

# GRAPES VINE

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THE MAGAZINE OF THE DIOCESE OF BRECHIN

***The Bishop of Brechin writes:***

## **The Best Things in the Worst Times**

We live in turbulent times to say the least. Current political and economic events in the UK, Europe and the wider world are giving rise to serious anxieties, and some worrying xenophobic reactions. Notions of belonging and identity are being turned upside down.

Polarisation between old and young, urban and rural, traditional and metropolitan; between the better educated and those left behind, the migrant and the locally settled, faith and the secular - these are not helpful binaries in a complex reassessment of the world we thought we knew.

We have a new British Prime Minister and Government, charged with charting Brexit – our departure from the European Union. As I write the Labour Party might be described as ‘eating itself’. In Scotland our clear majority vote to Remain returns the spectre of a Second Scottish Referendum to leave the UK but remain in Europe. I might as well get a season ticket for my local Polling Station.

Social and economic uncertainty in Britain is serious. There are likely to be short term losses before any long term gains, hurting those who already feel vulnerable. As a vicar's daughter Theresa May will know only too

well that her laudable ambition that ‘everyone matters’ will not be easy to achieve.

Now is a time for calm and wise leadership throughout society. In my view we need some imaginative and mature people to harness the intelligence and courage, fresh ideas and compassion of younger generations to meet the many challenges and opportunities in our local and global communities.

Remember, that although we make a living by what we get, we make a life by what we give. Helping others to flourish, overcoming fear and hatred with tolerance and understanding. Building enduring relationships

across politics and race, religion and culture, celebrating diversity, strengthening our shared humanity.

As Christians, along with those of other faiths or none, we have an important re-

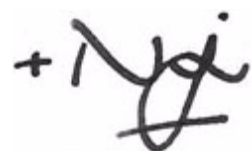
sponsibility to contribute our thoughts and actions locally, and of course our continuing prayers for our leaders and the nation. As Anglicans we are already accustomed to relationships across the world – our Companion Dioceses of Iowa and Swaziland exemplify longstanding support and friendship. Ecumenically the Churches of the British Isles have multiple affections and agreements across mainland Europe and these will not disappear.

During the 17th century Civil War in these islands a young nobleman, a royalist supporter, was imprisoned and died aged 27 in the Tower of London, denounced for building a church, in defiance of Oliver Cromwell, the determined Parliamentarian, Lord Protector of the Commonwealth of England, Scotland and Ireland.

The young man's act of faith, built in stone, remains to this day in Staunton Harold in Leicestershire, while his memory lives on in an inscription inside the church which reads:

"In the yeare 1653 When all thinges sacred were throughout ye nation Either demollisht or profaned Sir Robert Shirley Barronet Founded this Church whose singular praise it is to have done ye best thinges in ye worst times And hoped them in the most callamitous. The righteous shall be had in everlasting remembrance."

"To do the best things in the worst times". Now there's an inspiration for all of us.



Chapel of the Holy Trinity, Staunton Harold

# *Reflections on General Synod*

## *and a whole lot more beside*

It has been a fortnight since my first Scottish Episcopal Church General Synod and I was asked after my 'freshers' meeting if I would write an article for Grapevine around my reflections and thoughts.

Initially my reflection was how imprecise it was. There was a lack of exactness and that was a great strength and also a weakness. It was a great strength in the debate around Canon 31 Of the Solemnisation of Holy Matrimony producing a motion that comfortably passed the first reading stage; however it would be very tight as the majority increases from 50% to 67% for the second reading next year.

In fact we were not at our best when trying to be exact and precise. The agenda scheduling left a lot to be desired with a level of frustration experienced by some as time became squeezed particularly on the Friday debates. Perhaps a lack of balance on the time it took to present reports and debate the motions could do with being examined as no doubt it will be.

It is none of the above that will leave a lasting impression. The lasting impression, the true reflection that I have taken away and continue to reflect on is grace.

When synod is compared to the EU referendum that occurred less than 2 weeks after synod – a referendum that was imprecise; that did not have exact answers to questions; where the truth was we don't know what this means long term for the economy, for immigration, for independence – then it isn't the lack of exactness or precision that really matters, it is how we deal with them.

There has been a distinct lack of grace in the aftermath of the referendum: acrimony and strong rhetoric from 'leavers'; from

'remainers', a political party tearing itself apart over its leadership (or lack of it, depending how you view it), a new prime minister to be sought – chosen not by the electorate but from the government itself. Europe is in shock, turmoil in financial markets and sterling hits a 31 year low in currency markets.

It is the personal stories that have made their impression on me and on others, a German grandmother living in the UK since



The Primus speaking in the debate on the proposal to amend Canon 31

1973 scared to go out, that has had dog excrement thrown at her door, the young Polish girl with a broad Scottish accent saying she has lived in Scotland all her life and doesn't want to live in Poland, A man and his East European wife considering moving because of abuse that they are not welcome in the UK anymore; and there are many more.

Was synod less contentious? Were the ramifications less? Well, yes of course they were. However they were still serious for the SEC and the wider Anglican Communion. Did some people speak too much and too often? Yes they did. Could the worship have been more varied, highlighting the breadth of the church? To my mind yes, it was an opportunity we missed. However, what there was in abundance at Synod was grace. The grace of God to listen to one another, to not

be polarised or bipartisan, to see that God was in the other, to recognise that people felt strongly and differently and that was okay, to say that we see this issue differently, however we see all with Christ's eyes and we act out our faith in love and grace. This is what Synod was and is a working out of our faith.

Indeed at synod where a motion was particularly one sided around the renewal of Trident (to those I spoke to I know I said it was about the renewal of the Vanguard class of submarine dubbed 'Successor' and not Trident at all) the motion was defeated as it did not recognise the difficulties on both sides.

It is this reflection on grace at synod and the lack of it shown since the referendum by all sides, that will stay with me, indeed the personal grace shown to me when I was not at my eloquent best on Saturday morning questioning the scale of the £661K transfer that had gone into Capital Reserves. The explanation was kind and I thank Robert Gordon, the Convener of the Standing Committee, for that.

We as a church are called to show the grace that was so much a part of synod to a divided country that has little concept of grace, to people fearful of an uncertain future and for some feeling frightened, alone and abandoned. I don't think the words of Jesus in reply to the question "Who is my neighbour?" is more pertinent. He concludes the discourse with "go and do likewise". When we look on ourselves in a mirror, let us see as Christ sees; and when we look on others let us see as Christ sees and let us act out our faith showing love and grace one to another.

*Rev'd Peter Mead*



## Ministry Conference

### “Faithful in Small Things”

This year the lay readers were invited to join the clergy at a Diocesan Ministry Conference, held at the Dunkeld House Hotel from Tuesday 10 to Thursday 12 May.

Twenty-three people stayed for the three days with others coming for part of Wednesday.

It was a wonderful venue, sitting on the banks of the Tay with gardens leading down to the river. We were blessed with sunshine and the hottest temperatures in May. Being used to conferences held in more basic conditions, I found the comfortable bedrooms, spacious lounges, outdoor terrace and lovely garden an added bonus.

