

GRAPEVINE

No 113

Autumn 2017

THE MAGAZINE OF THE DIOCESE OF BRECHIN

The Bishop of Edinburgh writes:

The Return of Canon Four

Every blessing to Bishop Nigel and Anne as they move into retirement. Their departure, of course, presents us with a demanding task. We must now find a new bishop for Brechin. Yes, good old Canon 4 is back.

Some of you will be all too familiar with the process we are now entering; you can read about below. The hope is that in the early months of 2018 a new bishop will be elected from a shortlist of credible candidates, (no less than three, no more than five). Between now and then there is much work to be done, not least by the Preparatory Committee who will receive nominations, send out questionnaires, interview prospective candidates and make hard decisions about who to shortlist.

Bishop Mark, who as Primus will convene the process, will have much more to say about all this. I would simply underline that all this is designed to help us listen to what the Holy Spirit is saying to our church. It is about discerning God's will for the diocese and reflecting on the gifts we shall need in the man or woman who will be our next bishop. Do you know of someone who has these gifts? Do you believe God may be calling you to this task?

All this requires much prayer and the willingness to encourage one another. Please be aware that to be a nominee in this process is very demanding and, at times, bruising, particularly so for those who find themselves on the shortlist and exposed to the uncomfortable scrutiny of the Electoral Synod. As I know from experience as a candidate, the knowledge that

one is being upheld in prayer is vital to one's survival. Please pray for the candidates' families too.

In the meantime, the life of the diocese continues. This is why the College of Bishops has invited me to become the interim Bishop of Brechin. Perhaps I should say that my 'day job' is to be Bishop of Edinburgh (since 2012) and I am looking forward to discovering more about all parts of the Brechin diocese over the next few months. However, I know that I cannot be as present to you as I would like and, as during any vacancy, it will fall to the Dean to carry out many of the day to day tasks of diocesan life. Part of my role is to support Francis Bridger in this.

I aim to be at the Diocesan Council meeting on 26 September, the Bishop Forbes Evensong on 8 October and on

one or two other diocesan occasions too; otherwise my presence in the diocese is likely to be ad hoc. Francis and I will be meeting regularly, however, and if you do want to speak with me about anything you are welcome to be in touch. Similarly, I have some Sunday availability – but the earlier you book that the better. As well as being your interim I am also convening the election process in St Andrew's, Dunkeld and Dunblane!

I am comforted to think that all sorts of exciting things continue in and around the churches of the Brechin Diocese whether or not the bishop is present. I want to encourage you in all that you do in the service of Jesus, recognizing where God is at work and joining in. If I can be with you to celebrate some of this I shall be very happy, but either way I shall be praying for you. Please would you also pray for me?



Interim Bishop of Brechin

"Whoever is sent by the Master to run his house, we ought to receive him as we would the Master himself. It is obvious, therefore, that we ought to regard the bishop as we would the Lord himself."

St Ignatius, Bishop of Antioch
born 35, martyred in Rome 108 A.D.

THE GREAT ST DROSTAN'S DAY GARDEN FETE & DIOCESAN BBQ SUNDAY, 16 JULY

A fine day saw a crowd of over 80 gather at St Drostan's Tarfside, to help us celebrate St Drostan's Day and enjoy the companionship of members of other churches in the Diocese, Lodge users and friends from Glenesk.



The theme was "Traditional Church Garden Fete". Churches were invited to bring their own fund raising stalls and to share information about their church. Some took up this invitation and it made for an interesting variety. Also, there were a selection of sideshows, including the famous Montrose **WINE from WATER** Game, the Tarfside **IMPOSSIBLE** golf game (only the really bad golfers could score at this!), the Steady Hand Game, **TIN CAN ALLEY**, and the Whisky Draw, which saw a fine bottle going to one of our annual St Drostan's Day regulars.

The gas barbeque was present again, but the regular "Flipper" had been called away on work duty. But we were saved at the last minute by two residents of Tarfside, who volunteered to act as Burger Flippers, who did a really good job in keeping the crowd supplied with Burgers and Hot Dogs and the excellent quality of the Burgers was noted by many.

It was also great to welcome passers-by, and especially good to have many Tarfside residents join us for the afternoon. The event also gave people from the Diocese a chance to look around the facilities offered by the Lodge.

The afternoon concluded with a "Songs of Praise" service developed around Evening Prayer and led by Rev'd Jane Nelson. 52 people filled the church, and although the hymns were backed up by CD music, the congregation was so enthusiastic in their singing that they completely overwhelmed the CD player!



