

GRAPEVINE

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The Bishop of Brechin writes:

Treasure Old and New

The Bishop's Report to the Diocesan Synod, on 1 March

'It is an unhappy business that God has given to human beings to be busy with.' Ecclesiastes and Matthew, from which our readings at the Liturgy were taken, are right to stress the seeming untidiness and frustrations of life under God. The past twelve months have often felt like one step forward, one step back. Some exciting developments and fresh possibilities here and there, but also depressing decline and real disappointments elsewhere. Weeds and wheat grow beside each other and it can be hard work bringing out treasures old and new. Discerning and deciding what can help us flourish is itself challenging as we frequently lack personnel and resources. We simply do not have magic levers to pull that will make everything better overnight.

Ministry vacancies

We are now in a difficult period of ministry vacancies. In an increasing number of charges and by the end of this year the shortage of priests could be critical, particularly on Sundays. Two full-time incumbents have moved on in the past six months but because I am party to confidentiality about further clergy moves and retirements I have anticipated this unfolding situation and feel the pressure to find solutions. We are grateful for the interim rectors, retired and non-stipendiary clergy and Lay Readers who are maintaining our worship to high standards. It's not a crisis but we could be close to running on empty.

Summarising where we are: St Luke's Downfield in Dundee has been vacant for some time, but as we know the long-planned Centre of Mission initiative together with the Church Army will be launched in September with a priest and pioneer evangelist. We have high hopes that this will inject some energy into fresh ways of being Church.

A full time stipendiary post at Montrose & Inverbervie has been available for over a year and advertised twice, sadly without a credible candidate emerging. The congregations have good ideas for mission and ministry and are not standing still. They are hungry to push ahead with new priestly leadership.

The Scottish Episcopal Church is not finding it easy to fill vacancies – from within the Province or beyond – some dioceses more than others. A week does not go by without me undertaking some form of marketing or advertising, telephoning and e-mailing clergy, having conversations and asking around. It is incredibly frustrating but I remain determined.

A variety of interim arrangements and rescue plans are in place at Carnoustie and Monifieth, also at St Margaret's and St John's & St Martin's in Dundee. The situation is complex as we are not replacing like for like because these charges, as with others in the diocese, have regrettably slipped into less paid or full time ministry.

Higher aspirations

Across our diocese the urgent task is to restore morale in depleted congregations and move beyond a survival mentality because more of the same often means less of the same. Some churches are in denial, while otherwise quite confident churches can sleepwalk into decline. Sometimes churches are neither as attractive nor easy to join as we think. We need to re-imagine future churches rather than simply close buildings, many of which I do not think are in the wrong place.

We need to get real as they say. Our diocesan Growing Church report was well received at the October Synod: has it been quietly forgotten, or is it the point of departure it was intended to be?

We are more likely to thrive with focused and intentional leadership, clergy and lay, dispersed throughout the Church's life and work. Clergy and vestries are so often focused inwards on the congregation, rather than outwards, reading the needs and opportunities afforded by the particular community context.

Less of a sense of entitlement and a more active commitment is what is required. And the roots of that attitude lie deep in our faith and spirituality as Christian disciples. Thinking about our mission and ministry strategy and recruiting ministers, which is better: patching up pragmatism or aspiring to a gold standard? As I said at the introduction of the refurbishment programme to the Cathedral congregation recently: 'We flourish when we set the bar high'.

Over time I am keen to refresh and enhance the clergy and

ministry resources of our diocese. Sadly the curacy which began last summer in Dundee didn't work out; real ministry is demanding and revealing. However I am delighted that we have two potential ordinands within the provincial selection processes. Others are in our diocesan discernment pipeline. We have two Lay Readers in training and another to be licensed in April. Ask yourself and those whom you admire: what is God calling you to do these days?

Discussing Same Sex Relationships

The main topic pre-occupying the Province just now is same sex relationships and gay marriage and the Church's interface with Scottish Government policy and 21st century culture. As you may know I convene the Design Group for a whole Church discussion on the subject to be undertaken throughout this year, including a conference at Pitlochry in April, which will include invited participants from our diocese, and further reflection at General Synod in June.

The plan is to provide a Conversation – a framework for consideration of same sex relationships throughout the Scottish Episcopal Church, in which the emphasis is on listening, personal sharing and theological reflection, collaborating through difference and shaping a direction together – ahead of any subsequent synodical debating and decision-making process about possible changes to the Canon on Marriage and provisions for same-sex ceremonies. There is some interest in the wider Anglican Communion about this approach which differs from those of our Companion Dioceses of Iowa and Swaziland, for example, and also that of the Church of England.

Scottish Referendum

As a Church we remain officially agnostic about which way to vote in the forthcoming Scottish Referendum, posing a simple question: Should Scotland become a separate country? The recent *Christians and the Scottish Referendum Conference* held at St Ninian's Dundee was poorly

attended which was a shame because I felt that the contributions were excellent, providing fresh insights, weary as many of us are of the politicking.

However we can do our utmost to encourage people to get involved and to vote on Thursday, 18 September, and help the elderly and those 16-18 year olds who have the vote for the first time. I am on record in predicting that the turnout will exceed that of the last UK General Election i.e. close to 65%. So please give this some thought, not least because our Swaziland companions do not have the full democracy we may take for granted.

Faithful family

Pulling together as a diocesan family is always important but will be particularly so in the coming months as we face the task of faithfully discerning a kingdom strategy, bringing out treasures old and new.

+ Ngj

CHRIST AFTER THE FLAGELLATION, CONTEMPLATED BY THE CHRISTIAN SOUL

by Diego Velázquez

Holy Week is one of those times in the rhythm of the Christian year when the believer has to come to terms with his own failings. And if, like me, you adhere to the Anglican Catholic tradition, that means making an act of reconciliation. Such an act is never easy, which is what draws me to contemplation of this picture, in which I become the child confronted with the consequences of my own sin.



