

GRAPEVINE

No 101

Autumn 2013

THE MAGAZINE OF THE DIOCESE OF BRECHIN

The Bishop of Brechin writes:

Companion Dioceses Celebration Synod in October

A special Diocesan Synod is planned for Saturday 19 October to celebrate our Companion links with the Diocese of Iowa and the Diocese of Swaziland. As well as formally summoning Synod representatives from around Brechin Diocese the **Celebration Synod will be an 'Open Synod' to which all are invited.** So please put the date in your diary – my wish is that many folk and their friends come from all corners across the diocese.

Companion Dioceses' **Celebration Synod**

with the Bishops of Brechin, Iowa & Swaziland

Saturday 19 October 2013

10 a.m. University of Dundee Chaplaincy Centre

Eucharist followed by Coffee

Morning Session until 1 p.m.

Bring your own lunch

Afternoon Session adjourns at 3.30 p.m.

for us to make our way to

Choral Evensong at 4 p.m.

in St Paul's Cathedral

Preacher:

The Very Rev'd Dr Francis Bridger, Dean of Brechin

The service includes
the Installation of two new Honorary Canons

*and the day concludes with our Cathedral's
hallmark hospitality - 'Bubbly & Nibbles'*

The Rt Rev Ellinah Wamukoya, Bishop of Swaziland will be making her first visit here together with husband Henry and the Venerable Bhekindlela Magongo,

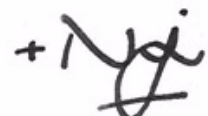
an Archdeacon in her diocese. Bishop Ellinah was in 2012 the first woman to be chosen as a bishop in Africa. And Bishop Alan Scarfe will also be returning here

for another visit from Iowa, so we will have all three current diocesans in the same place for the first time!

The Synod will feature presentations and discussions about the opportunities and challenges facing our Companion Dioceses and some vision for our common future. The Synod will also include a small amount of diocesan housekeeping and General Synod business.

After some further engagements around our diocese, during the following week Bishop Ellinah and her husband will be travelling on to the United States with Bishop Alan to attend the Diocese of Iowa Annual Convention. Pat Millar our Companion Dioceses Links Officer has put in a huge effort making the global arrangements happen and is particularly delighted that "Archdeacon Bheki will be remaining in our diocese for a two week programme which should be mutually rewarding."

Our Companion Links date back to the Eighties. In 1982 Brechin and Iowa partnered and then together in 1989 linked with Swaziland. We are one of the longest standing companion arrangements in the Anglican Communion and in these uncertain times certainly that is something to celebrate! Nevertheless I sense that there is much more we can do, moving people, ideas and resources 'around the triangle.' Our Celebration Synod will be looking to generate some fresh enthusiasm and outcomes for the Companionship.



General Synod 2013

If the measure of a successful meeting is that its business is conducted attentively and without acrimony, then indeed the meeting of the Scottish Episcopal Church's General Synod which took place in Edinburgh on 6 – 8 June was a success. Perhaps this result was assisted by the fact that there was nothing highly contentious on the agenda.

Primarily this gathering of the bishops and clerical and lay representatives of the seven dioceses is to review what has take place across the breadth of the Church's life over the past year and to plot the course for the future. This is, of course, an important task. But also the occasion provides an opportunity for people, who would otherwise rarely or never meet, to get to know others and exchange views, fears and aspirations. This building of relationships is perhaps just as significant, for the Church is a fellowship of people under God.

Amongst the formal business were the reports from the central Boards and Committees of the Church which had been circulated beforehand. For the most part these needed no additional comment, but many did require proposals to be voted upon.

For instance, alterations to the Code of Canons (the rules under which the Church operates) were debated and all passed in due process. Nothing too controversial there, except for the situation of a priest where a pastoral breakdown had been alleged.

Concerns about the funding of pensions have been voiced for some years and the Church has to ensure adequate resources are in place. A 'rescue plan' had been agreed some years ago, but although the situation is now much more satisfactory it still falls short, not least because of the increase in life-expectancy. A consultation had been conducted in late 2012 across the province and the results were given. From the various options which had been offered it was decided that normal retirement age for the purpose of

calculating pensionable service would be raised to 67 years and increases in future pensionable stipend would be limited to the increase in the Retail Prices Index. Clearly the financial impact in the current economic climate is very difficult, but these decisions were probably the most bearable.



Mr David Palmer, Convener of the Standing Committee

Naturally the finances of the Church came in for scrutiny as budgets were presented for Boards and Committees. Although dioceses and congregations have to enable the Church to carry out its life and mission through quota, Synod appreciated that expenditure was responsibly controlled and all proposals were adopted.

Attention was given to our Church's participation in the whole of the Anglican Communion. Though in 2012 the SEC had decided not to sign up to the proposed Anglican Covenant, it was still very much a part of the Communion. The Anglican Consultative Council, which is made up of between 1 and 3 representatives from each Province, meets periodically. Last November it met in New Zealand and the resolutions from that meeting were presented to our Synod. Certain ones were highlighted for our concern, such as the Safe Church Network, seeking to ensure the safety and welfare of all people within our churches. Synod agreed that our Church's provision for the Protection of Children and Vulnerable Adults should take account of the ACC's recommendations.

The Synod's concern for society at large was demonstrated in a number of motions which were

passed, for instance in relation to overseas aid, support for the Living Wage and the ethics of banking and investments.

The ongoing discussion in society at large on same-sex relationships was reflected by setting up a small group to design a process to enable consideration within the SEC of matters of same sex relationships and the implications which these have. Bishop Nigel has agreed to convene this group and he emphasised that its purpose is to design a process and not to arrive at answers.

Strong attention was drawn to the Church's need to enable people of all abilities and stages to progress in the journey of faith and a warm and thoughtful reception was given to the Rev'd Annalu Waller's presentation on how our churches might be inclusive and accessible to all. A group which had been studying how a distinctive diaconate might be re-invigorated received Synod's endorsement to continue its work.

Elsewhere on the subject of ministry, an external report made in 2012 on the quality of the work of the Theological Institute of the SEC was presented. In many areas it was assessed to be adequate or good, but with regard to ministerial, personal and spiritual formation and the governance and organisation of the Institute it was deemed to be less than acceptable. Synod was informed that interim measures had been put in place to remedy these failings and that there might be proposals in the future to make further changes.

Informal, optional meetings took place over the lunch breaks and many members heard about diverse matters such as dealing with stigma and discrimination, the Church and social media, creation and environmental issues, myths about Scotland's travelling community and communicating with the press.

Overall it was a good meeting which engendered confidence for the Church's future.

MT

The Beginning of a Journey

otherwise entitled
Happiness* at the Cathedral

Felix Smith was ordained Deacon by Bishop Nigel on Saturday, 29 June to serve in St Paul's Cathedral, Dundee. Here he introduces himself.

"Are we there yet?" – It's a cry which sends shivers down the spines of parents all over the country. And it's a cry we heard many times earlier this month when we travelled in a rickety mini-bus as it creaked around single track roads; the Provost's foot to the floor, the passengers turning slightly green, we raced to make our next ferry.