St Mary's Church Arbroath & Casualties of War

I grew up attending St Mary's Church in Arbroath where I was a choir boy. During these years my late father, William A. Anderson, was for many years secretary and also Registrar of the Diocese.

During the autumn of 2016 I researched the names on the two War Memorials within the church. The memorial in the porch was unveiled by the Primus, Bishop Robberds, when he visited the church on 1 November 1917. It then listed thirteen casualties but when you count now it lists twenty-two casualties.

The Chancel Screen is a war memorial for the Great War. On 4 September 1921, again the Most Rev'd Bishop Robberds, Primus of the Scottish Episcopal Church and former Rector of St Mary's, Arbroath dedicated this memorial at the chancel steps. On that date the memorial listed twenty-two casualties but on examination there are twenty-three named, as my namesake uncle, Lieut. P. W. Anderson, Black Watch, RFC & RAF died of wounds during 1921. There are also two casualties listed from the 1939-1945 World War.

Three casualties were not listed on the Scottish National War Memorial in Edinburgh. 2nd Lieutenant William Lundie Stormont, Royal Field Artillery had been killed in action on 31 August 1918, aged just 21, and he had been commissioned from the ranks. The other Great War casualty was Sapper 739778 Lewis Hodge SIM, Canadian Engineers who died of wounds on 24 September 1917, aged 24. He had moved to Canada before the outbreak of the War.



The Second World War casualty was Captain David Johnson Miller, 4/3 Madras Regiment killed in action in Burma on 23 March 1944 and he was only 23 years of age. He is also listed on the war memorial of St Ninian's Scottish Episcopal Church, Alyth and on the memorial at Glenalmond College.

I submitted a file to Lt Col Roger J. Binks, Keeper of the Rolls at the Scottish National War Memorial, Edinburgh Castle and was pleased that all these soldiers had been accepted as casualties of War and that their names would be added to the Roll of Honour and in due course to the pages of the Rolls of Honour books on view at the Scottish National War Memorial and also included on their website.

Sir Robert Lorimer was the architect who designed the Scottish National War Memorial at the Edinburgh Castle and he also was the architect who designed St Mary's Church in Arbroath.

Only one of the casualties of the Great War is not listed on the Scottish National War Memorial. He is Corporal 20495 C.E. Withington, who was born in Lancashire.

Patrick W. Anderson

An Encouraging Perspective

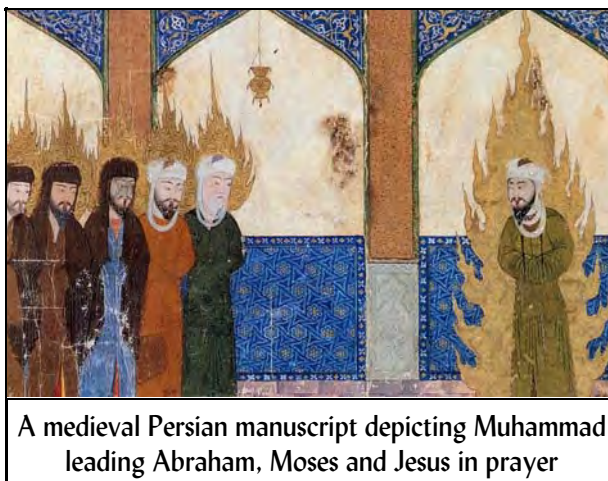
At a time when the words Muslim and Christian conjure up thoughts of hostility and even violence it is good to be reminded that there have been many years when they have not only tolerated one another, but also appreciated much of a common heritage and religious outlook, sometimes demonstrated in artistic and literary form.

It was pleasing therefore to learn of a book published earlier this year entitled *The Islamic Jesus: How the King of the Jews Became a Prophet of the Muslims*. The author, a 45-year old Turkish writer and journalist, Mustafa Akyol, is a practising Muslim. He begins his book by relating how one day in Istanbul he received a copy of the New Testament from a Christian missionary. Before going to sleep he opened it to the Gospel of Matthew and quickly became fascinated. Within a couple of weeks he had finished the entire New Testament. While there were parts of it he, as a Muslim, could not accept, much was not contradictory to his own faith, and parts were strikingly similar to the Quran. Like a good investigative journalist, he began a study of the Jewish, Christian and Muslim sources that come together in the story of Jesus of Nazareth.