It is a vision that would annihilate me but for one thing: that solitary, thin, redemptive ray of light which strikes from the Saviour's head in a line to the contemplating soul. Gazing at this brings to mind that wonderful poem by George Herbert, *Love*:

"Love bade me welcome; yet my soul drew back, Guiltie of dust and sinne."

And yet, in spite of that, Herbert lifts us from this sense of misery with the resounding line, "Love took

I never find the image of the flagellated Christ a comfortable one to come to terms with. Indeed, I have to steel myself to let my eyes and thoughts dwell on it for any length of time. There is blood spattered on the floor and on Christ's thighs, wrists, shoulders and loin-cloth; but I am spared the worst, his back. The child-soul isn't. Indeed, the angel points in that direction, which pricks one's spiritual contemplation as sharply as the weapons of torture which lie scattered on the ground.

my hand". He goes further:

And know you not, sayes Love,
Who bore the blame?
My deare, then I will serve.
You must sit down, sayes Love,
And taste my meat:
So I did sit, and eat.

Sir Roy Strong, a former Director of the Victoria & Albert Museum

Unsung hero

Dr Mike Tunstall – Inventor of Entonox

Last November I wrote an article about James Simpson, obstetrician and surgeon, who introduced chloroform as a means of reducing the pain of childbirth. This anaesthetic gas was already being used for surgical procedures. This article attracted the attention of one of our members at St James', Stonehaven who said "Why don't you do an article about Mike Tunstall – he invented Entonox, you know."

If you are a devotee of television programmes such as Emergency Rescue, A & E and Medical Emergency – you will already be aware of the boon that a readily-available, safe anaesthetic for reducing the pain of broken bones, as well as childbirth, for those who call upon our emergency services, can be. This gas, called popularly 'gas and air' is not only safe, but can be administered by medical support teams, paramedics while dealing with patients in pain following accidents and before they reach hospital.

But it could be that, like me, you did not know that this gas was invented by a local man – Mike Tunstall, who lived in Newtonhill with his wife, Anne, up until his death in April 2011.

Mike Tunstall, who died at age 82, not only transformed women's experience of childbirth, but brought comfort to countless others through the use of Entonox in ambulance and accident and emergency units in relieving pain resulting from physical trauma caused by accidents.

He attended public school in Monmouth and later trained at University College Hospital, London. Shortly after, he met and married Anne in 1954. During his two years of National Service he served as a medical officer for an artillery unit in Germany, and in 1956 he started training as a GP. He wanted to have experience of anaesthetics and obstetrics, and

to further this ambition, moved to St Mary's Hospital, Portsmouth.

It was about this time when he became interested – indeed passionately interested – in the relief of pain, especially for mothers and children. During the 1960s he began his research on the use of pre-mixed gases for anaesthesia. His name began to be mentioned in medical conferences; and when Sir Dugald Baird, Regius Professor of Midwifery in Aberdeen, was looking for a suitably qualified and experienced obstetric anaesthetist to help with the delivery of quads, Dr Tunstall's name came up. They took an immediate liking to each other and Mike was offered the next consultant's post.

Mike was the first to show that it was possible to administer a pre-mixed gas – nitrous oxide and oxygen – from one cylinder, instead of four bulky ones. The new gas mixture was named Entonox.

At the same time, he and his colleagues established one of the world's first neonatal intensive care units, in Aberdeen, where he developed techniques that have had a great impact on perinatal mortality and premature babies.

Dr Tunstall did not profit financially from his invention – despite its acceptance the world over – he had no interest in its commercial value. A humble man, his only motivation was the relief of pain. His contribution to obstetric anaesthesia is generally thought to be the greatest that the UK has ever produced, yet his own account of his career gives no hint of the importance of his innovations.

Mike Tunstall died in April 2011 and is survived by his widow, Anne, with whom he shared 57 years of marriage, his three children and six grandchildren.

Anne Geldart

Ascension Day

Following the successful Diocesan Ascensiontide service last year at All Souls', Invergowrie, the custom will be continued this year. The Diocesan service will be held on

**Thursday, 29 May at 7.30pm
at St Mary Magdalene's,
Dundee.**

The preacher at the Eucharist will be the Very Rev'd Jeremy Auld, Provost of the Cathedral. Following the service there will be cheese and wine for all who are able to stay. All are welcome.

CROSSWORD WINNER

Only seven correct answers were received for the last cryptic crossword – slightly fewer than usual. Surely it wasn't more difficult?! The winner, picked at random, was Helen Sanderson of Auchenblae.

The solution was:

S	F	C	M	G	E	N	T	L	E
M	E	L	T	A	W	A	Y	L	O
I	U	N	I	P	A	T	T	E	R
L	I	V	E	D	D	E	E	D	
E	I	I	E	A	R	N	E	S	T
S	C	A	L	D	I	N	G	E	I
L	A	E	S	C	A	R	E	D	
C	T	O	P	A	S	H	R		
M	A	N	G	E	R	M	I	C	
T	I	C	H	I	L	D	R	E	N
M	A	G	N	I	F	I	C	O	
C	A	I	N	H	O	W	L	S	
H	O	S	P	I	C	E	O	N	I
M	E	E	E	U	R	O	P	E	A
A	B	U	S	E	S	R	D	D	G

There is, of course, another puzzle on page 10.

James Gregory Lecture

The next public lecture on Science and Christianity at St Andrews University will be given by the Rev'd Dr Mark Harris (Lecturer in Science and Religion at Edinburgh University) on **Monday, 21 April at 5.15 p.m.** in the Physics Main Lecture Theatre of the University. The lecture is entitled "Do the Miracles of Jesus Contradict Science?"