During the Litany which preceded the Laying on of Hands

This was our companion Diocese of Iowa's retreat to Scotland, a retreat into Celtic spirituality, an immersion into the holy sites associated with Saints Ninian, Columba and Drostan. Eight American Episcopalians joined the Provost and me in exploring these wonderful places; taking in breath-taking views, wonderful food and our fair share of the local beers. For me it formed a post-ordination retreat: an important look back at the history of the church, as I came to grips with the present work of being a Deacon and looked forward to a lifetime of ordained ministry. As with any retreat these became the key themes: where have we come from? Where are we now? Where are we going? Past, present and future...

But as with any journey there were times when it was tough. Fog almost stopped our journey from

Iona to Mull – as the ferries were cancelled – and a fully booked ferry from Craignure to Oban left



On the Cathedral steps after the Ordination Service

us with the prospect of nine hours by the harbour in Mull. Yet, the mist lifted, a space was found on the ferry and the intrepid travellers were on our way; a journey is not truly a journey without a little hardship. And as we returned, we'd learnt more about each other, reflected on where we were coming from, and perhaps had an insight into what God might be preparing for us next.

My own journey in the Diocese of Brechin began at the end of June, as I was ordained Deacon at St. Paul's Cathedral. Again there was a link with the past; there were Priests there who had served in the Cathedral in previous years and friends from the Ripon College Cuddesdon, where I trained for ministry. I'm also reminded of another young man who, like me, studied at Edinburgh and Oxford before making his way up to Dundee, Alexander Penrose Forbes, as his statue looked down upon proceedings. If I can but manage to emulate even a fraction of the holiness, discipline and sincerity in my role as Deacon, then I cannot go far wrong.

There was the present, with members of the St Paul's congregation, in addition to others from across the diocese attending. And then, in the words that Bishop Nigel said as I knelt before him to be ordained there was the future, of what I was being called to be: holy, disciplined and sincere, that

my words be truth and that my life might shine with the glory of Jesus. Quite a task to live up to!

Being ordained is not the end of a journey; it is not an arrival point where all is finally revealed, but it is only the beginning. And so with all of us, ordained or not, the journey continues as we seek to remain faithful to God's calling on our lives. So, 'are we there yet?' –



Blending in with the crowd! – Felix and his wife, Laura, at the Reception

Not on your life! There is still a long way to go – and just like our retreat, there are times when it will be tough – but what an exciting journey to begin...

Felix Smith

* (Felix is the Latin for 'happy' – how appropriate!)

St Salvador's, Dundee
will be celebrating
Holy Cross Day
Saturday, 14 September
at 7 p.m.
with the customary ceremonies

This year's focus will be particularly on the work the congregation is doing among the city's underprivileged

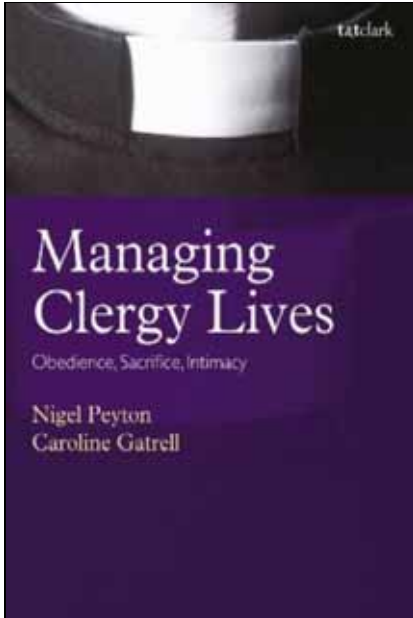
Preacher: Gordon Sharp, Development Officer of "Faith in Community", based at Kirkton, Dundee

"Cantiones Sacrae" – Tayside's leading Renaissance music group – will be providing glorious music appropriate for the occasion

A reception will follow the service – all welcome

Managing Clergy Lives

We clergy don't normally give much away. It's not considered appropriate for us to talk about ourselves, except perhaps, in the form of an occasional act of 'witness', where relevant personal experience may be recalled. As a



result, people don't often know much about what clergy actually think about their own personal situations or what they really feel about the vocation they have embraced. These are not ordinarily things we discuss with members of the congregations we serve.

Now, thanks to an extensive study conducted by our own Bishop (when he was serving in his previous post of Archdeacon of Newark in the Diocese of Southwell & Nottingham) and his co-author, Caroline Gatrell, who is a Senior Lecturer at the Lancaster University Management School, we can all know more.

This report on the results of the study is set forth from an unexpected starting point: some lines by the late R.S. Thomas, the Welsh poet who was also an Anglican priest. In this poem, which is entitled *The Priest*, Thomas ironically characterizes public perceptions of an imagined local vicar as a "crippled soul ... limping through life on his prayers". Referring to these verses in their opening chapter, the authors of *Managing Clergy Lives* contend that their in-depth study of parish clergy reveals that they are "far from being ... crippled souls" and in fact "press ahead faithfully, continuing to honour their ordination vows across the years". However, the authors stress that their study also reveals that such loyalty often comes at a personal cost:

Striving to be obedient in body and soul, they pay the price of lost intimacies and sacrifice their own needs and desires.

It is the many forms in which this "price" is paid that provides this book with its main content. The clergy interviewed told of such distractions as a frequent lack of privacy, constant interruptions, role confusion, the pressure of overwork, attempting to balance parochial duties with family obligations, and (particularly in the case of women clergy) how ordination can close the path to marriage and children.

In a news item about this new book, the *Church Times* quoted our bishop as follows:

Dr Peyton said: "Being a priest is like being a monarch: you can't resign, and your job is your life.

You must always be available to people. As the vicar in the very accurate TV sitcom *Rev* said, "there is no such thing as a day off when you are a vicar. You do not have the same opportunities or freedom as other people, and this does entail sacrifices."

The authors were both impressed by the fact that, despite the sacrifices that being a priest may involve, clergy have an exceptional staying power. As Dr. Gatrell puts it:

Priesthood is seen by parish clergy to be lifelong, and clergy do not hang up their cassocks, but reinvent themselves as retired priests until death alone intervenes.

Although the study was conducted among clergy of the Church of England, where 46 Rural Deans were interviewed in depth, many of the findings would also apply to clergy serving in other provinces, including our own. The findings themselves are helpfully summarized under the headings found in the subtitle of the book: "Obedience, Sacrifice, Intimacy".

A striking feature of the book is some comments in the final chapter about answers received to one of the questions used in the study: "When do you feel most priestly". Not surprisingly, many of the respondents spoke in terms of liturgy and worship. But the authors suggest that clergy are also drawn to what for many is a rigorous and complex lifestyle by a simple quest for godly authenticity – to be in effect, 'priests unto themselves'.

Canon Hugh Magee



St Drostan's Lodge – Questions & Answers

The financial year of St Drostan's is from 1 September to 31 August, so we thought that it may be useful to review some of the events of this period as a way of answering some of the regular questions which are put to us.

Firstly, who owns the lodge?