The resulting book traces the complex relations between the Gospels, Judaism and Islam. The author contrasts Pauline Christianity, with its emphasis on the divinity of Jesus, with early Jewish Christianity, especially as it is expressed in the sayings which Matthew and Luke it is believed used as source in their Gospels, the Epistle of James and later Jewish-Christian sects. He notes the startling connections between the theology of the Jewish followers of Jesus some of whom saw him as the promised messiah but not divine and the Arab followers of Muhammad.

Jesus is honoured in the Quran as born of the Virgin Mary, the Messiah of the Jews and a

reformer but not divine; he appears in 93 verses in 15 different chapters. Akyol shows parallels between a number of Quranic stories of Jesus and Mary with some of the apocryphal gospels. For example, he cites the story of Jesus making birds out of clay and then giving them life. Such imaginative stories were, however, rejected by mainstream Christianity. As a Muslim, Akyol believes the Quran was divinely revealed, though he suggests that the similarities show that the Quran was influenced by various traditions present at the time of its writing. Both the apocryphal



A medieval Persian manuscript depicting Muhammad leading Abraham, Moses and Jesus in prayer

gospels and various Jewish-Christian sects believed in the virgin birth. He sees another parallel in the expression “Two Ways,” appearing in both the *Didache*, a late first-century Christian text, and the Quran, which offers salvation to those who are devoted to God and benevolent toward other humans – in other words, salvation through faith and good works, not “faith alone,” as in the Protestant understanding of Pauline Christianity. This, he asserts, is the teaching of Jewish Christianity, as reflected in the Epistle of James.

But Paul’s affirmation of the divinity of Jesus was not a late development; it is rooted in the Jesus of history. Jesus used, at the time unprecedented, the familial term *Abba* in his prayer. He referred to himself as “Son” and claimed authority to interpret the Mosaic law and proclaim the forgiveness of sins, both of which

scandalised his contemporaries.

Akyol does not seem to appreciate how the church’s language about Christ developed slowly within the New Testament period as the early Christians reread their experience of Jesus against their Jewish tradition.

From the beginning, both Jewish and gentile Christians used the divine title “Lord” (*Mari* or *Maran* in Aramaic, *Kurios* in Greek) for Jesus. The Greek translation of the Hebrew Scriptures made in the third to second centuries B.C. used *Kurios* to translate the Hebrew *Adonai*,

which took the place of the holy name Yahweh. Jewish Christians used *Mar* to avoid pronouncing the divine name. Even the Epistle of James refers to Jesus consistently as “Lord” or “the Lord Jesus Christ.” And Paul, at the end of 1 Corinthians, uses the Aramaic invocation *Maran-atha*, “Our Lord, come”, to his largely Gentile church at Corinth without translating it; so it was certainly familiar to them. From very early in the Christian movement, Jesus was the object of the prayer and worship ordinarily reserved for God.

Despite this criticism there is much to recommend in this study. He finds common themes within the Scriptures of the Abrahamic religions, the People of the Book, a term originating in the Quran. Muslims might see in the example of Jesus inspiration to focus on the spirit of their tradition rather than legalistic or fundamentalist interpretations; or his teaching that the law (whether Torah or Shariah) is for man rather than man for the law; or the words in Luke 17:21, “The kingdom of God is within you,” which for Akyol demonstrate that Jesus transformed the kingdom of God – which Muslims would call the caliphate – from a political kingdom into a spiritual one. Christians are here shown a more eirenic vision of Islam, one that has come to terms with modernity.

10 Things You Won't Find in a

"What differentiates a church culture that attracts Millennials from one that repels them?"

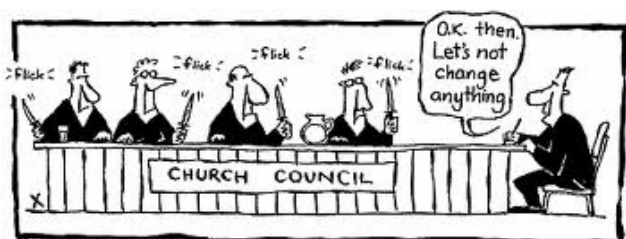
According to Wikipedia, Millennials (also known as Generation Y) are the demographic cohort following Generation X. There are no precise dates for when this cohort starts or ends; demographers and researchers typically use the early 1980s as starting birth years and the mid-1990s to early 2000s as ending birth years.

The churches that make up the diocese of Brechin say they want the average age of worshippers to drop. Is there anything we can understand about what differentiates a church culture that attracts Millennials from one that repels them?

There are many factors, but I want to highlight ten really important ones. If your church wonders why reaching the next generation is difficult, the following points might shed some light on your struggle.