REMEMBRANCE

In almost all the churches in the Diocese of Brechin there are memorials to those men and women who lost their lives in the service of their country in the two Great Wars of the twentieth century, from 1914 to 1918 and from 1939 to 1945.

This year marks the centenary of the outbreak of the first of those wars. It is perhaps salutary to reflect upon the terrible loss of life to which that conflict gave rise and to remember, too, the sorrow of their bereaved families as well as the bravery of so many men and women, some of it recorded but most of it not.

One is always struck by the difference in the number of casualties between each of the two wars. All the branches of the armed services – the Royal Navy, the Army, the Royal Flying Corps (which later became the Royal Air Force) and the Mercantile Marine are each represented on the memorials. Amongst the army casualties of the First Great War it is noticeable that in the southern part of the diocese names from the Royal Highland Regiment (the Black Watch) so frequently appear, whilst in the northern part of the diocese it is the Gordon Highlanders that are similarly represented. Saint Mary Magdalene's church in Dundee lost no fewer than an hundred and seventeen men in the First Great War and thirty-one in the Second. Saint Mary Magdalene's was then the largest congregation in the diocese, but smaller congregations suffered proportionately.

In 1918 it was estimated that of the hundred and ten men in the congregation of the Holy Rood in Carnoustie, seventy-two were then serving in various branches of the Services. That congregation has the singular distinction, certainly in the Diocese, of producing two men who won the Victoria Cross. Another member of Holy Rood was awarded the Distinguished Conduct Medal, after the VC the highest decoration for gallantry then open to non-commissioned ranks.

Corporal Charles Alfred Jarvis of the Royal Engineers won the first VC of the 1914-1918 War, whilst Petty Officer George Samson was the first man to land in the Dardanelles. William Sanderson of the Royal Field Artillery received his award for the utmost gallantry under fire.



On the 20-22 August 1914, only three weeks into the war, the thirty-three year old Corporal Jarvis was serving in the 57th Field Company, Royal Engineers. During the retreat from Mons the British Expeditionary Force Headquarters ordered the destruction of the bridges over the Mons-Conde Canal to hinder the German Army advance. For more than an hour and a half Corporal Jarvis painstakingly applied detonator charges to the girders supporting the bridges in full view of the enemy and under constant fire. Miraculously he escaped injury and was awarded the Victoria Cross for this act of valour. Two months later he was severely wounded and was then invalided home.

On 26 March 1915 British Forces mounted an attack on the seemingly impregnable coast of Gallipoli. They were being transported by lighters from HMS Clyde. Able Seaman Samson was in the first of these lighters which began to be carried away by the currents. He jumped from the lighter with a rope, and in the face of enemy fire (some of it only twenty yards away) secured the lighter, enabling the troops to land. He sustained nineteen wounds but continued for thirty-three hours helping the landing operation and ministering to the wounded. His gallantry earned him the Victoria Cross.

The picture shows the Rector of Holy Rood, Carnoustie in 1918 with the two VCs. Canon Joseph Jobberns was an Officiating Chaplain to the Forces and later became Rector of Saint Mary Magdalene's, Dundee.

+Edward Luscombe

Scottish Episcopal Church Mission Association (LINKS)

The Diocesan branch of LINKS held a very successful lunch on Wednesday, 19 February at St Ninian's Church in Dundee. 30 people attended and enjoyed soup, steak pie or vegetable bake, and fruit strudel, mincepies or fresh fruit. Following the lunch, we enjoyed an excellent visual presentation from Rev'd Kerry

Dixon on Signpost International and its involvement with the poor and needy over many years in the Philippines. The lunch and a Bring & Buy stall raised £130 for LINKS funds, which will eventually be dispersed to some of the many projects that we support prayerfully and financially around the world.

The next LINKS activity will be a Quiet day in May. Details of this are not yet finalised, but will be available in the April and May 'Brechin Bulletins'. Further information about LINKS is available from Rosemary Eddy (01382-667119) or Judy Robinson (01382-645305).

Templeton Prize Laureate 2014 – Monseigneur Professor Tomáš Halík

The Templeton Prize is an annual award presented by the Templeton Foundation. Established in 1972, it is awarded to a living person who, in the estimation of the judges, "has made an exceptional contribution to affirming life's spiritual dimension, whether through insight, discovery, or practical works". Announced in March previous laureates include Mother Teresa of Calcutta and the Most Reverend Desmond Tutu.

This year's laureate, Tomáš Halík, is a Czech priest and philosopher who risked imprisonment for illegally advancing religious and cultural freedoms after the Soviet invasion of his country. Condemned as 'an



enemy of the regime' in 1972 he spent two decades building a secret network of theologians, philosophers and students which helped Czechoslovakia's transition to democracy following the 'Velvet Revolution' of 1989 in which he was a close adviser to the first president of the Czech Republic, Václav Havel and Cardinal František Tomášek, the late Archbishop of Prague. He has

written many books, amongst which *Patience with God* is one of the best responses to the new atheism.

He will be giving a public lecture on Monday, 14 April at 5.15 p.m. in the Physics Department main lecture theatre in St Andrews University.

A SINGULAR CONDITION

The *First Statistical Account of Scotland* was published in the last decade of the eighteenth century. In the volume on Angus or Forfarshire, there appears the following little paragraph in the section devoted to the Parish of Lunan (XLVI page 446).

"One of the ministers, Mr Alexander Pedie, who died in 1713, bequeathed some plate for the Lord's Supper in the church of Lunan, on this singular condition, that any Episcopal congregation within seven miles of Lunan requiring them should have use of them for that purpose."

The parish of Lunan lies on the coast of Angus between Arbroath and Montrose. It derives its name from the river that flows into the sea there and which has its source in what was once described as "the quagmire" at Lunanhead, just north of Forfar.