The Lodge was originally the Episcopal Church school which had closed long ago. The building had fallen into great disrepair, but in the late 1970s Bishop Luscombe with the hands-on help of the clergy began a programme of restoration to make it habitable so that groups of people, especially youngsters, could stay up in Glenesk. Subsequently an extension and many improvements have been made.

The Charge is an Incumbency and its constitution dated back to September 1877; this was updated to the SEC model constitution form in April 2009. The Charge is managed by the Vestry, with the Rector, Rev'd David Mumford, as the Chairperson and currently six other members. Members of the Vestry are selected from the constituent members of the congregation. Vestry members are also the "Charity Trustees". An annual general meeting is held in November and an interim meeting, if required, takes place mid-year. The fees for users are decided by the vestry and booking deposits are looked after by Jane, the booking secretary. The Vestry is wholly responsible for all costs associated with St Drostan's and for all fundraising. In addition to the upkeep of the Lodge and Church, it is also responsible for the upkeep of the Parsonage, which is rented out, and the church grounds and boundaries.

Who uses the Lodge?

As part of the application made to the Lottery when applying for the grant to build the "new" wing in 2002, the managers at the time undertook to "increase balance of community groups to church groups" and encourage new user groups. The Vestry has over the years been successful in

delivering this outcome.

Over the past year we have had seven groups associated with Brechin Diocese, including the Woman's Retreat and visitors from our sister diocese of Iowa. We have had thirteen groups from other churches, including the Church of Scotland, Baptist, Roman Catholic, Evangelical Churches and six Ecumenical groups holding quiet times and study weekends (e.g. Greek New Testament and Hebrew! A regular group from Glasgow), and other SEC churches outside of Brechin Diocese.

Sixteen family groups have enjoyed getting together for birthdays, wedding anniversaries and fellowship. We have had three social work groups, which aim to assist mid teenagers develop life skills. Two charities have held events, including LEPRRA, who had a management study period away from all business distractions. Four walking and fishing groups have used the lodge, The TGO Challenge, a cross-country coast to coast walk with 300 participants, book every May and provide a "rest station" for the last leg of the walk. This is now well known in the world of long distance walking. Last but not least, our own 19th Dundee Girls Brigade from St Ninian's, who continue to have a great time at the Lodge. It's a pity that this is the only regular youth group which uses the Lodge since they appear to get a lot out of their visits.

Forty-six groups used the Lodge last year, not including some single couples who took last minute cancellations. Most of these groups are now regular users, and of course all want to use the most popular months, April through to October. In order to manage this, we operate a "first come/first served" booking system, with bookings for the following calendar year opening on 1 April of the previous year. (This often results in a deluge of e-mails at one minute past midnight on 1 April, which are sorted into the order they appear on our computer!).

Finally, we have an annual patronal festival pilgrimage and picnic in mid-July which is open to all.



This year's excellent weather was much appreciated by those who attended the annual pilgrimage

Who does the maintenance?

The Vestry set out the main items to be replaced or repaired during the financial year, and agree a budget for on-going minor repairs and replacements. Minor work is carried out by me and Jane, assisted by other Vestry members; and some cleaning is carried out by user groups, for which we are very grateful. Major works this year have been the modification and replacement of the fire detection and emergency lighting system to meet the statutory requirements, new flooring in the old "gents" shower room, new pillows on all beds, and completion of the mattress replacement programme.

The most costly item was the repair of the roof on the original part of the Lodge which was suffering from drastic nail sickness. This £9,000 hit on the funds was not expected, but the costs have been covered within the agreed budget.

We always welcome new user groups. For more information, see our website:

<www.episcopalbrechin.org> and click on "St Drostan's";

or e-mail:

<stdrostanbook@btinternet.com>

*Peter Nelson,
Secretary/Treasurer
Rev'd Jane Nelson,
Priest/Booking Secretary*

DEDICATED LIVES

by *Edward Luscombe and Stuart Donald*

Bishop Luscombe (affectionately known to many as "Bishop Ted") has produced in his retirement a rich body of work devoted to the history of the Scottish Episcopal Church and its contribution to the wider Anglican Communion. Several of his publications have dealt with aspects of the history of the diocese of Brechin. His latest book "Dedicated Lives", co-authored with Stuart Donald, seeks to fill a perceived gap in that history.

The dedicated lives of the title are those of the Sisters who ministered to the poor and the sick in the deprived areas of Dundee in the latter part of the 19th and much of the 20th century. There is much here to attract a variety of interests. The narrative is suffused with the warmth of sympathy and depth of insight which Bishop Ted's familiarity with people and places and the reminders of former times brings. The description of the squalor of Dundee in the late nineteenth century and beyond is vivid. The challenge which faced the first sisters in coping with that squalor is faithfully described as is their devotion in nursing and caring for the sick. Records are scanty but the authors have made good use of such as there are.

In one sense, and an important one, the story this book tells begins with Alexander Penrose Forbes, Bishop of Brechin from 1847 to 1875. Much has been written by others about Bishop Forbes, but it is fitting that this book should include a resume of his early life and work. Commitment to the re-establishment of religious communities in the Church was an integral part of his churchmanship. He clearly hoped for the establishment of a sisterhood in his diocese, but it was not until 1871 that his hopes were fulfilled and a sisterhood was established in King Street, Dundee, initially under the name of "St Mary the Virgin" and from 1875 of "St Mary the Virgin and St Modwenna".

The role of the community as set out in its statutes was "the visiting and the nursing of the poor and the sick; the relief of their spiritual and temporal wants; providing for the reverent and due administration of the sacraments of Christ's Holy Catholic Church; the burial of the dead and other works of mercy". It was, as the authors acknowledge, a comprehensive remit and they give a comprehensive account, full of relevant and interesting detail, of how that remit was implemented. In addition to home visiting and nursing there was a hospice or "home for incurables" later enlarged to accommodate other cases of illness and for the care of the elderly (the forerunner of what became St Margaret's Home). And there was much more besides. What shines through is the gentleness and commitment of the sisters and the wide public appreciation, evidenced from contemporary sources, with which their work was received.

In November 1900 Mother Frances Elizabeth, the foundress of the Sisterhood and its Superior since its inception, died. It was a critical event. There was no-one within the Community to succeed her. The history of what followed inevitably lacks something of the colour and character of earlier chapters but it is well told. Sisters from other communities were brought in to carry on the work of the Sisterhood, the Community of St Margaret, East Grinstead from 1901 to 1954, of St Margaret of Scotland, Aberdeen from 1954 to 1966 and of St Peter the Apostle, Laleham Abbey from 1966 to 1971. Some aspects of the work changed but much was done especially during the two World Wars and their aftermaths. The need for care of the elderly in St Margaret's Home remained and St Margaret's still remains although now on a different basis, in a different location and without any formal connection with a religious order. The Sisterhood premises in King Street had become a victim

of the demolition blitz which struck Dundee in the 1970s, some of it necessary but largely crass in conception and grossly disfiguring in its results. The loss of the King Street Chapel, an architectural gem by G E Street, was a particularly grave and poignant loss. In 1972, after a lapse of 70 years, the Community of St Mary and St Modwenna was reconstituted in new premises in Adelaide Place. The focus of its work had, however, changed and the Community came to an end with the death of the last resident sister in 1988.