The conference was led by Canon Anne Dyer, Rector of Holy Trinity Haddington in East Lothian. She is involved with the training of ordinands and lay readers in the Edinburgh diocese and uses fine art images as a starting point for theological reflection.

Bishop Nigel led the worship during our time in Dunkeld and introduced the sessions with Canon Anne and also the after dinner speaker on the Wednesday evening, Amanda Boyle.

There was a mixture of private reflection, small group discussions and whole group sharing.

We were each asked to bring an item, from our churches, of significant value to our churches, which we might agree with or find problematic or both.

This proved to be a great ice breaker and a good starting point for the first session. The items included a wine glass, a parish magazine, a toy church mouse, a mobile phone, a book of jumbo bingo tickets and a mousetrap. One participant brought a song, “Pack up your troubles in your old kitbag”, which we all joined in heartily, and that set the tone for the rest of the conference,

lots of participation and a willingness to enter into all the activities with enthusiasm.



A break in the sunshine

Most of us have suffered “death by PowerPoint” but Canon Anne used it in a very engaging way to show wonderful paintings. Many of these were Danish from the 19th century. She explained how the artists had achieved their compositions and the emotions and feelings that were conveyed. This led on to the reflection related to the topic of the session.

The conference was entitled “Faithful in small things”. The Scottish Episcopal Church is a small church, Brechin is a small diocese, many of our churches have small congregations. Canon Anne helped us to explore our own personal gifts, the gifts of our congregations, what we do well as congregations and how we can build on that. We were encouraged to try to do what we do well but not try to do too many things and end up overstretched.

On the Wednesday evening after another delicious meal, Amanda Boyle, an entrepreneur and Crowdfund raiser gave a very entertaining and informative talk about her career and how she approached difficulties or problems. It was really interesting to listen to someone from the world of business explaining her approach of looking at a problem from different angles.

On the Thursday we took back our objects to return them to our churches and reflected on the three days and what we would be taking back to our churches.

There were many highlights over the three days but the fellowship enjoyed at the wonderful meals, the glorious sunshine, the lovely paintings so expertly explained and the willingness of all at the conference to share their experiences with one another all stand out.

If we get a chance to go back next year Bishop Nigel will be knocked over in the

rush!

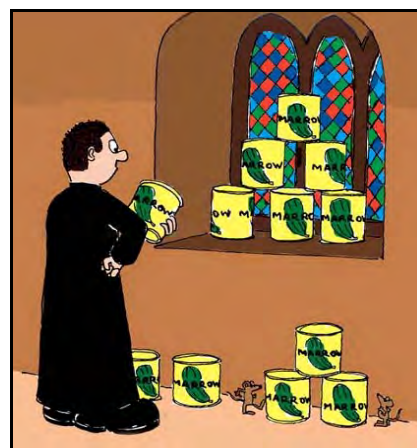
*Linda Walls  
Lay Reader*

#### **St Mary Magdalene's Church Constitution Road, Dundee**

Come and join us at our  
**Coffee Morning**  
**Saturday November 5**  
**between 10 a.m. and 12 noon**

Admission for adults £1

We will give you a warm welcome  
and also refreshments  
including scones with jam and cream!



There was a good response of tinned food at the Harvest Festival

# Community Café in Invergowrie

The Carse Community Café is an opportunity for local people to meet and make new friends in a relaxed and informal atmosphere. It takes place on the last Thursday of each month (except December when it is held earlier), this is open to the community, informal carers, to their cared for as well as their families. It offers carers the chance to chat with others in similar positions to their own and helps local people find out about the range of supports available to them.

The café takes place in the church hall of All Souls', Invergowrie, and is now in its third year. It began as a result of Mrs Barbara Lundie's search for a support group that she and her husband Alf, (a dementia sufferer) could attend together.



Barbara cutting the Café's 1st birthday cake

"I felt it was important to find something in or around Invergowrie, and there wasn't anything," she said, "so I spoke to Rosemary McLean about it."

Perth and Dundee were both out of reach – the one because of the travelling involved, the other because of an administrative boundary – so the answer was clearly to pull the resources together for a new group.

Rosemary, a Carer Social Worker from Perth and Kinross Council then convened a planning group, including Barbara, with her colleague at the time, Senior Practitioner Susan McLaren and Keith Scott (from Perth and Kinross Association of Voluntary

Services). Together, they worked out a format for the new group, established a name, a time of meeting, planned a programme for the first few meetings, and designed posters and flyers.

Susan and Rosemary asked to look over the hall at All Souls' in order to ensure that it would be appropriate for such a venture, and would meet the relevant health and safety criteria. Its recently renovated kitchen and accessible toilet stood it in good stead, and booking times were established. The group would be called the Carse Community Café, and would meet on the last Thursday of every month.

Donations were sought from local businesses in order to provide supplies of tea and coffee, and money for start-up costs. The café was advertised by means of posters and flyers, displayed on village notice boards, doctors' surgeries and so on throughout the Carse of Gowrie. The word began to spread, and the café got off to an encouraging start.

The café is run by a committee of members of the community, with the support of staff members from all the above agencies and including NHS. They work out the rota of teams who take responsibility for setting up the hall (tables, chairs, microphone and speaker, screen and projector if necessary), making the tea and coffee, and plan the programme of events at the café.

The July meeting this year included a fascinating presentation by Mrs Elizabeth Wilson, a volunteer with

'Playlist for Life' (the charity founded by Sally Magnusson) who spoke about the way in which music can be used to evoke memories and improve lives.



A 'hard-core dominoes' session

"It's absolutely wonderful," said one of the carers. "It took me a long time to get my husband to come out to it, but now he reminds me every time." Meanwhile, her husband (known to his friends as Mr. Piranha) was deeply involved in a hard-core dominoes session with his friends, Mr. Shark and Mr. Easy-Prey.

They were, however, tempted out of their game for a while by the offer of a glass of Lambrusco, generously given to everybody present by Bill and Jean, who were celebrating their diamond wedding that day. Sporting a new ring, she said, "thanks for having us here and for all your good wishes. We really appreciate our morning with you. We come every time, and find it very informative."

The programme has included quite a variety of different events and activities, including strawberry teas, chair exercises (as



Listening to a talk over a cup of tea



encouraged by the British Heart Foundation), a talk by the local Trading Standards Officer, Janet Reay, about personal and household security, including how to deal with 'scammers'.

Another speaker was Andy Little from the charity Save Cash and Reduce Fuel who suggested the best and most economical use of heating, safety assessments of electric blankets, etc.

Then, there are seasonal favourites such as a Burns-themed morning complete with music and a quiz, an Easter floral demonstration, and a carol singing and musical sessions (in mid-December so as to avoid the Christmas rush) led by senior and nursery pupils from Invergowrie Primary School.



Barbara being presented with the bronze award

In addition, Rosemary has particular experience of dementia sufferers: their needs, and the needs of the family members who care for them. She is always available to signpost support from herself, partners and other agencies. She also provides mini-therapies such as hand

massage at the café at some meetings.