The Reverend Alexander Pedie was a priest of the Episcopal Church who had been ordained and instituted to Lunan in May 1669. Twenty years later came the crowning as King of Scotland of William, Prince of Orange. The succeeding century saw increasingly severe legislation against the Episcopal Church which had then ceased to be the established religion of Scotland. These penal laws were not repealed until 1792. From the outset, all ministers were required

to take an oath of allegiance to the reigning sovereign.

Alexander Pedie was a Jacobite and did not take the oath of allegiance. However, he was allowed to continue as parish minister of Lunan. There were two possible reasons for this. One was the shortage of Presbyterian ministers, particularly in the north-east. The other may have been the strength of Episcopacy in the district. In 1707 Pedie was cited in the "List of Ministers who have not complied with the present Church Government".

Nevertheless Pedie and his congregation were allowed to continue their worship in the Lunan parish church. In this, they were more fortunate than their two neighbouring Episcopal congregations, both of which were forcibly ejected from their church buildings – Arbroath in 1794 and Montrose a year later.

The church in which Pedie and his flock worshipped was demolished in 1844 and rebuilt six feet to the east. The later building is now used as a stained-glass studio. The parish is linked with that of Inverkeilor where "the church plate" referred to in the *Statistical Account* is now kept.

There are three Episcopal churches within the seven mile radius of Lunan: Saint Mary and Saint Peter, Montrose, Saint Peter's, Auchmithie and Saint Mary's, Arbroath.

Archives

On February 11 staff from the University of Dundee Archive Service welcomed some of the clergy to view the Brechin Diocesan manuscripts. Among other documents the volumes of the Brechin Diocesan Library are lodged with the University.



Bishop Nigel examining a fifteenth century illuminated Book of Hours

During the meeting there was opportunity to see a variety of the items and articles stored there. Further information on the Brechin Archive was provided and the issue of extant items within the parishes raised.

If anyone has historical documents, minute books or other items the University Archive would be delighted to provide advice or offer a safe home for them. Details of the collection can be seen at <http://arccat.dundee.ac.uk/sarch/search-all.htm>.

Diocesan Synod

Meetings may be necessary but they can be less than inspiring. So when the annual meeting of the Diocesan Synod took place on 1 March there were the required items of business on the agenda: statistics, reports and appointments. All of these were dealt with efficiently and, being largely uncontroversial, without untoward delay.

The report from the Administration Board was the last to be given by Professor Peter Sharp who was thanked for his consummate care during his time as Convener. Mrs Patricia Millar was elected as his successor.

This Board's report naturally included the Diocesan Treasurer, Mr Allan Duffus, presenting the accounts and the budget for 2014. The overall requirement for Quota is little changed from the previous year. The majority of Quota goes to pay diocesan expenses and only about one third to the Province; and one way or another our diocese receives back almost as much as it gives to the central funds of the church.

The Convener of the Mission and Ministry Board, the Very Rev'd Dr Francis Bridger, presented its report. He assumed that everyone had read it and so felt it unnecessary to elaborate.

With the mandatory business over, the Synod was enlivened by various other speakers. One of the staff from the General Synod Office attends the Diocesan Synod and this year it was the Treasurer, Mr Malcolm Bett. He drew attention to three publications:

- the latest Grosvenor Essay entitled *The Church and Scottish Identity*, which is a timely subject;
- the Lent Book on *Food* produced in collaboration with Christian Aid, a few copies of which had already been circulated to congregations and more are available;
- and a Study Guide entitled *God's Gift and Call to Unity and*

our Commitment arising from the Unity Statement produced by last year's 10th Assembly of the World Council of Churches: this will shortly be distributed to every congregation.

After a snack lunch members listened to three presentations. The first was from the Rev'd Kerry Dixon who spoke about the changing face of the Church and its involvement with communities. Nowadays people relate in a variety of different ways such as their circle at work, leisure and



Dr Bridger presenting the Mission & Ministry report

immediate neighbours. No longer do the older 'parish' structures with a church building as the focus have the significance they once had. A fresh expression of being 'church' was evolving and this hopefully would be developed at St Luke's, Downfield where he ministers, soon to be assisted by another Church Army captain.

The Dean gave the second presentation on 'Same Sex Relationships and the Scottish Episcopal Church'. He gave an overview of what had been taking place in the Church worldwide, observing that no part of the Church had faced questions of sexuality without angst and controversy. Last year's General Synod had set up a Design Group, which Bishop Nigel is leading, to consider how the Scottish Episcopal Church might best deal with the issues. Rather than holding a debate between those for and against a particular stance, it is proposing that listening and a conversation takes place which then will cascade down through the levels of the Church. This will start with a gathering of seven

representatives from each diocese at Pitlochry in April and thereafter spread out. Many questions have and will be raised, such as what are the barriers to discussion, causes of prejudice and scriptural interpretation, but in the end it may boil down to a matter of trust. Christians discussing things do not have to split apart.

The Provost gave a visual presentation on the plans for refurbishment of St Paul's Cathedral to make it fit for life in the 21st century. In erecting it Bishop Penrose Forbes had had the vision of a place of worship that would communicate Christ's presence to the surrounding community. This indeed it does, but it suffers from many serious drawbacks. Described as perhaps "the most inaccessible church in Britain" the flight of steps at the entrance is an impossible barrier for many, and once inside the flooring is at different levels making moving around difficult. The lighting is harsh and insensitive and the seating rigid.

A comprehensive survey has been made listing 331 recommendations. The heating and electrical systems (parts of which are over a half century old) are needing renewal and the organ needs a total rebuild – some parts date back to 1865! Access to and within the building, especially for the disabled, needs to be addressed and greater flexibility acquired – not only for worship, but also as a venue for concerts, exhibitions and the arts generally.

Estimates of costs to achieve all of this are in the range £3 to £5 million. To obtain external funding the projected results must be attractive to the wider community. "Do we have 2020 vision?" asked the Very Rev'd Jeremy Auld, "but can we get there sooner?!"