The authors provide an appropriate supplement in two chapters on work in Mid Craigie between 1981 and 1987 and, again, between 1996 and 2005 carried out successively by dedicated lay workers and members of religious orders. That work in what, in many respects, was Dundee's new deprived area can be seen as inspired by the aims of the original Sisterhood and based on the same concerns. These initiatives too came to an end but one may hope that the seeds sown may yet bear fruit. The final chapter, on "The Grey Lady" (Mary Lily Walker; see *Grapevine* p. 14), deals with issues and an example of service from the late nineteenth and early twentieth century still relevant today.

A review such as this can give only a bare outline of a book's contents but the reader will find, even in the pages on the later and bleaker years, much information to arouse interest and provoke thought. The dedicated lives which this book describes show a care for the disadvantaged and the vulnerable which is at the heart of the Christian vocation. That truth remains despite the changes brought by changing times. This book is to be warmly welcomed for the light it shows on an essential but hitherto neglected part of diocesan history.

A. B. Wilkinson

News from St James' Church, Stonehaven

In the last edition of *Grapevine* there was a report on the BBC's visit to record the Friday morning discussion programme. Since then a great deal of hard work has taken place to restore the church to its normal state. The wet rot has been eliminated and roof repairs completed. Now there remains only to decorate and attend to our next major programme – the heating system. As with many churches in the diocese, this means almost perpetual fundraising; and we have now formed a committee with this function in mind.

Among our activities have been a 'Can't Cook, Won't Cook' competition, Beetle Drives, Coffee Mornings and Bazaars, a Bingo session and several Book Browsers. The Book Browse has proved to be an entertaining and excellent fund-raiser – the last one in July, despite competition from an International Market and the Stonehaven Folk Festival, managed to raise £380. Not only does this appeal to Stonehaven residents, but we find many visitors coming through our doors, too. We have now raised a total of £20,000 for the initial repairs and restoration to the roof.

Anne Geldart

Book Browse



Thousands
of books –
only £1 each

Saturday, 7 September
10 a.m. - 4 p.m.

St James' Church Hall
Arbuthnott Street, Stonehaven

Also an arts and crafts exhibition – many articles for sale!

Free tea and coffee
(a light lunch is available at £2.50)

All proceeds to St James' Church

The James Gregory Lectures on Science and Christianity

will restart on

Monday, 30 September at 5.15 p.m.

in the Physics Department, Lecture Theatre A, St Andrews
when Ard Louis (from Physics Department, Oxford)

will talk on

"Has Science made Christianity Redundant?"

Youth Action Group Event

(For young people S1 – S6 / 18 years)

16 – 17 October

at St Drostan's Lodge, Tarfside

Start 10 a.m. on 16 October

Finish 4 p.m. on 17 October



*An overnight stay to explore
this beautiful place, talk,
eat, worship and have fun
together, all in a very
relaxed way.*

There will be more details on the Diocesan website
by the end of August

<www.thedioceseofbrechin.org>

*This event is free but places are limited so please book
early & by 1st October at the latest.*

Transport is not provided.

To book your place contact

The Diocesan Youth Group Convenor, Mairi Cuthbert

St Mary's Rectory, 2 Springfield Terrace, Arbroath,

DD11 1EL. Telephone: 01241 873392; e-mail:

mairicuthbert@gmail.com

(Adults organising the event have CRB disclosure as per church policy)

Mrs Kathleen Noble

Mrs Kathleen Noble died in Westbank Home, Old Meldrum on 17 July, within half a dozen miles of where she had spent her childhood. She was born in 1919 at Woodend of Fyvie, where her father farmed.

When her husband, Canon Douglas Noble, retired in 1975 after notable service in the Diocese of Glasgow, it was the good fortune of the Diocese of Brechin that they decided to spend their post-retiral ministry here. I say "they" because Kathleen was always very much involved in the life of the congregations wherever they served. Here they are remembered with affection in Saint Andrew's, Brechin and in Saint Paul's, Dundee. In both these churches they exercised a valued and valuable ministry over more than a dozen years. Douglas died in 1991.

Kathleen continued to take a lively interest in this Diocese. Whenever we spoke on the telephone she would recall what she described as "the happy, happy days in the Brechin Diocese".

She was the *mater familias* of a very large clan of Nobles, a great, great grandmother. She leaves three children, Peter, Philip and Jennifer with their families. One of the sons, the Reverend Dr Philip Noble, is himself now a retired priest living in Inverness.

We pray that this good and faithful servant has entered into the joy of her Lord.

+Edward Luscombe

Episcopal Church Organs

For a very small diocese, Brechin contains a quite astonishing number of very good organs, arguably as many as any other diocese in Scotland. There are no records of the earliest, the instrument in the chapel in Castle Street, but it is widely believed it was by John Snetszler and ended up in the Episcopal Church in Durer.

When Bishop Forbes appeared on the scene things changed rapidly. The first church he built was St Paul's and he employed Hill and Son as organ builder. His wish was to put the organ in the west gallery, which would have cut off a lot of the light to the nave. Gilbert Scott, the architect, was having nothing of it and designed the gallery to be too weak to bear the weight of the organ, which was placed in the favoured place in a small chamber at the side of the chancel. The front pipes were handsomely diapered, that is painted, but, as in many Victorian churches, these were later spray painted. The organ was rebuilt by Wadsworth and then later in a miraculously conservative manner by Rothwell of Harrow, who did much work in this part of Scotland. The organ was rebuilt by Hill, Norman & Beard in 1975 and still retains much of the excellent Hill pipework.



St Paul's Cathedral, Dundee

The former St Mary Magdalene's also went for the

best, a small Harrison, who was then based in Lancashire. When the church was sold the organ went to a church in Brighton where it still survives.



St Salvador's, Dundee

The glorious church of St Salvador's soon followed. At first the hall was used for worship but when Bodley built the church in a style which he dropped quite soon afterwards and became rather dull he used his favourite builder, Wordsworth and Maskell of Leeds. In the excellent acoustic this organ, which has suffered many restorations, sounds wonderful. But it is difficult to play as the original mechanical action is very heavy making rapid note playing in the bass almost impossible and the lever swell has been retained and it is not easy to use. The instrument is a rare survival by this firm. The organ was restored by Harrisons, who added the prepared-for Great Mixture. It is interesting that when I was responsible for the restoration of the Willis in the East and Old Church in Inverness, the church chose Nicholsons who redesigned the pallets – the part of the action that lets wind into the pipes – and the action is very light.

St Mary Magdalene's bought the Catholic Apostolic church in the 1950s. The organ is excellent but in the wrong place and is too small for the building. It was built by Connacher, an Aberdonian

who operated from Huddersfield. It had several unusual features, including very brassy reeds and a huge-scale Gamba made by Zimmermann of Paris. It was brutally rebuilt by Rothwell who included his famous, but almost unusable, small scale mixtures. In 1984 it was extensively rebuilt and enlarged by Nicholsons of Worcester and included new mixtures, a Clarion on the Swell, which, like the Cathedral, was given a new front and balanced Pedal and a new console. The old Rothwell console is preserved by Edinburgh University. The result was to double the power of the Swell Organ. Almost unique in Scotland a new Bombard was added to the Pedal which in order to match the brassy reeds is completely French in voicing and is very exciting.