The inspiration and hard work of all those involved in the café was acknowledged at the Perth and Kinross 'Securing the Future Awards' in May, when the Community Café was presented with a bronze award in the 'Working with Communities' category.

Rosemary, the facilitator whose valuable time is so much appreciated by everybody at the café, says, "We've got fabulous volunteers who are very reliable. If it weren't for the volunteers this café wouldn't be able to run."

For information about the cafe, and links to related ventures, visit:- <http://www.pkavscarershub.org.uk/Invergowrie-Community-Cafe-event>

## James Gregory Lecture

*Lectures on Science, Religion and Human Flourishing*

**The next lecture**  
entitled

**"Theology, Spirituality and Hope:  
Reimagining Mental Health"**

will be on

**Monday, 7 November**  
**at 5.15 p.m.**

**in the Main Physics Lecture Theatre,  
St Andrew's University**

given by

**John Swinton**

**Professor of Divinity and Religious Studies at  
Aberdeen University**

Having trained at Foresterhill in Aberdeen Professor Swinton became qualified as a Registered Nurse for people with learning difficulties. Following his studies to gain a Bachelor of Divinity degree at Aberdeen University he became a lecturer and then in 2003 was appointed Professor in Practical Theology and Pastoral Care. The following year he founded the university's Centre for Spirituality, Health and Disability, which has a dual focus: the relationship between spirituality and health and the theology of disability. More recently he established the Centre for Ministry Studies, a joint project between Christ's College and the University of Aberdeen, providing a broad range of education and training for both lay and ordained people.

## Historical Anecdotes

### Misplaced Zeal

Henrietta Maria, wife of Charles I was a devout Roman Catholic and was urged to be a missionary for her faith in Anglican England. Her missionary zeal was unconventional in the extreme, consisting of breaking into an Anglican service with a pack of hunting beagles and interrupting the preacher with loud hunting cries and blowing a hunting horn. She made no known converts.

### The kindness of George III

In 1786, a woman tried to assassinate the king by attacking him with a dagger, slashing his waistcoat before being held and disarmed. Seeing that he was unharmed, the king called above the clamour and excitement, 'The poor creature is mad. Do not hurt her, she has not hurt me. Be gentle with her.'

### Faithful Servants

The Duc de la Rochefoucauld Liancourt escaped from the French Revolution after 1789 with his life but not with his wealth. He moved to the USA where he said that once he had an army of servants including 16 personal attendants to wait on him continually. 'Now,' he said, 'I have only two and I am better attended than I have ever been.' Whereupon he held out both of his hands. 'These are now my most faithful servants who always do my bidding immediately and without resentment.'

Address given by Colonel Jake Hensman, Deputy Lieutenant of Angus  
on 12 June 2016 at St Andrew's Church, Brechin  
on the occasion of  
**Her Majesty The Queen's 90th Birthday**

Sixteen years ago (when our Queen was a mere girl aged 74!) that well known Scottish writer and journalist, George MacDonald Fraser, gave a stunning address on the theme of Shaping the Mind of the next Millennium. Rather wistfully, I thought, he subtitled his talk, "Where have all the heroes gone?" It very much took me back to my boyhood days when heroes (and there were lots of them) were full of romance, courage and excitement – from Drake and Raleigh, Nelson, Wellington, the defenders of Rorke's Drift, the Dambusters, the Cockleshell Heroes, through to Montgomery and Churchill. My list was not totally xenophobic: as an English schoolboy, I admired Robert the Bruce and William Wallace just as much as Joan of Arc and the defenders of the Alamo. Heroes were heroes in those days!

They do of course exist these days: do you remember that young nursery school teacher, Lisa Potts in Wolverhampton, who laid her life on the line to defend her pupils against a mad machete-waving maniac? And more recently, the young Scottish Royal Marines reservist who threw himself on to a detonating Taliban booby trap in Afghanistan, thus saving the lives of other members of his patrol? But also these days we are inclined to include, in this heroic category, people (children especially) who bear, with uncomplaining courage, their almost heart-stopping physical disabilities. Courage is a wide spectrum from gut-wrenching physical courage, right through to illness bravely borne.

Then of course comes the heroism of great leaders. My lovely mother wept for days when Winston Churchill died. He was definitely her hero! And you don't have to delve very deeply into European history to uncover the **enormous** evils of Hitler's Fascist Nazi Germany. Winston Churchill was one of the very few, even in

this country, to observe this evil unfolding, and be prepared to stand up against it. And from September 1939 to December 1942 we in Britain stood alone – led by a hard-drinking, cigar-smoking, stropky Churchill.

Yes! I think as a War-baby and peaceful living beneficiary of his inspired belligerence, he would be one of my heroes, too. But what of the rest – where are they now? Of all the world statesmen in my lifetime, I think I have admired Nelson Mandela as much as any, not so much for his brilliant leadership, but for his inspiring forgiveness and lack of enmity against the regime that had treated him so abominably. Perhaps today of all days, you will forgive me for turning my rose-tinted gaze on Queen Elizabeth the Second!

For all the apparent luxury that our Queen no doubt enjoys, she has definitely not had an easy life. One childhood home was bombed by the Luftwaffe, and another razed by fire. Her father, a gentle, sensitive, nervous man, had never wanted the monarchy, and although he was a quietly inspiring wartime King, he was probably not well suited to the role. But he loved his daughters, and they adored him. So it was an enormous grief when he died, tired out and ill, in his fifties. Losing your much loved father as a twenty year old, on its own would be grievous, but then having to take over from him as leader of a nation and a commonwealth of nations, would be a daunting if not earth shattering responsibility. This girl then dedicated herself to the service of a people that history itself had laid before her: no escape, no comfort of knowing that she could do it for a period and then retire or hand over when she had had enough. Her four children have brought her three very public, very hurtful broken marriages. A sometimes vicious

and vitriolic press has rubbished and ridiculed her children, and called into doubt her very position and reputation as Head of State (which she never asked for anyway!) And yet she has stayed there, silent, dignified, hard-working, supportive, constant and reliable. She has overseen successive governments, struggling to recover and prosper from the economic and social catastrophe of two world wars in thirty years. She has seen all parts of her United Kingdom, at various times, struggling to break away – in Northern Ireland's case in a twenty year span of civil unrest. We know that this was never her dream, and yet she has stood there, implacable, uncritical and stolid in her certainty. And the things that she must have longed to say, have remained unsaid and locked in her heart.

My friends, you may have your Beckhams and Bransons, your Boris's, Bushes or even your Blairs and your Browns. But for me, especially at this time, my selection for a lifetime hero award goes to the only person who ever had the courage to employ me: My Queen – Elizabeth the Second!

She vowed to this her country,  
Elizabeth our Queen;  
She vowed to serve the nation  
In the way it's always been.  
Through nine decades of peace  
and war  
She's watched this old world spin,  
Doted and devoted ....  
And somewhere Love came in!