The agenda business is indeed necessary, but greater interest and a lifting of the spirit comes from presentations such as these, coupled with the social gathering.

Update on Swaziland

Shoes – that is one thing that is much needed by the ladies of the Home Based Care teams (HBC) in Swaziland. Those volunteer care givers in rural parishes walk many miles each week over difficult and rugged terrain and going barefoot is no joke.



Food supplies funded by Brechin Diocese stacked up in the office waiting for distribution in 2013

As a companion to Swaziland the Diocese of Brechin has over many years sought to give practical support; recently a substantial proportion of monies donated has been used to help the work these HBC teams.

Many of the volunteer helpers are retired nurses, so they are able to administer basic medicines. Despite most of them being very poor themselves they are generous in supplementing parcels of food from their own kitchens and vegetable gardens. Mostly they are mothers and grandmothers and so have a wealth of practical knowledge and skills.



Loading the car with supplies to make up the parcels

Funds from Brechin over the past year have been spent on buying basic foodstuffs – especially those with a high

calorie content (such as mealie meal, rice and tinned pilchards), items for personal care such as soap, skin care products and surgical gloves to protect the health of the care givers and a range of basic medicines (painkillers, vitamins and antacids).

A report published by the Swaziland Diocesan HIV/AIDS Office earlier this year revealed that 21 care givers (8 in urban areas, 13 in the countryside) have given support to 136 people (43 men and 93 women) in parishes across the diocese.

The background need for Home Based Care is as heart-rending as it is vital. But it has achieved notable results. In a country with a tragically high incidence of HIV/AIDS, half of those assisted said that they would have died without the support of HBC. Over a quarter have felt able to seek testing for HIV following a HBC visit and also to be honest with their families about infection and commence anti-retroviral treatment. Nearly all reported improvements in their health.

The Diocesan Office and the HIV/AIDS Office deliver food parcels to the HBC teams where possible, but often parish priests have to collect the goods and deliver them to their own HBC teams.

There is no doubt that those who are sick prefer to be cared for in their own home environment – just as much as most people do in Britain. Not only is this a more cost-effective method of care, it also helps

hold families together and share accurate information about illness. It is one way of making communities more aware of the

possibility of the positive management and prevention of HIV/AIDS.

There is a severe lack of government services available. This makes the task of caring for chronically sick and impoverished people all the more pressing. The demands placed upon these brave and committed caregivers could become unsustainable, but they will endeavour to do all that they can, given the goods and resources – which is back to the very real need for financial support which our diocese can give.

For the future it is realised that there needs to be greater co-ordination between HBC and other agencies and services. Up



This lady (a double amputee) relies on the HBC team for care and support.

to the present there has not been a strategy or budget to provide training and support for team members and this has led to some difficulty in retaining such people. But given care for the carers – practical, moral as well as financial – the work of the Home Based Care teams will not only survive, but hopefully develop and expand.

Further information and more details of the report produced earlier this year can be found on the Brechin Diocesan website – <www.thedioceseofbrechin.org> under the 'Groups' tab.

All Glorious Within

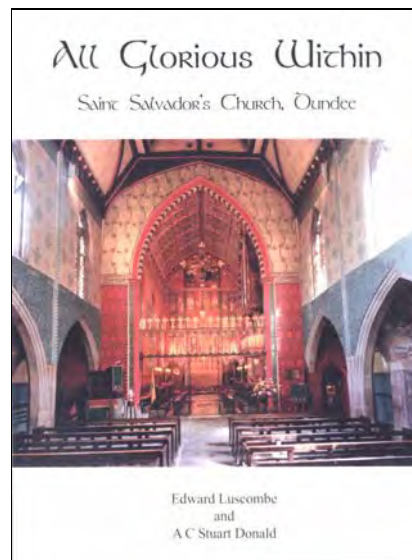
Edward Luscombe & A.C. Donald Stuart

It was family connections, rather than local residence, that led to me becoming a member of the 44th (St Salvador's) Scout Troop. Fred McCulloch (a former WWII RAF squadron leader) had been my father's Assistant Scout Master at St Paul's Cathedral (the 39th) before going off to take charge of the 44th at St Salvador's. (By the time I joined the 44th, Fred was well on his way up the Scouting ranks as Assistant District Commissioner of Dundee Eastern District Scouts.) So each Friday evening I caught the bus from Invergowrie into the bus station in the Seagate, then scurried up the Hilltown before cutting along North George Street to St Salvador's in Church Street. There was a narrow passage on the south side of the buildings which led to the yard behind in which stood the wooden hut that was the home of the 44th. The yard was used by the Scouts during the spring and early summer evenings for outdoor activities, and was ideal for games of British Bulldog. The preparations for the annual summer camp took place in the yard, sorting out tents, cooking equipment, and so on. Father Jones used to look in on the troop from time to time and always visited the summer camp. The 44th in the mid-1960s was a well-run troop and boasted two Queen's Scouts among its Senior Scout section. By the time the great changes to the Scout Movement came along in 1967, I had become one of the 44th's patrol leaders and about to become a Queen's Scout myself.

So, as a former Scout, it was with great interest that I read Bishop Luscombe and Stuart Donald's latest publication, their history of St Salvador's, *All Glorious Within*. As a typical teenager, for me at the time the church itself had featured mainly as a venue for church parades and impinged little on the consciousness. *All Glorious Within*

provides the background story of St Salvador's of which I was never aware when a Scout.

And what a story it is. St Salvador's had its origin in Bishop Forbes's mission to the industrial



slums and poor of Dundee. For Bishop Forbes, mission was based on his experience of the Oxford Movement and his churches reflected the importance of the Trinity, the Scottish Liturgy and tradition. He made use of the best architects of his day, George Frederick Bodley in the case of St Salvador's, church design being intended to reflect the grandeur of liturgical services. As well as building churches which reflected the full flow of the Oxford Movement, Bishop Forbes ensured that schools were built alongside his new churches. As the authors point out, for more than twenty thousand Hilltown children, their schooling at St Salvador's was all they ever received.