Three one-manual organs found their way to Dundee, in two cases replacing electronic instruments. The Miller from the wonderful, but demolished, G. E. Street chapel in the sisterhood in King Street went to St Margaret's in Lochee. The first attempt to do this was not successful, but Peter Wood of Leeds made a very successful job. St Martin's got a Bevington completed with upperwork which works very well. St John's got



St John the Baptist's, Dundee

in the Diocese of Brechin

another one manual Bevington with upperwork by George Sixsmith. Quite recently, Sandy Edmonstone moved the organ from the back of the church, completely rebuilt it and revoiced the upperwork. It has only six stops like the other two just mentioned but is a masterpiece of small organs, and quite unmatched by much larger electronic instruments in every way.



St Mary's, Broughty Ferry

St Mary's Broughty Ferry has a fine early Brindley and Forster, very well rebuilt by Walkers. It is in need of another rebuild. In spite of the fact that Gilbert Scott condemned the organ to a small chamber, it is very effective in the church. The console is a hideous example of the work of Harry Hilsdon of Glasgow, who twice rebuilt the organ. When he electrified the organ, not very competently, the large console which takes a disproportionate space in the small chancel is half empty.

Moving up the coast, Monifieth obtained the original organ from



Holy Trinity, Monifieth

the former St John's Church in Forfar. For some bizarre reason a now deceased organist gave this organ to St James's in Broughty Ferry and attempted to build his own organ in its place. It cannot be described as a success.

Carnoustie has a fine little organ which suffers from a too heavy mechanical action. The pipe organ in Brechin has not been used for some years. This is regrettable as it was rebuilt about twenty years ago and can make far more decent sounds than the present digital organ that is used.



Holy Rood, Carnoustie

Fasque has not been playable in living memory due to a combination of damp and mice. It is one of the most historic organs in Scotland.

Montrose is the home of the Forsyth-Grants. One of the family, Maurice, started his own organ-building firm which became rapidly known for innovative and controversial work. Ask anybody in the know about New College Oxford. However in Montrose itself, early on in his career he turned a very poor organ into a very good one. It is the largest organ in the Diocese. It is impossible to compare organs, but the work has proved to be very good.



St Mary & St Peter's, Montrose

Finally we come to Stonehaven. The story there is most interesting. The Manchester firm of Wadsworth had a branch in Aberdeen, whose manager, John Wardle, was the organist of Stonehaven. He was a most gifted voicer and finisher and there are hundreds of fine Wadsworths throughout Scotland. Naturally his own was amongst the best, and when Sandy Edmonstone rebuilt it he regarded it very highly indeed.



St James the Great, Stonehaven

I am sorry for having omitted mention of organs in other churches within the diocese but I hope I have left the impression that for a very small diocese we are richly endowed with very good organs.

Robert Lightband

Being Present to God and Life

Jesus said to his disciples “Be watchful! Be alert!” (Mk 13:33a).

Shortly after his conversion, St. Augustine penned these immortal words: “Late have I loved you, O Beauty ever ancient, ever new, late have I loved you! You were within me, but I was outside, and it was there that I searched for you. In my unloveliness I plunged into the lovely things that you created. You were with me, but I was not with you.”

Augustine, sincere, but pathologically restless, had been searching for love and God. Eventually he found them in the most unexpected of all places, inside of himself. God and love had been inside of him all along, but he hadn't been inside of himself.

There's a lesson here: We don't pray to make God present to us. God is already present, always present everywhere. We pray to make ourselves present to God. God, as Sheila Cassidy colourfully puts it, is no more present in church than in a drinking bar, but we generally are more present to God in church than we are in a drinking bar. The problem of presence is not with God, but with us.

Sadly, this is also true for our presence to the richness of our own lives. Too often we are not present to the beauty, love, and grace that brims within the ordinary moments of our lives. Bounty is there, but we aren't. Because of restlessness, tiredness, distraction, anger, obsession, wound, haste, whatever, too often we are not enough inside of our ourselves to appreciate what the moments of our own lives hold. We think of our lives as impoverished, dull, small-time, not worth putting our full hearts into, but, as with prayer, the fault of non-presence is on our side. Our lives come laden with richness, but we aren't sufficiently present to what is there. A curious statement; unfortunately true.

The poet, Rainer Marie Rilke, at the height of his fame, was once contacted by a young man from a

small, provincial town. The young man expressed his admiration for Rilke's poetry and told him that he envied him, envied his life in a big city, and envied a life so full of insight and richness. He went on to describe how his own life was uninteresting, provincial, small-town, too dull to inspire insight and poetry. Rilke's answer was not sympathetic. He told the young man something to this effect: “If your life seems poor to you, then tell yourself that you are not poet enough to see and call forth its riches. There are no uninteresting places, no lives that aren't full of the stuff for poetry. What makes for a rich life is not so much what is contained within each moment, since all moments contain what's timeless, but sensitive insight and presence to that moment.” Poetry is about being sufficiently alert to what's in the ordinary.

Augustine was lucky, the clock never ran out on him. He realized this before it was too late: “Late have I loved you!” Sometimes we aren't as lucky, our health and our lives must be radically threatened or taken from us before we realize how rich these in fact already are, if only we made ourselves more present to them. If everything were taken away from us and then given back, our perspective would change drastically.

Victor Frankl, the author of *Man's Search for Meaning*, like Augustine, also was lucky. He had been clinically dead for a few minutes and then revived by doctors. When he returned to his ordinary life after this, everything suddenly became very rich: “One very important aspect of post-mortem life is that everything gets precious, gets piercingly important. You get stabbed by things, by flowers and by babies and by beautiful things – just the very act of living, of walking and breathing and eating and having friends and chatting. Everything seems to look more beautiful rather than less, and one gets the much-intensified sense of miracles.”

The secret to prayer is not to try

to make God present, but to make ourselves present to God. The secret to finding beauty and love in life is basically the same. Like God, they are already present. The trick is to make ourselves present to them. Rarely are we enough inside of our own skins, present enough to the moment, and sensitive enough to the richness that is already present in our lives. Our experience comes brimming with riches, but too often we are not enough inside of it. Like the young Augustine, we are away from ourselves, strangers to our own experience, seeking outside of ourselves something that is already inside of us. The trick is to come home. God and the moment don't have to be searched out and found. They're already here. We need to be here.

Karl Rahner was once asked whether he believed in miracles. His answer: “I don't believe in them, I rely on them to get through each day!” Indeed, miracles are always present within our lives. Are we?

Ron Rolheiser

*Used with permission of the author,
Oblate Father Ron Rolheiser*

**Count your blessings
instead of your crosses;
Count your gains
instead of your losses.**

**Count your joys
instead of your woes;
Count your friends
instead of your foes.**

**Count your smiles
instead of your tears;
Count your courage
instead of your fears.**

**Count your full years
instead of your lean;
Count your kind deeds
instead of your mean.**

**Count your health
instead of your wealth;
Count on God
instead of yourself.**

Long Playing Service



At their garden barbecue on Sunday 14 July the congregation of St Mary's Church, Arbroath made a presentation to Mr Frank Gilbert who retired as the church organist earlier this year. He was presented with a cheque and a print of a painting of Arbroath Harbour by local artist and St Mary's member Maureen Kneen. Members of the congregation had signed their names around the edge of the print.