Lord Dalhousie speaking with  
Colonel Hensman



# BRECHIN EXPLORERS' Holiday Club

A Holiday Club was held in Andover Primary School, Brechin each morning during the first week of August attracting 30-36 youngsters each day. The first event of this type was held last summer and several one-off workshops have been held



Happy faces of children and helpers

throughout the year attracting a large number of youngsters, especially on Teacher In-Service days. The aim of the Club is to provide basic Christian teaching through a range of activities including storytelling, puppets and drama. This time we were lucky enough to engage Sam Shaw and his wife from Northern Ireland who brought his fabulous puppets (Godshandiwork.)

We based our teaching and theme on the Scripture Union material Guardians of Ancora which has the message of who Jesus is, his love for his people and how we are all called to follow him. This involves the youngsters in searching for are called 'story-treasures', such as a bit of fishing net linking to the story of



Silvana Shaw sharing a story

Jesus calling the disciples. The children took part in some form of Treasure Hunt each day to help them get clues for the story and the teaching for the day was then based on this.

Support was provided by members of the St Andrew's congregation in Brechin and also from the two Church of Scotland churches within the town – about twenty five adults altogether. We were also able to involve the help of some older pupils from Brechin High which was been of great benefit. Although the leaders came from different Christian traditions the team-work was

fantastic and we all shared a common goal of sharing our faith with the children, many of whom do not regularly attend church.



The idea is to mix the ingredients in the bowl!

Each day there was the opportunity for children to learn about one Gospel story (including some of the miracle stories), cook, take part in active games outside, jump on the bouncy castle and watch the puppets acting out various Bible stories with lively music.

On Wednesday the whole group went to Edzell park, then to St Drostan's Church in Glenesk. After an extended time at the park there was a Treasure Hunt and races followed by a quiet time and puppets in the lovely, peaceful

church. The day ended with thanksgiving prayers for a memorable day out. A small gift box was also made by each child to take home.



Some of the boxes to take home

For some of our children visiting a place of worship and saying prayers was a new experience we can only hope and pray that some of what they have seen and heard and the love they have received this week will encourage them in their search for Christ.

*Liz Howson  
Leader Brechin Explorers*

## Winning Words

The winner of the Cryptic Crossword in the last edition is Stella Wilson of Stonehaven. Congratulations to her.

The correct solution was

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

There is another chance to unravel the clues on page 13.

## Brechin – Iowa – Swaziland

### “Spirit of Discovery”

#### Companion Links' Young Adults' Pilgrimage to Diocese of Brechin

15 – 25 July 2016

This visit was a long time in the planning.

The idea began in Swaziland in December 2014, when representatives from Iowa and Brechin accepted an invitation to participate in the Diocese of Swaziland's annual Youth Conference. That was a huge, residential event, held over a week and attended by more than 400 young people from all across their diocese. A group of ten attended from Iowa along with Bishop Alan; and Fiona McDade and I attended from Brechin.

It was suggested that the next Companion Links' youth event be held here in Brechin. We made it clear that we could not muster large numbers of young adults, but offered to host an event that would provide experiences of and insights into our ways of being church in Brechin diocese, into our Christian history and into the culture and way of life in our part of Scotland.



Communal Meal in the Diocesan Office the day after arrival

We decided that the title should be ‘Spirit of Discovery 2016’ and that the overarching study and worship theme should be ‘Spirituality and Culture’.

The preparations for this visit were not without their challenges – not the least of these being the difficulties when the Swazi group's UK visa applications were refused, not once, but twice.

However, the powers of prayer and perseverance prevailed and the visas were granted at the very last minute. The group actually collected their visas from the UK Visa Office in Pretoria on their way to Johannesburg to catch their first flight.

Being able to overcome the visa problems and to have the whole group here with us made the pilgrimage experience all the sweeter – for all of us.

Along the way, we were encouraged, supported and assisted by so many churches and people across our diocese. We were provided with generous and varied hospitality: people arranged special visits and

outings, and worship materials for each day were specifically crafted to fit the programme and theme of the event. We received financial donations and gifts of food and had delicious meals prepared for us on our return from outings as well as at special evening services and on visits. Our minibus driver was amazingly versatile – she had to drive three different minibuses during the ten days.



Bishop Alan and others taking a refreshment stop during a walk in the Carse of Gowrie

It was all done in a spirit of generosity and true Scottish hospitality. The group members were quite overwhelmed by the warmth of the welcome and by the kindness they met everywhere they went.

The study sessions, led by the three bishops on the theme of ‘spirituality and culture’, were serious, thought provoking and led to open and frank follow-on discussion with searching questions and sharing of experiences – sometimes late into the night.



The participants gather after the final Eucharist in St Paul's Cathedral

The variety of church services, along with the group-led worship in the student halls, where the group was living, strengthened and deepened the spiritual aspects of the experience.

The final Sunday Eucharist at St Paul's Cathedral



was a wonderful and uplifting service. All the group members were involved along with the three bishops and it was a most fitting and moving finale to our ten days of shared discovery and worship.

Although serious issues were considered and discussed throughout the ten days, the approach wasn't all heavy: there were fun times built in too and I'm sure the group will always remember their fascinating time on the pilgrimage walk from Rait, the lively gospel music concert in the Caird Hall, their wonderful day at Tarfside, their time in Edinburgh and the freedom of their afternoon at Monifieth beach – a first experience of the sea for quite a few and a memorable if chilly dip in the North Sea for those brave enough to venture into the water

Our group of four Brechin young adults made an invaluable contribution to the success of the pilgrimage. Fiona worked with me and other members of the planning group from the start and was involved in the early organisation and the later fine tuning. She lived in with the group for the ten days and was leader of our Brechin group: she did a superb job throughout.

Although Megan, Yves and Robson were all busy with their existing work commitments and other responsibilities, they each spent as much time as possible with the group: they were enthusiastic participants and wonderful ambassadors for our diocese.

I am indebted to them all for their commitment and generosity. They gave such a lot to the pilgrimage and I know that they gained a great deal from the experience.

I think it is important to hear their voices and so they have each contributed to this piece.

Fiona writes as the group leader and I asked each of the others to choose a photograph from the pilgrimage and to say how it spoke to them.

Managing this pilgrimage has been hard work, but it has also been a real privilege. I believe that we have all benefited in many ways and am grateful for that.

As the Companion Links Officer, I am indebted to all those who helped to make this event the undoubted success that it was. Thank you all so much.

*Patricia A Millar  
Companion Links Officer  
Diocese of Brechin*

### **Reflections from Fiona**

The Spirit of Discovery 2016 pilgrimage was an inspiring connecting of young adult leaders from the 3 Companion Dioceses of Brechin, Iowa and Swaziland.

Throughout this pilgrimage, a nearly 40-year companionship was renewed through the exchange of ideas and information and the sharing of God's word.

The theme of the pilgrimage was Spirituality and Culture. Leslie Newbigin (theologian and missionary)

highlights that our understanding of the gospel is influenced by where we live and that the only way to challenge our culturally conditioned interpretation of the gospel is through the witness of those who read the Bible with minds shaped by other cultures.