Bishop Luscombe and Stuart Donald go on to provide details of the fittings of St Salvador's, and how its interior design reflected its accolade as one of the diocese's "high" churches. In the background of the brief biographies of the clergy of St Salvador's, the changing demographics of the Hilltown area

are sketched. The slums disappeared during the 1960s but the great Maxwelltown multis which replaced them did not last fifty years before they in their turn were demolished.

The Rev'd Clive Clapson, current Rector of St Salvador's, is allowed the last word. In the church at Staunton Harold in Leicestershire, built in 1653 during the Puritan Commonwealth, is an inscription, "singular praise it is to have done the best things in the worst times". As the Rector points out, Bishop Forbes would have appreciated that inscription as being applicable to the mission work and effort that went into the establishment of St Salvador's.

Dr David M. Bertie
Honorary Archivist, Diocese of Brechin

Complicity

Who gave out the order
That killed the son of God?
Who took up the order
And carried it abroad?
Who despatched the detail,
Instructed to impale?
Who thrust the hammer?
Who held the nail?

All have given orders
In divers different ways
And all have carried orders out
And chosen not to face,
The menace in their message
And drawn the quisling veil:
"I did not wield the hammer,
I only held the nail."

Bruce Gowans

Yes or No in September?

What issues should Christians take into account before they vote in the forthcoming referendum on independence? That was the question addressed at an event in St Ninian's Church, Dundee, on 22 February.

Alex Johnstone, Conservative Member of the Scottish Parliament for the area, said that devolution of health and education worked well and that being part of the United Kingdom enabled Scotland to play a much more effective role at the international level. He was clear that an independent Scotland could survive economically but was concerned that a more left wing government in an independent Scotland would damage the economy and lead to higher taxation. He believed that progressive devolution would happen and looked for more power to be devolved within Scotland to local authorities and local communities.

Simon Barrow from Ekklesia said that the debate should not be about exclusive national identities. He saw issues of social justice, a fairer society, a more open attitude towards refugees and immigrants and subsidiarity to the local level as being important criteria for Christians to address. He considered that an independent Scotland would be more likely to value poor and marginalised people within Scotland and treat them as full members of society. Westminster only offered continuing austerity. An independent Scotland would be freed from the demands of the City of London and able to run its economy more for the benefit of its own citizens. He considered that an independent Scotland would choose to get rid of Trident. This would be an excellent outcome on Christian grounds – for no Church supported weapons of mass destruction – and the £100,000m saved could be better used.

Tim Duffy, secretary of the Scottish RC Justice and Peace Commission, defined subsidiarity

as recognising that the best level of government is the lowest compatible with effectively carrying out the job and that there was a strong bias in Christian thinking to taking decisions as close as possible to those whom the decisions affected. Independence was perhaps not the right word as in the present world no country is truly independent. The referendum was primarily asking



Some of the participants at the conference

whether people in Scotland wished to be no longer a part of the United Kingdom. It was not about whether people liked Alex Salmond or not – indeed there was no guarantee that in an independent Scotland people would vote for the SNP in the first subsequent elections.

David Mumford showed why Christian teaching abhorred the possession of weapons of mass destruction with a conditional intent to use them and described the steps that an independent Scottish government could take to disarm Trident within days. He reckoned that any Westminster government was committed to replacing Trident and that only an independent Scotland gave any hope of getting rid of Trident. This was therefore a strong factor for considering a yes vote.

Robin McAlpine from Commonweal gave a passionate presentation on the possibilities of moving the Scottish economy towards a more co-operative rather than market competitive model. He described in detail the high levels of inequality within

Scottish and British society. The richest 1% have seen their share of national wealth increase at a rapid rate whilst the poorest 50% (earning £21,000 a year or less) were increasingly locked into an insecure and low wage economy.

He envisaged Scotland becoming a world leader in the technology of energy storage but this required effective coordination and funding from government for academic institutions and manufacturers.

The banking system was still not fit for purpose. It had taken £1,300,000m of taxpayers' money to bail out the banks and still there were no adequate safeguards against casino banking, massive bonuses and the risk of another financial meltdown. An independent Scotland could put in place effective regulation of the financial sector without being beholden to the massive political power wielded by the City of London.

In the subsequent discussions, all agreed that people should be encouraged to vote in the referendum. Many church members seem to have made up their minds on primarily political grounds without taking Christian criteria into account or taking further time and effort in re-examining their position.

All were concerned about the risks of tribalism and sectarianism and the need to avoid caricatures, stereotypes and sentimentality.

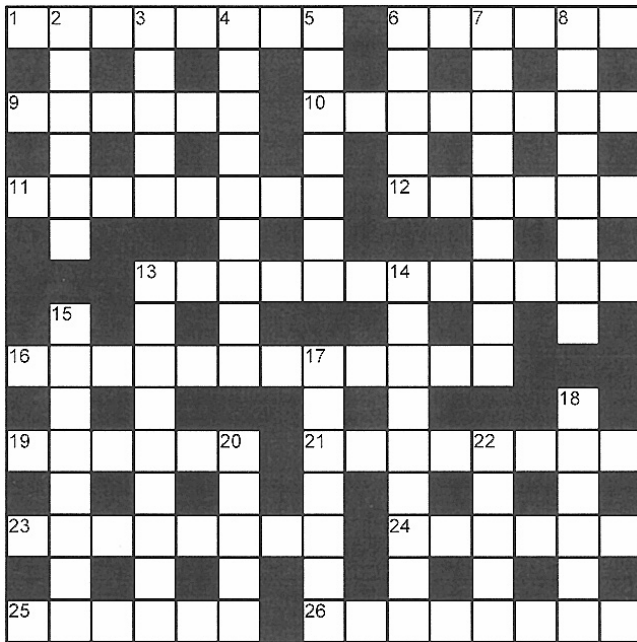
Christian concerns for social justice and that all should have the necessities for human flourishing should be considered. Would an independent Scotland make this more or less likely?