Frank began playing the organ at St Mary's almost 40 years ago in 1975 and, with the exception of holidays, has given faithful service each week.

Crossword Result

The winner of the centenary edition crossword in *Grapevine* is Alastair Cruickshank, whose skill in deciphering the obscure is legendary. Congratulations to him!

Some people had not completed the puzzle and their entries sadly had to be discarded. 5 across ('PEYTON') seems to have caused a problem, but you were informed that "six answers are close to home"! The full answer is:



St Mary Magdalene's Church, Dundee Coffee Morning

10 a.m. – 12 noon Saturday, 2 November

Cake & candy, home-made preserves, tombola, raffle, work and gifts, Nu-2-U, books and children's toys

Admission is still only 50p and you will get coffee or tea and scones with jam and cream

Self Help Africa

If you would like your Harvest celebration this year to link with the festival's agricultural roots, then the charity Self Help Africa has produced a Harvest resource which connects the Bible with their work helping rural farmers overcome hunger and poverty.



Paper copies can be ordered through their office or the pack can be downloaded from:

<http://harvest.selfhelpafrica.org>

Self Help Africa,
Westgate House, Dickens Court,
Hills Lane, Shrewsbury,
SY1 1QU.
Tel. 01743 277170



St Martin's Church on Dundee's Hilltown amongst the debris of the multi-storey tower blocks of Butterburn and Bucklemaker Courts which were demolished by explosive charges on Sunday 30 June.

*"Change and decay in all and I see ...
I triumph still, if thou abide with me."*

“Dr Livingstone, I presume?”

If people know nothing else about him, they will be familiar with these words reportedly spoken by Henry Stanley, when he found Dr Livingstone at Ujiji (in present-day Tanzania) on 10 November 1871.

This year is the bicentenary of his birth on 19 March 1813 and is being marked by various events not only in his birthplace of Blantyre, south-east of Glasgow but across Scotland.



He grew up in a working class family, living in a tenement owned by the Blantyre Cotton Works. At the age of 10 he started working a 14-hour day. But he had a tremendous capacity for learning and spent his evenings in the school as well as in private study of Latin and natural history.

By 1836 he had saved enough money to be able to enter Anderson's University in Glasgow to study medicine. He interrupted these studies to spend time in Essex with the London Missionary Society (LMS). Having been at three London hospitals he completed his medical studies and qualified at the end of 1840.

Robert Moffat, another missionary with LMS, who worked in southern Africa, was on leave in Britain. He met Livingstone and inspired him to go to Africa with its vast, uncharted regions and the “smoke of a thousand villages where the Gospel has not been proclaimed.” Livingstone responded and in 1841 he was posted to

the edge of the Kalahari Desert. Four years later he married Mary, the eldest daughter of Robert Moffat.

Livingstone was not a conventional missionary. During his early years in what is now Botswana he undertook a number of short expeditions. He became aware of the damage to human beings and society caused by the slave trade. He therefore sought to find routes into the heart of the African continent so that other missionaries could come and spread the Christian Gospel and traders develop legitimate business as an alternative to the slave trade. In consequence he subsequently came to be dubbed “Africa's first freedom fighter”.

Livingstone was one of the first medical missionaries to enter southern Africa, the first in central Africa and he was often the first European to meet local tribes. He won their trust as a healer and gained such a reputation amongst the villages that he visited that he eventually had to limit his treatment to those with serious illness. He was particularly sought for his skills in obstetrics, the surgical removal of tumours and ophthalmology.

He was a keen and accurate observer and in his prolific writings he describes many tropical diseases. He developed various medicines and was one of the first to administer quinine in a compound form which was considered to be safe and effective against malaria. As a result those who accompanied him suffered a comparatively low death rate.

In 1852 he began a four year expedition to find a route from the Upper Zambezi to the coast. This filled in huge gaps in knowledge of central and southern Africa. In 1855 he discovered a spectacular waterfall which he named ‘Victoria Falls’, and the following May he reached the mouth of the Zambezi on the Indian Ocean. Thus he became the first European to cross the width of southern Africa.

He twice returned to Britain. First, in 1856 he was hailed as a national hero and carried out

many speaking tours. His *Missionary Travels and Researches in South Africa* was a best-seller. The British government commissioned him to carry out official explorations throughout eastern and central Africa. However, in 1864 he was ordered to come home, the government having been unimpressed with the results of his travels. No doubt the death of his wife from malaria in 1862 had had a significant and saddening impact on him.

Back in Britain he was ever more forceful in publicising the horrors of the slave trade and with private support he embarked in 1866 on his last expedition – to search for the source of the Nile and to gather further information on the slave trade.

In 1869, since nothing had been heard of Livingstone for several months, the owner of the *New York Herald* ordered the journalist Henry Stanley “to find Livingstone” whatever the cost. The expedition set out from Zanzibar in 1871 but its progress was a nightmare. However eight months later the two met near Lake Tanganyika.

Livingstone was beset with health problems but he refused to leave Africa. He died from malaria and dysentery on 1 May 1873 in Chief Chitambo's village on the edge of the Bangweulu Swamps in Zambia. His body was returned to Britain for burial but his loyal attendants removed his heart and buried it under a mpundu tree on which were carved his and their names with the date of death.

He may have converted very few to the Christian faith, but his life is well summed up in words on his tomb in Westminster Abbey:

For 30 years his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, to abolish the desolating slave trade of Central Africa, where with his last words he wrote “All I can add in my solitude is, May heaven's rich blessing come down on everyone, American, English or Turk, who will help to heal this open sore of the world.”

Confirmation at St Ninian's



Six girls – Cerys Hawes, Eryn Strachan, Hannah Jordan, Jodi Glen, Keeva Taylor and Skye Glen – were confirmed by Bishop Nigel on Pentecost Sunday at 6.00 p.m. in St Ninian's, Dundee with the congregation supplemented by family and friends of the girls. The girls have been faithful attenders and contributors to St. Ninian's for between 4 and 6 years.

They were prepared for Confirmation by Canon Fay Lamont and Mrs Vina Strachan. They were given a small private space in McDonalds for an hour for 6 weeks with Happy Meals paid for by a very generous donation. This was very appropriate as the girls were indeed happy and asked some searching and good questions.



Each girl received a framed picture of the Confirmation banner with their name prayerfully embroidered on a candle, a Bible and Confirmation Card as well as many little gifts and cards from fellow members and then all enjoyed superb refreshments including confirmation cakes, sweet trees and balloons.

Canon Fay Lamont

TEEN meets GOD

Sam's story

"I was raised in a Christian family, so I decided to follow Jesus at an early age. In my younger years of high school though, peer pressure really hit me. I was forever in trouble, and I drifted away from God. As I got older, with encouragement from leaders and friends around me and the aid of a couple of Christian camps, my faith was challenged and it was then that I started to see that God was someone who I could relate to and who was with me in all I did.