1) There is a strong resistance to change.

The next generation doesn't understand why churches refuse to change a programme, activity, or even an entire culture if they aren't effective. Millennials don't hold traditions close to their heart. In fact, for many traditions are often the enemy because many churches allow traditions to hinder them from moving forward.



Millennials are tired of hearing the phrase "This is how we have always done it." That answer is no longer acceptable. Millennials want to change the world. Many times traditions hold them back from this. Change is necessary to remain focused on the vision and being externally focused, among many other things. The next generation understands this.

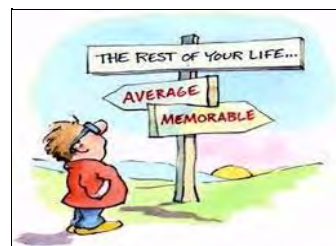
2) A compelling vision is lacking or non-existent.



Millennials will not invest in a church that refuses to dream big because they see example after example of an infinitely powerful God doing amazing things through normal people. You might think they are naive, but most Millennials don't believe they have to wait until they receive a certain degree or reach a certain age to start non-profits, plant churches, or lead businesses.

3) Mediocrity is the expectation.

Quite simply, the next generation is not content with mediocrity. They believe they can (and will) change the world. Good or bad, they have a strong desire for the extraordinary. Failure is not going to drive the train. This also seems like a foreign concept to many in previous generations, but Millennials aren't scared to fail. And they believe churches should operate with a similar mind-set. Millennials have a collective concern for making the world a better place, and mediocrity fits nowhere in those plans.



4) There is a paternalistic approach to leading Millennials.

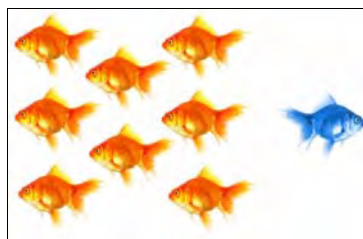
If you want to push the next generation from your church, refuse to release them to lead.

Simply giving them a title means nothing. Titles are largely irrelevant to the next generation. They want to be trusted to fulfill the task given to them. If you micro-manage them, treat them like a child, or refuse to believe they are capable of being leaders because of their age and lack of experience, wisdom, etc., they will be at your church for a short season.



5) There is a pervasive insider-focused mentality.

Traditional or contemporary worship? High church or low church? A plurality of elders, board of directors, or staff-led church? While past generations invested a lot of time in these discussions, most Millennials see these conversations as sideways energy. There might be a time and place for talking about a *capella* versus instrumental or high church versus low church, but the



time is rarely and the place is not from a pulpit or in a small group. Millennials won't attend churches that answer questions nobody is asking.

What is important to Millennials? How a church responds to the lost in the world, both locally and globally. How a church responds to the poor, homeless, needy, and widowed. If you want to ensure your church has very few Millennials, answer the questions nobody is asking, spend most of your resources on your building, and have programmes that do little to impact anybody outside the church walls.

Church That Attracts Millennials

6) Transparency and authenticity are not high values.

Despite what I often hear, most Millennials value transparency and authenticity. If your church portrays a “holier than thou” mentality and most of the sermons leave everyone feeling like terrible people, your church will be largely devoid of the next generation.



Why? Because the next generation knows something the church has largely denied for a long time – church leaders are not in their position because they are absent of sin, temptations, or failures. Millennials are not looking for perfect people. Jesus already handled that. Millennials are looking for people to be real and honest about struggles and temptations.

7) Mentoring is not important.

This is a common misconception about Millennials. While they do not like paternalistic leadership, they place a high value on learning from past generations.



They value wisdom and insight. It is a valuable treasure, and they will travel long distances to acquire it.

Millennials aren't standoffish towards those who have gone before us. They place

a high value on learning. But they want to learn from sages, not dads. If your church is generationally divided and refuses to pour into the next generation, you can be sure your church will not attract Millennials.

8) Culture is viewed as the enemy.