An important underlying theme identified amongst the young adults in our group was open and honest conversation. Participants aimed to truly listen to each other, with a view to reaching a better understanding of the other cultures within the companionship without judgement of different spiritual practices.

Deeper thinking about our spirituality and culture was encouraged through teaching sessions led by Bishop Nigel Peyton, Bishop Alan Scarfe and Bishop Ellinah Wamukoya. Living a spiritual life in a very secular world led to discussions on where we can find spirituality in our everyday lives and where we see spirituality in all the challenges that our world is facing today.

Looking at our individual cultures, traditions and history we identified and discussed aspects that could be brought forward to benefit our spirituality and the future of the church. Collectively we discussed the benefits of the companionship and the importance of ensuring that a strong link is maintained between the 3 dioceses.

A weakness identified by one of the young adult participants during the pilgrimage was that we do not play together as a church. Play is not just for children. It is an important tool in creating and developing meaningful relationships. During the Spirit of Discovery pilgrimage the group went hiking in the beautiful Scottish countryside, explored our city of discovery and learned about our Celtic heritage in Edinburgh. Visiting the beach, playing football on the sand and swimming in the North Sea were highlights of the play aspects of our pilgrimage.

*Fiona McDade  
St Ninian's Church*



This is my photo. I chose it because it shows how we came together and bonded in our group as well as the beauty of the entire trip and the fun that we all had as a group.

The week was an amazing experience and really allowed us to see more of the Companion Dioceses and make actual and real connections and friendships. It also enabled me to see beyond the general prayers for the three dioceses and to make long lasting friendships.

*Megan Birtill  
St Paul's Cathedral*



My picture shows the aftermath of the journey to Tarfside. This moment for me summed up the building of relationships throughout the Companion Dioceses and the knock on effect of drowsy travel sickness tablets! God's message was apparent through the support we had for each other throughout the whole pilgrimage journey, a journey of spiritual awakening and friendships kindled.

*Robson St Clair  
St Margaret's Church*



This is a picture from when the three of us had walked up the hill to the monument at Tarfside. I really liked that moment. After a slightly exhausting walk up, because we didn't see the path clearly, we were able to have an overview of the beauty of God's creation in all directions and it was so quiet and peaceful. We shared a special experience.

*Yves Laroche  
St Paul's Cathedral*



On top of the world! – at least on top of the Law

## WATCH YOUR LANGUAGE

Fifteen years ago the Apostrophe Protection Society was inaugurated to promote the correct use of a much abused punctuation mark. But there is another mark which can affect meaning in a subtle way – the comma.

In the version of the Nicene Creed in the 1982 Blue Book Liturgy recited each Sunday, it is common to hear people say: "We believe in one Lord Jesus Christ", as though there are lots of other Lord Jesus Christs about, but we choose to believe in just one. Yet what the sentence actually says is that "we believe in one Lord, Jesus Christ", acknowledging that there can only be one Lord, and his name is Jesus Christ.

In the opening paragraph of the Creed there is also a subtle change often made. Listen to how congregations recite the words next time you are in church and you are likely to hear: "We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is seen and unseen". Yet, look again, in the print there is a comma after the word "is", which subtly changes the meaning. We should say "... of all that is, seen and unseen". In other words we are not simply acknowledging that God made the world around us, the parts that are visible and those which are out of view, but that God made everything, "all that is"; this world, the next world, the past, the present, the future, the tiniest particle in existence to the greatest galaxy in the heavens, everything. A mind blowing affirmation! What a difference a comma makes.

So, perhaps we need a 'Comma Society' too!

And although some people insist that punctuation doesn't matter, consider this. A teacher wrote on the board: "A woman without her man is nothing." The class was then asked to punctuate the sentence.

The boys wrote:

"A woman, without her man, is nothing."

The girls wrote:

"A woman: without her, man is nothing."

When it comes to reading, emphasis on a word can make all the difference. Take the sentence, "I didn't kill your wife", and notice how stressing a different word can dramatically alter the meaning.

"I **didn't** kill your wife" indicates that someone killed her, but it was not I.

"I **didn't** kill your wife" asserts that I am totally innocent of the crime.

"I didn't **kill** your wife" implies that, although I didn't kill her, I did perhaps do her some serious injury.

"I didn't kill **your** wife" – but I did kill someone else's wife!

"I didn't kill your **wife**" suggests that while the wife escaped being killed, I had murdered someone else in your family.

So, readers, make sure you convey the meaning the author intended and not your own version!



# Going to Church by Boat in Lochbroom in the 1940s

Today we complain about the few people who are going to church, even if it is only a few yards from their house; various excuses are proffered, including distances which are increasing mainly due to the closing down of predominantly rural churches.

I want to take readers back to mid-1940s during and immediately after World War II.

At that time I was a young boy brought up by my parents on a small croft on the southern shores of Loch Broom, some 11 miles by road (partially gravel surface) from Ullapool and four to five miles by boat.

In those days there were only two private cars in the district (and which could be used for hire), so besides not being able to afford to pay for such a luxury, our mode of transport was by boat or Shanks Pony – if we didn't have the luxury of owning a bicycle.

From the early 40's until 1948 (when I was 12 years old) – when I was sent away to senior school in Inverness, only returning home during school holidays – I attended Gaelic Services every Sunday in the Church of Scotland in Ullapool.

My uncle John (Johnnie Buie) was the owner of the 30 foot long (or thereabouts) motor fishing boat called the Caberfeidh – "Stag's Antlers" in Gaelic. He was also the Precentor in the same church in Ullapool. My Dad was the boat's engineer. During the week the Caber (as it was locally known as) and its crew of 4 was used for fishing for various species in and around the Summer Isles and other not too distant waters.

The Caber was used on a Sunday just like a 'bus to take folk from our lochside to church in Ullapool. My Dad and I would set off about 8.30 a.m. to walk the half mile to where the Caber was moored, and with the help of others make sure everything was 'shipshape' and then proceed to Ullapool. En route every so often small rowing boats would come out from their crofts, and after

anchoring their own boat, the men and women would climb on board the Caber. Passenger number varied according to the weather, etc. (and my memory) but maybe there would be 15 to 20 folk in all from four to six boats. The women would then take shelter in the cabin in the fo'c's'le (next the bow or point, for non seagoing folk)



Adaptation of a small painting of the Caberfeidh

and be able to sit on a wooden bench on either side – the bunks for the four crew already being folded back against the 'gunnel' or sides. The men folk had to stand in the fish hold or sit on boxes there, praying it would not be stormy as they had little or no shelter from the elements. I had the best seat on the boat – down in the warm but smelly engine room with my Dad.

So far, so good, but there's worse to come, especially for the ladies. On berthing at Ullapool Pier – very basic in those days – we all had to climb up often wet and slippery metal ladders with round rungs. Think of the ladies – few if any wore trousers – climbing up, wind and all: so it was case of 'eyes down boys'! If it was difficult climbing up, it was worse descending. First of all one had to turn one's back towards the ladder, bend down and grasp a metal rung a few inches from the ground, then put one leg over the edge, feel for the first rung of the ladder and once that was done, then the next leg and descend. Not at all that easy; try it sometime! Obviously a crew member was at hand in case of a slip, etc. but I do not remember any accidents.