"I started to change my behaviour, stopped hanging round with the wrong people and focused on what God wanted for me. This resulted in me leaving people behind, and then being bullied. I withdrew and prayed to God that things would improve... and they did! I felt it was right to

be baptised at 13, and began to find out more about Jesus, as I decided to own my faith fully for myself. Jesus continues to blow me away more and more as I learn about him.

"In October 2012 my youth leader Emily died at 22, which was a massive blow. However, it also made me realise that I had to make the most of my time and my gifts. After that I was praying to God for direction, and I believe he gave me the idea of creating a website for Christian teenagers, to support them, and show them they're not alone. I don't believe anything like this has been around before. The website is really taking off, and it's amazing to see young Christians being influenced and encouraged and more importantly growing with God. It's an exciting journey, but one that has only just

started. I have no idea where I will even be in a few months, but I do know I have to tune into God, and keep listening to where he wants me to go."

Sam is 16 and lives in the West Midlands. He's the co-founder of the website:

www.forchristianteens.com

A CELTIC DEDICATION

By the rowan and the briar
 By the raging forest fire
 By the sky in lightning torn
 By the moon that's newly born
 By the rising of the sun
 By the task that I have done
 I bind my feeble soul to thee
 Almighty, Son and Spirit Three

LIVING FOR OTHERS

Mary Lily Walker, 1863-1913: Forgotten Visionary of Dundee

This year marks the centenary of the death of Mary Lily Walker, Dundee's 'Forgotten Visionary' of social reform. The centenary was marked by several events held in Dundee in late June, culminating in a special service held at the Cathedral and attended by the Lord Provost and other dignitaries. Several members of our Cathedral also provided the impetus for this new biography of Miss Walker published by the Dundee University Press, which tells for the first time the story of how she became aware of the social needs of Dundee and decided to dedicate her life to their alleviation.

Mary Lily Walker, who was born into an established middle class Dundee family, was a pioneer in what is now known as social work. Unlike conventional supporters of Victorian charities (many of whom tended to distance themselves from the recipients of their philanthropy), she adopted a 'hands on' approach, actually involving herself directly with those in need and visiting them in what in those days were their totally wretched and sordid homes.

The needs in question are almost unimaginable to us, living as we do in what is largely a welfare state. One of the admirable features of Eddie Small's welcome book is the quality of work contributed by his research team (all of whom are members of the Cathedral) in uncovering the shocking conditions that prevailed in Dundee among most of the workers who made the city rich in the 19th century. We read of tenements where hundreds of people lived amid appalling deprivation and squalor, lacking water and basic amenities: it was estimated, for example, that in 1901, one third of the citizens of Dundee had either inadequate or non-existent sanitation facilities. Miss Walker's own research revealed that, prior to the outbreak of World War I, Dundee had "the highest infant death rate, high illegitimacy and [the] greatest poverty" in Scotland.

A concomitant of these conditions was the fact that many of the jute mill owners treated their employees as little more than a commodity. One particularly egregious policy was the employment of women and children because it was economical to do so (they could be paid less than men). This



practice led among other things to the unnecessary deaths of countless infants: Mr. Small reports that "a woman, faced with the dilemma of staying at home to feed her newborn or going to work to save her older children and herself from starvation, often chose the latter option." One of Miss Walker's innovations, inspired in part by a similar initiative in Paris, was the establishment of a number of restaurants for nursing mothers that she personally subsidized.

Mary Lily Walker was a lifelong member of St Paul's Church (now the Cathedral), where she was encouraged to identify with the Grey Ladies Religious House in London. One achievement for which she is perhaps best known is in fact the founding of the Grey Lodge Settlement in Dundee (which still thrives today), which educated social workers and offered classes and activities for children in the city.

Mr Small highlights the opening of the University of Dundee in 1881 as an event that "altered the character of the town and the lives of countless people forever." Mary

Lily Walker was among the first students at the new University, which was founded with a groundbreaking mandate that women should be taught in the same environment and by the same standards as men. She subsequently became an outspoken support for the establishment at the University of the Dundee Social Union, which sought to address some of the dreadful social needs of Dundee.

As an active communicant of St Paul's, she was highly respected by other members of the congregation. However, as Jesus was reported to have done, she did not hesitate to "heal on the Sabbath" (cf. Mark 3:1-6), occasionally skipping church to do so (to the apparent dismay of at least one Rector of St Paul's!).

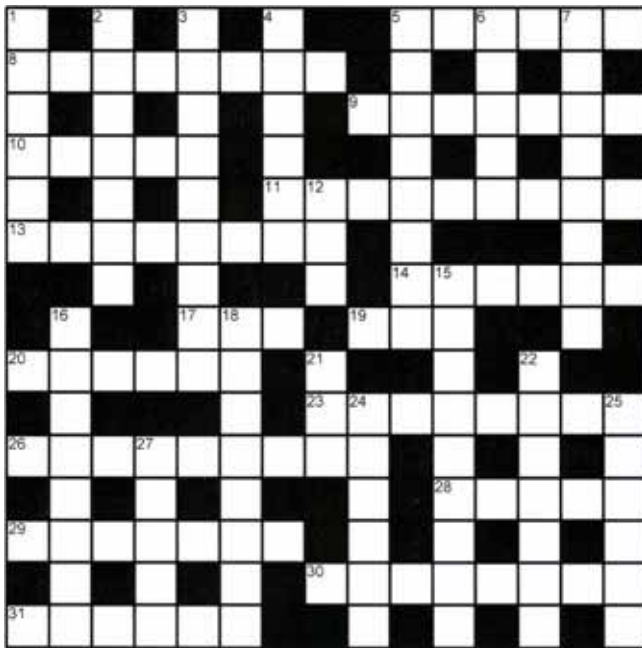
In passing, Mr Small's biography often reads like a kind of history of Dundee. One is surprised to read, for example, that Ulysses S. Grant, who succeeded Abraham Lincoln as President of the United States visited the city in 1869. There are also glimpses of such unfamiliar details as the existence of no less than 13 cinemas in Dundee by 1912. Though shunned by the middle class, these new facilities were considered beneficial in that they provided "an alternative to drunkenness" for the lower orders!

Interesting as such historical details might be to readers of this book, it is Mary Lily Walker's faithful devotion to the dire and urgent needs of the growing city of Dundee that is the central focus of Mr Small's biography. As he remarks, well did a close friend say of her (when there was a choice to be made between a promising academic career and the path she chose): when it became "a question between living for self and living for others", Mary Lily Walker decided that her future lay in living for others. One can be glad that such a life was inspired in part by the influence of her active Anglicanism.

Canon Hugh Magee

Cryptic Prize Crossword

Just to help you, eight answers are words found in 1 Corinthians 13 (Authorised Version). Send your entries in to the editor at the address on the back page by Saturday, 2 November at the latest and make sure you put your name and address in the box provided.