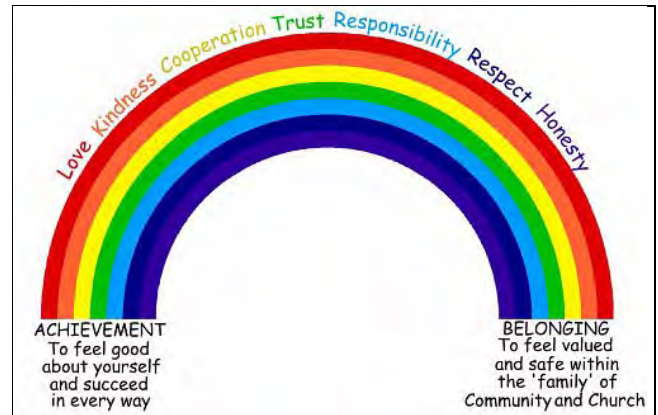
Millennials are tired of the church viewing the culture as the enemy. Separationist churches that create “safe places” for their members, moving away from all the evil in the city, are unlikely to attract the next generation. The next generation is trying to find ways to engage the culture for the glory of God. Millennials are increasingly optimistic about the surrounding culture because this is the model of Jesus. He loves all types of people, does ministry in the city, and engages the culture.



They also know the church does not stand at the cultural centre anymore.

9) Community is not valued.

This might be the greatest value of Millennials. Community is a non-negotiable part of their lives. And they aren't looking for another group of people to watch the Cowboys play football on Sunday...the next generation desires a Christ-centred community. They value a community that moves beyond the surface and asks the hard questions.



Millennials want to go far and want their life to have meaning. In their minds this is not possible without deep, authentic, Christ-centred community. I agree.

10) The church is a source of division and not unity.

Nothing frustrates Millennials more than a church that doesn't value unity. Jesus's final recorded prayer on earth in John 17 has been preached for years. What many churches miss is one of the central themes in that prayer: unity.

Churches that value racial, generational, and socio-economic unity will attract Millennials. Why? The gospel is most fully reflected when all of these groups are brought together, and most of them are just crazy



enough to believe the power of the Spirit is sufficient to make it happen.

Edited by Rev Canon Kerry Dixon from an article by the Rev Frank Powell, an evangelical minister and writer living in Jackson, Tennessee, USA.

St Mary Magdalene's Church
Constitution Road, Dundee

COFFEE MORNING and SALE

10 a.m. - 12 noon

Saturday, 4 November 2017

Come and join us - you will be most welcome

Tickets £1 for adults, children free

Bishop Nigel and Anne Peyton bid farewell to the Diocese

Bishop Nigel bade farewell to the Diocese of Brechin at a service in St Paul's Cathedral on the afternoon of Sunday, 25 June. This was attended by clergy and laity from all over the diocese and also by representatives of many aspects and organisations of community life in the City of Dundee and beyond.

This is the address the Bishop gave to the large congregation.

Bookends

Thank you for coming to this Diocesan Celebration at which we mark my retirement as the 54th Bishop of Brechin.

The Diocese of Brechin has provided the bookends of my 41 years of ordained ministry since 1976 and for that I shall always be proud and grateful. God knows us better than we know ourselves. Like Jeremiah the reluctant prophet, we all run out of excuses in the end, and we go where we are sent and needed. Dundee was very formative experience for me as a young priest, and just as exciting second time around as Bishop.

Not so long ago on a visit to a Dundee primary school, the children of Primary 7 were interviewing me about my job as Bishop. I explained a bit to them about ordained ministry in the Church, and about serving the wider community. I told them about my beginnings in Dundee back in 1976

"so you've done this job a very long time", they concluded at which point a young girl looked at me pityingly

"oh dear, could you not find anything else to do ...?"

I feel very blessed that my priestly vocation has encompassed such a rich and varied ministry over the years. Along the way I have enjoyed relationships with so many good and interesting people. Being Bishop here has been a privilege and fun, challenging and rewarding in equal measure.

Bishop in Mission and Ministry

The city, county and coast, our region is historically deeply Episcopalian, full of interest and beauty, opportunity and challenge. Our diocesan mission and values proclaim to be: 'Faithful Christians, Serving Others, Transforming Lives'. We are a Christ-centred people rooted in God and ambitious for our neighbours. At our best we flourish in worship and discipleship, engaging with people and issues, resourceful and imaginative in how we do things – we want to make a difference.



The Dean presenting Bishop Nigel and Anne with gifts from the diocese

The model church described in Ephesians does not just use the varied gifts available in a common purpose, highly desirable though that is. Much more than a managerial exercise, it is about values and the inner life of Christians who strive for a unity and maturity that matches nothing less than the full stature of Jesus Christ.

Bishops balance two clear missionary roles: firstly, oversight of the inner life of the diocese, exercising pastoral care and hospitality, drawing new people into a deeper faith in Jesus Christ.

Secondly, embassy - reaching out in loving service to those

beyond our walls speaking truth to power and serving the poor and life's casualties.