Prior to making our way up to the church, if we had time, Dad and I would visit an aunt for a very welcome 'piece'. That's where I first tasted marzipan, which I did not like and what a job I had trying to hide it in my sporran!

Church services then took the full hour – we stood for the prayers and sat during the hymns. This was all in Gaelic – an English service was held before it by the same Minister.

After arriving back at its mooring, the Caber then had to be readied for its crew going fishing the next day and away for most of the week. We possibly got home around 4 p.m. and later that day I had to go to an evening service in one of the two local schools on the lochside.

The Caber did not have a wheelhouse – the skipper sat just aft the engine room, open to all weathers, steering by a hand-held rudder and shouting down instructions to my Dad. Sometimes I was allowed to steer – I think that would have been in the open sea!

Through my Dad, I was lucky enough to obtain the two name plates of the Caber, hence one of the reasons why our house in Drumlithie is called "Caberfeidh", and where these name plates are on display.

*Andrew Mackenzie*



A fishing boat of similar design to the Caberfeidh

## *If Noah lived in 2016...*

In the year 2016, the Lord came unto Noah, who was now living in Scotland, and said, "Once again, the earth has become wicked and over-populated, and I see the end of all flesh before me."

"Build another Ark and save 2 of every living thing along with a few good humans."

He gave Noah the CAD (Computer-Aided Design) drawings, saying, "You have 6 months to build the Ark before I will start the unending rain for 40 days and 40 nights."

Six months later, the Lord looked down and saw Noah weeping in his back garden – but no Ark.

"Noah!" He roared, "I'm about to start the rain! Where is the Ark?"



"Forgive me, Lord," begged Noah, "but things have changed. I needed Building Regulations Approval. I've been arguing with the Fire Brigade about the need for a sprinkler system. My neighbours claim that I should have obtained planning permission for building the Ark in my garden because it is development of the site even though in my view it is a temporary structure. We had to go to appeal to the Secretary of State for a decision."

"Then the Department of Transport demanded a bond be posted for the future costs of moving power lines and other overhead obstructions, to clear the passage for the Ark's move to the sea. I told them that the sea would be coming to us, but they would hear nothing of it."

"Getting the wood was another problem. All the decent trees have Tree Preservation Orders on them and we live in a Site of Special Scientific Interest set up in order to protect the barn owl. I tried to convince the environmentalists that I needed the wood to save the owls – but no go!"

When I started gathering the animals, the SSPCA (Scottish Society for the Protection of Cruelty to Animals) sued me. They insisted that I was confining wild animals against their will. They argued the accommodation was too restrictive, and it was cruel and inhumane to put so many animals in a confined space.

"Then the County Council and the Scottish Environment Protection Agency ruled that I couldn't build the Ark until they'd conducted an environmental impact study on your proposed flood."

"I'm still trying to resolve a complaint with the Equal Opportunities Commission on how many BMEs (Black or Minority Ethnic) I'm supposed to hire for my building team."

"The trades unions say I can't use my sons. They insist I have to hire only CSCS (Construction Skills Certified Scheme) accredited workers with Ark-building experience."

"To make matters worse, Customs and Excise seized all my assets, claiming I'm trying to leave the country illegally with endangered species."

"So, forgive me, Lord, but it would take at least 10 years for me to finish this Ark."

Suddenly the skies cleared, the sun began to shine, and a rainbow stretched across the sky. Noah looked up in wonder and asked, "You mean you're not going to destroy the world?"

"No," said the Lord. "The government beat me to it."

## **Holy Cross Day**

All are invited to celebrate  
the annual festival of  
**St Salvador's Church**

on

**Wednesday,  
14 September  
at 7 p.m.**

The Sung Mass will commence with a festal procession and the music for the Mass will be sung by Cantiones Sacrae.

The guest preacher will be the Rev'd David Gordon, Senior Support Chaplain at the Wellbeing Centre at the Royal Victoria Hospital, Dundee.

A reception will be held afterwards.

## **Service in different ways**

**Are you being served?** – How often do I ask someone "Can I help you?"

**Self-service** – Do I help myself to all God is offering me? Am I willing to share freely with others?

**"They also serve who only stand and wait."** – Serving is not only 'doing things': sometimes it is being quiet and receptive to others and to God.

**After-sales service** – God gives me all I need to keep me strong and working as he wants me to.

**Silver service** – I am special in God's eyes so he gives me his very best; nothing is ever too much trouble. Do I do the same for him?

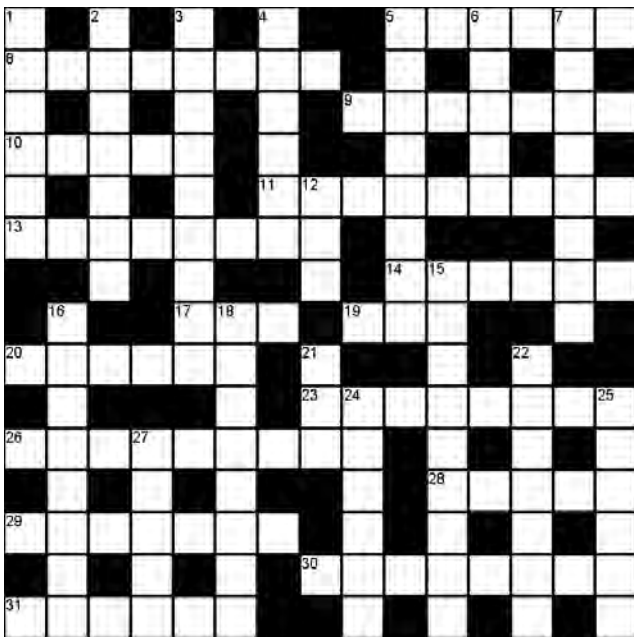
**Emergency Services** – always on hand when needed; waiting in readiness at a moment's notice. Would people feel able and willing to turn to me in times of need and would I be able and willing to respond?

**Church services** – Our corporate worship and witness to God in the community where we are called to serve him.



# CRYPTIC PRIZE CROSSWORD

To give a little help, 8 answers will be found in the harvest hymn 'We plough the fields and scatter'. Send your entries to the editor at the address on the back page by Friday, 28 October at the latest putting your name and address in the box provided.