Immigration issues were mentioned – would an independent Scotland be more or less likely to have a humane policy towards students from overseas, people working temporarily in Scotland and be more generous and less xenophobic attitude to refugees and asylum seekers?

David Mumford

CRYPTIC PRIZE CROSSWORD

A few ecclesiastically seasonal clues. Send your entries to the editor at the address on the back page by Saturday, 2 August at the latest and make sure you put your name and address in the box provided.



- 21 Ascertain the Economic Value Added to a lute (8)
- 23 Five clues back (9)
- 24 Regarding the MBEs smouldering in the fire (6)
- 25 Lyle's partner in the steamship heading for the USA (6)
- 26 I sin late offering petitions (8)
- 5 The article which provides a detailed account (7)
- 6 A whale of a constellation (5)
- 7 Not one is left out (9)
- 8 Insurrection produces a pig's ruin (8)
- 13 Headware for the cricket pitch? (6,3)
- 14 Top garden in resort - sponsor required (9)
- 15 Cat spies can get away (8)
- 17 Dancing the Tan Reel can last for ever (7)
- 18 Hunger from five tears (6)
- 20 Ranks sound sadly sad (9)
- 22 Unbar the environment (5)

CLUES DOWN:

- 2 The woman to go to for a book ... and a lot else! (6)
- 3 Investigate a dusty formation (5)
- 4 The Rev'd E Neat was held in high esteem (9)

CLUES ACROSS:

- 1 An event Jews won't forget or ignore (8)
- 6 Angel fish hesitant at heart (6)
- 9 Run, sat, twist - it's a wanderer (6)
- 10 Episcopal dignity does not reach the end of a large church (8)
- 11 Sounds as if it is completely penned worthily (4,4)
- 12 Quiet! the affirmative tenor is most timid (6)
- 13 Where a bald otter fought with a gnu (12)
- 16 A fast start (3,9)
- 19 The ability to put beer in dynamite (6)

Name

Address.....

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NEW MANAGER AT ST MARGARET'S HOME

The Trustees of St Margaret's Home for the Elderly in Dundee recently appointed Elaine Kerr as Manager. Elaine was deputy manager of Redwood House, a care home for the elderly in Broughty Ferry and has recently been working with Scottish Autism in Dundee. She is a registered nurse and midwife, has lectured in Health & Social Care at Angus College and is currently completing a degree in management at Robert Gordon University Aberdeen.



Chancellor and Dean are Trustees together with the Diocesan Registrar; and the Cathedral

provides chaplaincy support.

Bishop Nigel welcomed Elaine on her first day at work. "We are delighted to recruit someone with the range of skills required to lead St Margaret's in the next phase of its development."

Elaine's appointment follows the retirement in December of Lynne Roche after many successful years raising standards and ensuring that the home remained not only viable but is something rather special in Dundee. St Margaret's consistently receives high scores from the Scottish Care Inspectorate for its staff dedication to excellence in care and attention to detail.

The Devil is in the Detail

The late John O'Neill, Professor of New Testament at New College, Edinburgh, was infectious in his enthusiasm for Gospel studies. He would often introduce his thoughts on a particular Gospel episode as flying a kite. "Nobody agrees with me on this," he would say; and then go on, "and, of course, I could be wrong..." – suggesting that he believed his interpretation to be absolutely right.

As I was contemplating the episode in the 4th chapter of John's Gospel, where Jesus encounters the Samaritan woman at the well, it occurred to me that John's telling of this story could be his way of including the story of the temptations of Jesus, described by the other three evangelists as Jesus' encounter with the devil in the wilderness. What is the basis of flying such a kite?

The Devil in John's Gospel

There are two terms which are used – devil (*diabolos* in Greek), and Satan. John uses the term 'Satan' only once (13:27) as that force which entered Judas Iscariot before his betrayal of Jesus, compared with 13:2 – "the devil (*diabolos*) put it into the heart of Judas". Earlier in the Gospel (6:70), Jesus referred to Judas as a devil ("one of you **is** a devil" and not "one of you **has** a devil").

In John's Gospel, where the Jews en bloc are portrayed as the enemies of Jesus, Jesus accuses them of being the children of the devil (8:44). Compare this with the version in Matthew and Luke where Jesus refers to them as 'a brood of vipers' or 'the children of the snake'; which to his listeners would be reminiscent of the Garden of Eden story.

So the devil or Satan is that force which moves people to act against God and God's will, i.e. the basis of sin and evil acts. The Fourth Gospel does not feature Satan, the devil or demons, as being the possessive spirits of those who are ill – physically or mentally.

In the other three Gospels, Jesus on occasion does cast out demons from those possessed and showing signs of physical or mental illness. There is no case of this in John's Gospel, although on three occasions Jesus is himself accused of having a demon: that he is paranoid (7:20) or that he is delusional (8:48-52 and 10:20-21). Jesus' answer is that his words and works point not to his own glory but to the glory of the One who sent him; they are signs of God's compassion and love.

The Woman at the Well

It would seem that the John does not want to give Satan or the devil an on-stage role. The challenges and temptations which Jesus encounters do not come from some personified form of evil, but from the ordinary people about him. Hence John's preference is not to tell of an encounter between Jesus and a supernatural element but to find a situation which is still totally shocking – namely Jesus speaking to a woman; not only a non-Jewish woman but a Samaritan woman; and not only a Samaritan woman, but an outcast from the community of decent Samaritan women.