I have endeavoured to fulfil the traditional roles rightly expected of an episcopal leader, while introducing some fresh things in the diocese and building relationships with our partners across this city and region.

I have particularly valued finding a voice in the public square and the opportunity to contribute faith's perspectives in over fifty Bishop's Columns for the Courier newspaper which sells 40k copies daily and communicates worldwide online.

Working with Abertay University, St Margaret's Residential Home and Dundee City Council; with local schools, politicians and businesses and other charities has been so enriching. Promoting quality family life, sustainable jobs, good education and prospects for the young, dignity and care for the elderly – these things are really important, and we've a way to go in this part of Scotland.

Partnerships

Beyond these shores Brechin Diocese has longstanding links with Iowa in the United States and Swaziland in southern Africa which we have furthered with exchange visits, most recently a contemporary Scottish cultural pilgrimage for fifteen young adults. Bishop Alan and Bishop Ellinah have been fine colleagues and friends in recent years.

The collection at this afternoon's service will be given to the Diocese of Swaziland - for their locally sustainable horticultural projects and to urgently feed orphaned children. Severe drought and continuing HIV Aids leave many devastated lives. It's heart-breaking, but our diocese does have the means to deliver aid direct to recipients, so please be generous.

Ecumenical relationships with the Roman Catholic Diocese of Dunkeld and the Church of Scotland have grown at a number

of levels, including numerous local shared projects, pulpit exchanges with the Steeple Church, St Andrews Cathedral and most recently Brechin Cathedral.

Christian ministry in the 21st century certainly has its challenges, and as a progressive, thoughtful Christian denomination, the Scottish Episcopal Church values its membership and its partnerships very highly indeed. So thank you for all that you give us in this diocese.

Bishoping

Many people in recent months have asked me how I feel about all my years in ministry and about retiring – some kindly express congratulations, others surprise, disappointment and (much to my wife’s annoyance) flattery about my not looking old enough yet ... those who will be glad to see the back of me and are praying for a better bishop next time are keeping their heads down. Don’t worry, I’m sure she will be lovely.

You will recall the Father Ted TV episode where he finally wins the Priest of the Year Award which he craves so much – and then proceeds at length in his acceptance speech to character assassinate every other priest he has ever known So where shall I begin ...?

Forgive me for not mentioning particular names, ordained or lay, this afternoon – the truth is so many of you in a huge variety of settings within and beyond the Church have been a pleasure to know and brilliant to work with.

It is for others to say what my achievements as Bishop have been since 2011. I have tried to add value to the culture and life of the diocese and its outreach with mature, entrusting and leadership, enjoying being hands on in a team of many talents. My default is to smile and encourage, to keep things do-able.

Whilst the Church is a charitable and voluntary organisation, I believe that in the eyes of the public we must be much better than amateur. The right people, lean structures and creativity are paramount. Like you I am sad when things don’t go so well, but I am sanguine and we

move on, because as a Christian I ‘stick with God’ and am ever hopeful for the future.

I apologise for those hopefully few occasions where my ‘bishoping’ has upset or fallen short. I guess every job looks easy when you are not the one doing it.

So I encourage you to rise to the challenge during the episcopal vacancy so that my successor whoever he or she is, joins a diocese which is both realistic and optimistic and, above all, in good heart looking to the future together.

Retirement

The reporter at the Courier asked me last week, as I retire, what will I miss? Simply everything really, well maybe not quite everything.

Anne and I are retiring next month to a large village close to the City of Lincoln, nearer family and to Nottinghamshire where we spent 26 years’ of our family life. Emily is now a Senior Educational Psychologist in West Berkshire and Tutor at University College London; Mark is Head of Student Progress at the Church of England Academy in Newark.

Ordained ministry is not a job but a way of life - built on lasting promises and commitments which will continue into my retirement. Indeed it seems God is never quite finished with us. Following some time off, I hope to serve as an Assistant Bishop in the Diocese of Lincoln.

I will continue with writing and research projects and I anticipate taking up some completely new activities. Maybe I will buy a bike? Mind you, Lincolnshire is not nearly as flat as people believe. For sure, I have already purchased my season ticket and can be counted upon to encourage Nottingham Forest Football Club to do much better than in recent seasons.

Bearing Fruit

In John’s Gospel Jesus uses the image of the vine: “I am the vine you are the branches; you are called to abide in me and bear fruit”. Abiding in Christ is about deep-rootedness in the person and the reason for our faith in action. “You did not choose me but I chose you to go and bear fruit that will last”.