- 26 Stars point to an asset risk (9)  
 28 A rope made for musical productions? (5)  
 29 I raised my daily records (7)  
 30 The septet is most inclined in the south-east (8)  
 31 The rod is at 500° C (6)
- 5 Could King Tut be set in a laboratory vessel? (4,4)  
 6 Play it quietly (5)  
 7 Get preservative from an eco store (8)  
 12 Historic attempt (3)  
 15 Even Poles manufacture coverings (9)  
 16 Affectionate greeting which a nun shies away from (8)  
 18 He really wants red sties (8)

## CLUES DOWN:

- 1 Writ issued in NE provides cold comfort (6)  
 2 Time to consume nine veg (7)  
 3 Sounds like a crime against a coloured man (9)  
 4 One cab serves as a guide (6)
- 21 Sparks within chest (3)  
 22 Painter of a twisting eel grub (7)  
 24 Tea set for those of rank (6)  
 25 Playing card suitable for lovers? (6)  
 27 The Arthurian legend set in English soil (5)

## CLUES ACROSS:

- 5 Subjects in charge of the post? (6)  
 8 Noise includes fifty and two fives (8)  
 9 Mad, as he felt humiliated (7)  
 10 Not in charge of a pick-me-up (5)  
 11 Where Sue has too many hops (9)
- 13 Changing designation he rang me in confusion (8)  
 14 Buy tea and brew loveliness (6)  
 17 Sounds as if she hid a duck (3)  
 19 X (3)  
 20 My thumb leaves a modest print (6)  
 23 Information gathered from cars here (8)

Name .....

Address.....

## The Mobile Phone vs The Bible

What would happen if people treated their Bible like they treat their mobile phone? What if they carried it around in their purses or pockets? What if they flipped it several times a day? What if they went back to get it if they left home without it? What if they used it to receive messages from text? What if they treated it like they couldn't live without it? What if they gave it to their children as a gift? What if they used it in case of emergency?

Unlike the mobile, we don't have to worry about the Bible being 'disconnected' because of an unpaid bill. Jesus paid the bill – in full. And just think – no missed calls! God hears them all.

## The Nervous Nun

People get nervous when they think they have to call me 'my Lord'," said an Irish bishop. "Especially the poor nuns. One was giving me a cup of tea. As she pushed the sugar bowl towards me, she said 'How many lords, my lump?'"



... er, if I could just tear you away from your mobile phones for a moment ...

**When children meet the Bible, the result can be unpredictable. As in these answers to a school chaplain's efforts to teach RE....**

The main purpose of the prophets was to set up the lights for when Jesus came on the stage.

The Kingdom of God is no ordinary place like the bathroom at home.

Jesus said: If you want to divorce your wife leave a note for her on the table.

Jesus healed a man with a weathered hand.

Some of the seed from the sower was carried off by Satan.

The last verses of Mark's gospel were written later by a unanimous person.

An altar is a stall for candles.

An example of Holy Orders are the Ten Commandments.

An epistle is the wife of an apostle.

# THE COLUMBA DECLARATION

*In December 2015 the agreement called the Columba Declaration was published. It is the 15-page report of the Joint Study Group of the Church of England and the Church of Scotland.*

*Amongst other proposals are that members of one Church may be welcomed as full congregational members in the other and the desire of enabling the ordained ministers of one of the Churches to exercise full ministry in the other. The General Synod of the Church of England voted in favour of the report in February and the Church of Scotland approved it at the meeting of the General Assembly in May.*

*Although, like the Church of England, the Scottish Episcopal Church is part of the Anglican Communion, the SEC was not involved in the work of the Joint Study Group. A number of concerns have been raised both within and outwith the SEC about both the manner in which the proposals have been made, the apparent disregard by the Church of England for the Scottish Episcopal Church and the implications of some of the proposals.*

*There follows one such article written by the Rev'd David Mumford, former Rector of St Andrew's, Brechin. It appeared in the April edition of New Directions.*

The Columba Declaration, a joint agreement between the Church of England and the Presbyterian Church of Scotland, was approved by the General Synod in February by 243 votes to 50 with 49 abstentions. Many members of the Scottish Episcopal Church (SEC) – including the Primus – had expressed serious reservations about the declaration, and had hoped that the General Synod would defer giving its endorsement to the document until there had been further discussion with the Scottish Episcopal Church. The declaration raises major issues both of jurisdiction and of doctrine.

## Background

The Reformation in Scotland had nothing to do with Henry VIII. In the 1550s and 1560s it had more to do with the preaching of John Knox (who was offered but declined an English bishopric), and strong pressure for reform from some of the Scottish bishops. For the next 90 years ecclesiastical governance of the Church of Scotland wavered between Episcopalians and Presbyterians. There was then a Cromwellian interlude, after which Episcopal governance was re-established under Charles II. In 1689 James II and VII fled, to be replaced by William and Mary.

The Scottish bishops had sworn oaths of allegiance to James and – like the Non-Jurors in England – they considered themselves bound by them. William decided to support the Presbyterians, and over the next 15 years Episcopalians were slowly expelled. The fact that many Episcopalians chose to support the losing side in the 1715 and 1745 rebellions led to anti-Episcopalian penal laws, and it was only after the death of Charles Edward Stuart that Episcopalians were willing to pray for the Hanoverian monarchs.

The penal laws were eventually relaxed, and those Anglicans in Scotland who worshipped in 'qualified chapels' – communities who had not embraced the Jacobite cause and whose clergy had been ordained in England or Ireland – sought to come under the authority of the Scottish bishops. The SEC is now an autonomous province of the Anglican Communion.

## Where to worship?

The Columba Declaration blurs the very real differences between the SEC and the Church of Scotland. The Church of Scotland is the national church and has parishes. In my ministry in Scotland I regularly had to explain to Anglicans who had moved from England that the parish church

was Presbyterian, and that it was the SEC that was part of the worldwide Anglican Communion. SEC clergy are episcopally ordained, and the SEC proclaims its commitment to apostolic order on the signs outside each of its churches.

Part of the Columba Declaration states that the Church of England and the Church of Scotland wish to welcome one another's members to each other's worship as guests; and to receive one another's members into the congregational life of each other's churches, where that is their desire. People will of course make their own choices. But the fact that such a statement is made at all suggests that the Church of England will respond warmly to the idea that its members will worship in Church of Scotland Churches when in Scotland. Yet the Church of England's Anglican Communion partner in Scotland is the Scottish Episcopal Church and I would hope that Anglican churches would encourage their members going to different provinces to worship in an Anglican church.

## Sacraments and Priesthood

The second provision is that the partners will "enable ordained ministers from one of our churches to exercise ministry in the other church, in accordance with the discipline of each church." This is in the context of an earlier acknowledgement that the partners "look forward to a time when growth in communion can be expressed in fuller unity that makes possible the interchangeability of ministers."

The declaration states that "We acknowledge that in both our churches the word of God is truly preached, and the sacraments of Baptism and the Holy Communion are rightly administered: If Episcopal ordination is not needed for the right administration of the Eucharist, then how does that square with the Lambeth Quadrilateral and with Canon B12 of the Church of England? The



Church of England in its relations with the Roman Catholic Church and the Old Catholic Churches has been clear that it stands within the historic episcopate. It would also be interesting to know how the Church of Scotland will square the Westminster Confession's view that there is no sacrificial element in the Holy Communion with the statement in the document that in the Eucharist Christ unites us with himself in a full and sufficient sacrifice.