We find Jesus by himself in an isolated spot, wearied and thirsty from his journey, waiting for the disciples to bring food. Jesus' first temptation in the other gospels is to do with his physical needs – hunger and, one might presume, also thirst. Here, Jesus asks the woman for a drink, but then goes on to speak about depending on living water which overcomes all thirst. The disciples come with food, and Jesus speaks about a different kind of food – doing the work of the Father – "man shall not live by bread alone".

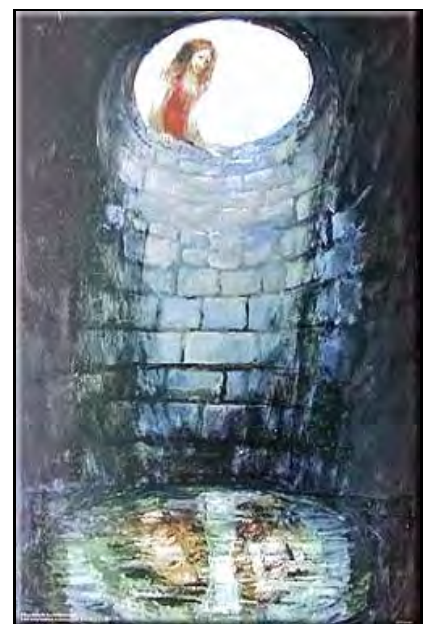
Eventually the Samaritans of the city are persuaded that Jesus is the Messiah; not through any dramatic feats, not through miracles, not through Jesus agreeing to recognise their special place of worship, but through him being himself and speaking the word of God.

The woman at the well speaks about the distinctions between the worship of the Jews and the Samaritans, and their places of focusing God as being on two different mountains. Jesus' response, albeit in the plural "We worship what we know", is about true worship, in spirit and truth. Does this parallel his response to Satan, "You shall worship only the Lord your God?"

The inner struggle

The temptations of Jesus are often presented as his inner struggle to understand the path of ministry and mission which lies ahead of him, and the means by which God's will might be fulfilled. But we might use the story as a means of reflecting on God's call to us to live his way. Many artists from the days of the early Christians in the catacombs onwards have portrayed the episode of Jesus and the woman at the well. One image which I like takes the perspective from inside the well – we see only the woman's head looking down into the well, but see two faces reflected, one her's and the other, presumably, Jesus. When we take time for Lenten reflection, we should try to see things from both our own but also the Lord's point of view.

John Cuthbert



How to book St Drostan's Lodge using our new website

Bookings for 2015 start on 1 April 2014 and the best way to book is to use our website <www.stdrostans.org>. Go to the "Available dates and booking page", scroll through the calendar to see if the dates you want are available. If they are available, confirm your interest by using the automated email form on the "contacts" page or telephone 01569 730967.

We will then confirm the availability, "Pencil you in" and remove the dates from the calendar.

Then download a booking form from the "click here to download" button on the booking page, complete it, sign and return by post with your deposit as instructed on the form.

You will then be issued with a receipt and confirmation letter

Weekend bookings start at 4.00 p.m. Friday and finish 5.00 p.m. Sunday. Midweek bookings start at 2.00 p.m. on day of arrival and finish at 10.30 a.m. on the day of departure. The Lodge is not available during Christmas or New Year.

2014 prices & deposits

£18 per person per night, (£15 per person per night for members of Brechin Diocese). The Lodge may be booked on a daily basis for £90 or £45 for ½ day.

DEPOSITS: for all bookings a non-returnable deposit is required; £36 for one night, £72 for two nights, £108 for three or more nights.

The Website and Facebook page have created much interest, so it is likely that we will have a lot of people booking up for 2015 in April. So if you are thinking of using the Lodge in 2015, it would be worthwhile booking early to avoid disappointment.

The website has all the information you will probably need, and an extensive photo gallery which shows the some of the rooms, and also most of the equipment and facilities available.

If you do need any more information, please contact the Rev'd Jane Nelson or Mr Peter Nelson on 01569 730967.

Musical Moments

Saturdays in St Paul's Cathedral at 1 p.m.:

- 5 April Svitlana Esplin, *piano*
10 May Barbara Geller & David Mowle,
violin & piano
24 May Richard Ingham & Fraser Burke,
saxophone & piano
7 June Joseph Fleetwood, *piano*
21 June Kathleen White, *soprano*

ALSO:

Saturday 12 April at 3 p.m.

The Savane Trio (*piano, violin, cello*)

Haydn: Trio in G major

Beethoven: Serenade, Op. 8

Shostakovich: Trio, Op. 67 in E minor

Piazzolla: Libertango

Admission free; refreshments in interval

ALSO:

Saturday 7 June in the evening

Dundee Symphony Orchestra

Dvorak: Czech Suite

Mozart: Clarinet Concerto

Haydn: Symphony No. 101 (Clock)

(Tickets from City Box Office)

Quiz Night

St Mary Magdalene's Episcopal Church, Dudhope Crescent Road in Dundee are having a Quiz Night on Friday, 9 May at 7.15 p.m. Would you and others from your congregation or friends be able to provide a team or teams of 4 players to take part? There will be a raffle and the cost, which will include light refreshments, will be £4 per head. Proceeds from the evening will go towards the work of TCCL (Tayside Children with Cancer or Leukaemia).

If you are able to come as a team, please let Judy Robinson know by Tuesday, 6 May by phone on 01382 645305 or by email <judy.robinson@virgin.net>.

We look forward to seeing teams from as many congregations as possible.

The next issue of **Grapevine** will be coming out for 31 August 2014.

All articles, letters, comments should be with the Editor by 5 August 2014.

Preferably articles should be no longer than 500 words.

The Editor of Grapevine, Beattie Lodge, Laurencekirk, Kincardineshire, AB30 1HJ
(E-mail: <office@brechin.anglican.org> or <mjrturner@btinternet.com>)