Yesterday I spoke with the 50th Bishop of Brechin, Ted Luscombe, now in his 93rd year, who ordained me in this Cathedral and who conducted our wedding in Invergowrie. We reminded each other that we always follow, and are followed by others. I am greatly encouraged by younger people who have the imagination and ability to address tomorrow’s problems – we need to make way for them.

This Farewell Service is not really about me. It’s a celebration of the life and witness of the Diocese. As the Brechin episcopal tree is pruned and I lay down my Bishop’s pastoral staff, it’s actually about you and God and your calling, to be faithful, to use your gifts and to serve others in so many ways.

Faith really matters. Faith is life and pilgrimage and progress. My prayer is that, under God, you continue to flourish in all that you do. Amen.

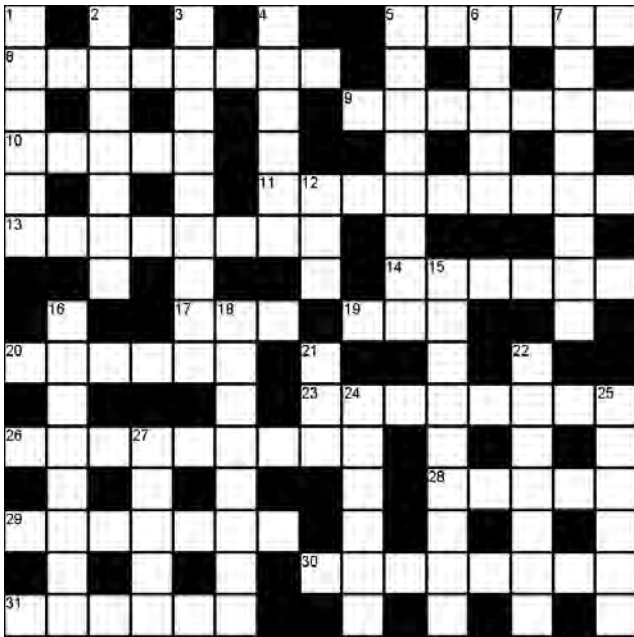
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At the end of the service Bishop Nigel handed over his crozier to Provost Jeremy for safe keeping “a sign and token of my shepherding in this diocese, until the installation of the fifty-fifth Bishop of Brechin”.

CRYPTIC PRIZE CROSSWORD

The days may soon be getting darker but stimulating mental activity will bring illumination and, we are told, delay brain degeneration. Send your entries to the editor at the address on the back page by Friday, 3 November.



- 26 Run playfully down a damp scree (9)
- 28 *see 23*
- 29 Order a cat diet (7)
- 30 Protect Eve's corn (8)
- 31 Truly unspoken (6)
- 6 Vehicle moves the freight (5)
- 7 Casts a spell over a stench from the north (8)
- 12 Found in a pod (3)
- 15 The day to hand out the tot's pence? (9)
- 16 The elite con people in making a choice (8)
- 18 Certified that the test date was incorrect (8)
- 21 Imitate a primate (3)
- 22 The store for our army (7)
- 24 He has to redo it (6)
- 25 Itemised lies about delirium tremens (6)
- 27 Does it merit a headress? (5)

CLUES DOWN:

- 1 Bursts of activity from Nazi plans (6)
- 2 Lads sin in isolation (7)
- 3 Bewilders at code of nuns off east (9)
- 4 Aye, Ken is a Union soldier (6)
- 5 Seeing things again or differently (8)

CLUES ACROSS:

- 5 Red ochre suits the garment to a T (6)
- 8 & 10 Rural employees kept by a bishop? (8, 5)
- 9 How thespians behave who crave to be esteemed (7)
- 10 *see 8*
- 11 Pour out Pepsi Cola for a churchy do (11)
- 13 Sectarian caused Ed consternation (8)
- 14 Consume an oat pie to put you to sleep (6)
- 17 Palindromic pop (3)
- 19 A singular period of time (3)
- 20 Nearly a call to alms (6)
- 23 & 28 Does X mark the spot where the chest is? (8,5)

Name

Address.....

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The Man in the Hat

At the beginning of a church service, a stranger wearing a large hat came and sat in a front pew.

A man in the pew behind suggested to him that he should take off his hat.

"No, I prefer to keep it on", came the reply.

A sidesman then approached him with the same request, only to receive the reply "I have every right to keep my hat on and I intend to do so."

Even at the Communion rail, the unknown man kept his hat on.