CLUES ACROSS:

- | | |
|--|--|
| 5 Sound as if sign is made by clam (6) | 13 Get a rest from what is superlative (8) |
| 8 Predict posh prey (8) | 14 Time up to ascribe fault (6) |
| 9 On which ants hold a gig (7) | 17 Ensnare ten (3) |
| 10 A drunk alchemist turning gin to gold (5) | 19 Chilling to hear he's in charge (3) |
| 11 Oh, I reject melancholy! (9) | 20 What Alfred did to a red bun (6) |
| | 23 Curse a neat ham (8) |

- | | |
|--|--|
| 26 In 1001 Rick constructed a gym to attract attention (9) | 7 Provide a critical commentary for an oaten ant (8) |
| 28 The lifer was sent down for possessing it (5) | 12 What time do you anticipate arriving? (3) |
| 29 A generous institution, but is it cautious? (7) | 15 The messy rite reveals its secrets (9) |
| 30 Inappropriate alkalines on the menu (8) | 16 Inflicts pain when he pushes in (8) |
| 31 Go up to the dances (6) | 18 He may be dead cute but he's clever (8) |

CLUES DOWN:

- | | |
|---|---|
| 1 Seasonal source of water? (6) | 21 Damage caused by twisting one's arm (3) |
| 2 No guest speaks (7) | 22 Smell the cost of a steak (7) |
| 3 Get wet hens to sharpen their wits (9) | 24 Are these what the chief herald of Scotland wears between the two poles? (6) |
| 4 They put rushes down in the correct place (6) | 25 Yes indeed; it's a lemur, isn't it? (3-3) |
| 5 A lit coach goes all over the world (8) | 27 Work unit forces me to join up (5) |
| 6 Light up a cigarette in the morning. Wonderful! (5) | |

Name

Address.....

.....

Scottish Episcopal Church Mission Association

LINKS is the name of the biannual magazine of the Scottish Episcopal Church Mission Association, and is also used within this Diocese for our 4 diocesan meetings each year. The purpose of SECMA is to be informed of Mission work abroad and then to pray for its needs and fundraise to that end.

At our Quiet Day on 27 June, 18 people met at Holy Trinity Church in Monifieth. We were led in our devotions by the Dean, Very Rev'd. Francis Bridger, who used as his theme 'God's call to all of us'. This was very relevant in the week that Felix Smith was to be ordained deacon at the Cathedral. Francis used two short addresses reflecting on God's call to Moses, Jeremiah, Isaiah and Mary, each

followed by an hour of private quiet contemplation on our own vocations. We paused between each session and had a packed lunch, during which we were allowed to speak and share fellowship with each other.

The next LINKS event is to be in the church hall at St Andrew's Brechin on Wednesday 28 August from 11.15 a.m. – 2.30 p.m. (The odd times are to fit in with buses from and returning to Dundee.) Vanessa Stark and some friends are to show a DVD and speak about their trip to Calcutta and Darjeeling last January. There will be a Bring & Buy sale to raise funds and please bring a packed lunch – drinks provided. All are welcome. For bus times from Dundee, please phone Judy Robinson on 01382 645305.

The final LINKS event this year will be a Musical Afternoon on Wednesday, 9 October, from 2 – 4 p.m. at St Margaret's Church hall, on Ancrum Road, Dundee. We shall be entertained by the Ferryport Fiddlers, as in two or three previous years. This is a group of talented young musicians, aged from 9 to 16, ably led by Morag Elder. Again there will be a Bring & Buy sale and tea and biscuits will be provided. Please come and join us.

For further information about SECMA or any of the meetings, please contact:

Judy Robinson, Diocesan Representative (01382 645305)
or
Rosemary Eddy, Diocesan Correspondent (01382 667119).

St Mary Magdalene's Knitters

Following a request in 2011 for knitted items or second-hand clothes for babies and young children in an orphanage in Grahamstown, South Africa, several ladies at St Mary Magdalene's Church in Dundee got out their pins and wool and started knitting. Others donated hardly worn baby and infant clothes no longer needed. We have sent out 2 or 3 parcels each year to the Raphael Centre, where they care for over 100 children aged 0-4 years who are affected by or infected with HIV and AIDS.

Over the past 2 years, the knitting has flowed in on a regular basis. I have made contact with Frances Takis in Swaziland, who distributes knitted or nearly new items to orphaned babies and young children around the Diocese. She has a team of 'gogos' or grandmothers who take in their own grandchildren and others orphaned, because their parents have died of HIV/AIDS. Some of these orphans are just dumped at the hospitals, when there is no family member to care for them. Some of the gogos are looking after up to 16 young children. Frances also arranges that all the children get at least one meal from a 'soup kitchen' every day. Parcels were originally sent airmail, but that is now prohibitive, so they go by surface mail and take about 8 weeks. A parcel just under 2 kg costs £14.45, and some members contribute to that cost, otherwise the church pays from the fundraising account. We sent out 7 parcels during 2012 and already 7 have gone this year.

Some ladies prefer crochet to knitting. They make 'lap blankets' for the elderly and we donate these to many of the nursing homes in and around Dundee. Over the past few years we have also contributed many hats, scarves, balaclavas and gloves to the Mission to Seafarers.

Judy Robinson

Death and Taxes

Benjamin Franklin famously said, "In this world nothing can be said to be certain, except death and taxes." Over two-hundred years later, we are in a position to see that death and taxes are not equally certain. Indeed, there seems to be an inverse relationship between them: when tax revenue is uncertain, essential services suffer, and death becomes more certain (or at least more of an immediate threat).

By way of a reminder, Christian Aid estimates that tax dodging costs poor countries \$160 billion a year. The major tax dodgers are, of course, trans-national corporations which feel no loyalty to any state. It's a neat inversion of some other words Franklin would have recognised, 'No taxation without representation!' Today's corporate tax dodgers are well represented in the corridors of power of any country they like, but feel free to pay their minimal taxes in a few well-known tax havens.

So is anything improving? Actually, yes.

- G8 leaders did make commitments to tackle tax haven secrecy
- The UK government, in particular, promised to do something about our own tax havens
- EU leaders have agreed to provisional laws to make the dealings of European oil, gas and mining companies more transparent, and the European Parliament has now voted in favour of these laws.

Why did this happen? Because pressure from campaigners has persuaded governments that they must act on behalf of the poor, and stand up to the inevitable complaints of rich corporations.

To find out what the next steps are (and how the EU is already making those steps), and to take part in the action, visit <www.christianaid.org.uk> and follow the links to the tax justice campaign.



Is there any chance that you could turn just a little bit of that wine back into water?

Out of the Mouths...

A wife invited some people to dinner. At the table, she turned to their six-year-old daughter and said, "Would you like to say grace?"

"I wouldn't know what to say," the girl replied.

"Just say what you hear Mummy say," the wife answered.

The daughter bowed her head and said, "Lord, why on earth did I invite all these people to dinner."

A Sunday school teacher asked her children as they were on the way to church service, "And why is it necessary to be quiet in church?"

One bright little girl replied, "Because people are sleeping."

The next issue of **Grapevine** will be coming out for 24 November 2013.

All articles, letters, comments should be with the Editor by 4 November 2013.

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 <mjturner@btinternet.com>)