reid, D.D.
1931 - 1938	Right Rev. John Russell Darbyshire, D.Litt.
1938 - 1952	Right Rev. John Charles Halland How, D.D.
1952 -	Right Rev. Francis Hamilton Moncreiff, D.D.

THE RECTORS

1872 - 1874	Rev. Francis Patrick Flemyng, LL.D.
1874 - 1876	Rev. Lionel William Stanton, B.A.
1876 - 1911	Rev. Henry Williams Kirby
1912 - 1915	Rev. James Caughey Wilson
1915 - 1954	Rev. Canon William Collins
1955 - 1965	Rev. Canon Thomas Kindon Kay
1965 - 1969	Rev. Douglas Wyndham Haling Grant, M.A.
1970 -	Rev. Joseph Roderick McLellan, B.D.

LAY OFFICE-BEARERS

Lay Representatives (Representative Church Council formed 1876)	
1876	R. Hobson
1877 - 1878	J. Archer
1879	C. Danderdale
1880 - 1891	J. Hunt
1892	Major Myhlenphort
1893	C. Dunderdale
1894 - 1895	B. Harman
1896 - 1910	W. C. B. Christie, W.S.
1911	R. J. Whomes
1912 - 1923	Capt. G. H. Miller-Stirling, R.N.
1924	W. C. B. Christie, W.S.
1925 - 1928	C. Deacon
1929 - 1950	A. Turnbull
1951 - 1955	T. C. Paton
1956 - 1965	Mrs. L. W. Loudon
1966 - 1968	Mrs. F. Peters
1969 - 1973	Mrs. A. Swinney

Lay Electors (Representing Congregation in Election of a new Bishop)

1873 - 1910	T. Craig Christie
1911	No appointment
1912 - 1913	Capt. G. H. Miller-Stirling, R.N.
1914 - 1928	C. Deacon
1929 - 1951	A. Turnbull
1952 - 1969	E. Vicary
1970 -	Dr. G. E. Swinney

Secretaries to the Vestry

1873 - 1876	W. Lester (also Treasurer)
1877 - 1899	T. Craig Christie (also Treasurer)
1900 - 1905	G. Trower (also Treasurer)
1906 - 1925	C. Deacon (also Treasurer to 1919)
1926	D. W. Watson

Secretaries to the Vestry (*continued*)

1927 - 1935	A. Turnbull
1936 - 1938	A. Hodgkinson
1939 - 1941	K. Burgin Brown
1942 - 1948	A. Hodgkinson
1949 - 1967	D. J. Bourne (also Lay Reader)
1968 - 1969	G. W. Moore
1970 - 1972	E. C. Stanley
1973 -	L. W. Enderby

Treasurers to the Vestry

1873 - 1876	W. Lester (also Secretary)
1877 - 1899	T. Craig Christie (also Secretary)
1900 - 1905	G. Trower (also Secretary)
1906 - 1919	C. Deacon
1920 - 1923	Mrs. A. Smith
1924	G. E. Clarkson
1925 - 1927	A. Turnbull
1928 - 1932	G. F. Tolme Brown
1933 - 1935	J. Lothian
1936 - 1950	A. J. E. Hilton
1951 - 1967	E. Vicary
1968	A. S. McInnes
1969	J. T. Watters
1970 - 1971	J. Saville
1972 -	H. G. Knowles

This booklet was originally produced in 1973 to mark the centenary of St Cyprian's and was electronically typeset at the time of the festival of St Cyprian in 2007 in order to make it available to a wider audience.