One of my eye-opening experiences was the first Church of Scotland communion service that I attended. At the end of the service what was left over of the wine that had been used was poured back into the bottle to be re-used at the next communion service, and the leftover bread was thrown away. At that point I recognised that what I believed about the Eucharist and what my Church of Scotland colleague believed were clearly not compatible. I am not arguing that the grace of God is bounded by the sacraments, and I would willingly look for the presence of the Holy Spirit in a Church of Scotland communion service – but

it lacks the sacramental assurance of a Eucharist celebrated by an episcopally ordained priest conscious of the Real Presence and the need reverently to dispose of unused consecrated elements.

There is a serious lack of clarity in the document about episcopacy, priesthood, and the sacraments.

### **Jurisdiction**

The question here is not whether the development of ecumenical relationships is desirable – of course it is. Rather, the question is about whether that development can take place respectfully and in good order. The SEC now seems to be faced with the possibility that Church of England clergy will minister in Scotland under the authorisation of the Church of Scotland, and without reference to the SEC. But the Church of England and the SEC are partner members of the Anglican Communion, and the Anglican Communion in Scotland is expressed in the life of the Scottish Episcopal Church.

Scotland is an autonomous province of the Anglican

Communion and the Church of England has no jurisdiction in Scotland. How would members of the C of E feel if the SEC opened talks with the United Reformed Church and resolved that, although its ministers were not episcopally ordained, they could with full sacramental assurance celebrate the Eucharist – and without the oversight of the relevant diocesan bishop?

Problems over jurisdiction are one of the main issues that the worldwide Anglican Communion is dealing with presently. It is contradictory for the Church of England on the one hand to wish to uphold its own jurisdiction, and on the other hand to move towards recognising the orders of Church of Scotland ministers in a different province.

There is a real risk that the actions of the C of E bishops and General Synod will be seen as typifying a colonial mindset that is wilfully blind to the existence of the Scottish Episcopal Church, and which ignores the SEC's commitment to apostolic order and evangelical truth.

## **The Story behind the Hymn**

Lord, for the years your love has kept and guided,  
urged and inspired us, cheered us on our way,  
sought us and saved us, pardoned and provided:  
Lord for the years, we bring our thanks today.

Lord, for that word, the word of life which fires us,  
speaks to our hearts and sets our souls ablaze,  
teaches and trains, rebukes us and inspires us:  
Lord of the word, receive your people's praise.

Lord, for our land in this our generation,  
spirits oppressed by pleasure, wealth and care:  
for young and old, for commonwealth and nation,  
Lord of our land, be pleased to hear our prayer.

Lord, for our world where men disown and doubt you,  
loveless in strength, and comfortless in pain,  
hungry and helpless, lost indeed without you:  
Lord of the world, we pray that Christ may reign.

Lord for ourselves; in living power remake us—  
self on the cross, and Christ upon the throne,  
past put behind us, for the future take us:  
Lord of our lives, to live for Christ alone.

This well-loved hymn was written in 1967 by the Rev Timothy Dudley Smith, who later became Bishop of Thetford. He later confessed: "I wrote it on a train when I was very pressed for time. I'm thankful if something I write gets picked up, but I suspect anyone

who does something in a rush later regrets that they didn't find time to apply the sandpaper a bit more!"

Dudley Smith had been asked to write a hymn for the centenary service of the Children's Special Service Mission in St Paul's Cathedral. He need not have worried about lack of time – his lyrics were a 'hit' on the day, and went on to become so well-loved that George Carey chose the hymn to be sung at his consecration as Bishop of Bath and Wells, and then again later, in 1991, for his consecration as Archbishop in Canterbury Cathedral.

The hymn continued to be widely sung and loved, and in 2002 Timothy Dudley Smith was asked to write an extra verse for it, to be sung around the time of the Queen's Golden Jubilee.

Many of the words in the hymn are true for the Queen herself, as she has now celebrated her 90th birthday. She does indeed thank God 'for the years your love has kept and guided, urged and inspired us, cheered us on our way'..

And so indeed the 'extra' verse added for the Queen in 2002 has also held true:

Lord for our hopes, the dreams of all our living,  
Christ and his kingdom one united aim,  
Rulers and peoples bound in high thanksgiving,  
Lord of our hopes, our trust is in your Name.

# Mission Admission

In April this year, the Rev Kerry Dixon asked 3 of the original St Luke's congregation if we would like to share with others how we felt about the changes at St Luke's under the Centre of Mission initiative. Apparently something similar was being proposed over in the Glencoe area, where only about 40 congregational members were trying to support their 6 local churches. Their bishop had recognised that "more of the same" hadn't worked in the past and was now embracing the Centres of Mission model and was looking to partner up "Glencoe" with Church Army - in the way that St Luke's and St Paul's had done in Dundee.

But change is frightening and although the bishop and Kerry had begun the process officially, there were 40 uncertain souls wondering what the whole thing would look like.

It has to be said, that not all of us who agreed to take this trip to share our experience relish public speaking, however, Kerry cunningly suggested we make it a bit of an "away day" – a daytrip with lunch at the King's House beneath the Pap of Glencoe!

The notion developed and, as it turned out, coffee in Comrie and a successful rummage through a

charity shop there further enhanced the itinerary.

We arrived in plenty time and had a chance to see 2 of the 6 buildings and to get a feel for the churchmanship and resources in place – and we saw that at least one of the buildings would convert easily to the "café church" model, if that was the route folks felt suited their new journey.

At about 5 p.m. we were met by Bishop Kevin and about 30 people at a new hall in a wee place called Duror, just down the road from Glencoe – which, all things considered, probably meant that everyone who could be there was – quite a commitment.

After some fine highland hospitality, Kerry and Bishop Kevin explained how the Centre of Mission partnership would work and how it had been implemented in Dundee.

I then spoke a bit about our journey from standard liturgical worship to the outreach model of café church – particularly on how exciting it is, how it uses contemporary media which people can relate to and has an informal atmosphere where folks can relax and get involved in discussion rather than being "talked at". My 2 companions shared how they had been fearful and uncertain at the

start of it all - and for some time afterwards – but had been hugely encouraged when they saw God at work in the lives of folks who had come to us with, for example, addiction problems. They told how happy it made them to find that, week by week, God was using their own witness to Jesus to help others find him.

Then came the questions!

Polite but searching – and with a seriousness and a growing sense of determination to "make it happen". By the time Bishop Kevin brought it to close it was about 8 at night – phew, had we really talked that long?

Back in the car and heading through Glencoe in the gloaming, Kerry pointed out that we had just been involved in "mission" – this was bit of a surprise as we just thought we'd had a great day out!

We all felt somehow excited and blessed - and that we had been "about our father's business" in a most unexpected way.

So if you feel uncertain or shy about new ways of getting the message out there, let me just try to encourage you: after their Glencoe "away day" three apprehensive ordinary church folks were forced into an admission – mission is brilliant!

*Bruce Gowans*



The next issue of **Grapevine** will be coming out for 27 November 2016.

All articles, letters, comments should be with the Editor by 8 November 2016.

Preferably articles should be no longer than 500 words.

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