After the service, the minister approached the man and said, "It has been a great pleasure to have you worship with us this morning and I very much hope you will join us every Sunday. However, it is the custom for men to remove their hats in church".

The man replied "Thank you very much, I enjoyed today's service and will come again. In fact, I've been coming for six months but today is the first time anybody has spoken to me!"

What is on the other side of death?

A doctor was visiting a very ill man, who was also his next door neighbour. As he finally got up to go, the man said: "Doctor, I am afraid to die. Tell me what lies on the other side."

Very quietly, the doctor said, "I don't know."

"You don't know? You, a Christian man, do not know what is on the other side?"

The doctor was holding the handle of the door; from the other side came a sound of scratching and whining, and as he opened the door his young spaniel sprang into the room and leaped on him with an eager show of gladness.

Turning to the patient, the doctor said, "Did you notice my dog? He's never been in this room before. He didn't know what was inside. He knew nothing except that his master was here, and when the door opened, he sprang in without fear. I know little of what is on the other side of death, but I do know one thing ...I know my Master is there and that is enough."

ST NINIANS STAY AND PLAY FAMILY SUPPORT GROUP

Monday morning 8.00 a.m., three trustees and our Group Leader are hard at work transforming St Ninian's worship space into a play room organised and resourced to meet the diverse needs of children aged 0 – 4 years with their parents. Volunteers arrive and over a cup of coffee. the Group Leader briefs everyone as to what is planned for the day and specific jobs are allocated. By 10.15 the first families arrive for their day with us.



"Stop looking at the camera and open your mouth!"

Why do parents continue to come? The answer seems simple: It is a safe place to be. Whether you are angry, hurting, alcohol or drug dependent, lonely, homeless, have mental health problems, financially in difficulties, can't cope with specific issues of your child's development, St Ninian's offers a non judgemental support service.

What exactly does this mean? Firstly we welcome all families unconditionally into the Group and depending on how they react to the setting, we either introduce them to other volunteers or parents or allocate a volunteer or member of staff to support them in the initial settling in period. There is little questioning, only listening and commenting on how well their child is developing in specific areas. Over a free lunch, we encourage parents and children to sit together and this helps to develop friendships which over time leads to social networks developing outwith the group.



"Are you sure that's a bearded dragon?"

The importance of linking with other support agencies (be they statutory or voluntary) cannot be underestimated. Over the last six months certain parents and volunteers have benefitted from our group leader contacting and enabling meetings with GPs, Social Work, Adult Learning Team, Early Years' Support Team, Connect, Food Bank, Togs for TotsN and the Nursery Unit Manager. Parents or volunteers can feel very vulnerable when they need to interact with other agencies and this can lead to unsatisfactory outcomes. An offer of support at a meeting is usually welcomed with a smile of relief.

Alongside our Monday and Tuesday standard programme we offer families a wide range of special activities some of which take place in the building and others involve day or half day trips. A recent trip to the beach was the first for 6 children and what fun they had jumping over the waves and "digging for water"; while visiting a farm and picking broccoli was an amazing experience for all. This autumn we will be digging up potatoes at the farm!

If you would like to know more about our work or would like to explore becoming a volunteer please do contact Fay Lamont at St Ninian's, or Rhona Armitage on 07947 897893 .

"If this is not a place where tears are understood,
where shall I go to cry?"

If this is not a place where my spirit can take wing,
where shall I go to fly?"

If this is not a place where my questions can be asked,
where do I go seek?"

If this is not a place where my feelings can be heard,
where do I go to speak?"

If this is not a place where you'll accept me as I am,
where do I go to be free?"

If this is not a place where I can try to learn and grow,
where can I be just me?"

William J Crockett

Woman's Retreat 2017

St Drostan's Lodge Tarfside

Friday, 8 September to Sunday, 10 September

'Loving Others Though Christ'

led by Carole Phelan

Cost £70

to book a place please contact

Rev'd Jane Nelson

4, St Michael's Road, Newtonhill,

Stonehaven, AB39 3RW

telephone 01569 730967

Please inform Jane before Monday, 4 September

News from the Scottish Episcopal Institute

Georgie Middleton, who has been appointed as the link person between the Institute and the Brechin Diocese, writes as follows:

The Summer School was held this year in the Diocese of Moray, Ross and Caithness July 9-15. Its theme was 'attending'. Throughout the first part of the week we 'attended to what is before us', expressions of missional ministry across this largely rural diocese, seeking to notice, learn from and reflect upon what is happening there in a variety of exciting new ways. For the first three days, 24 students visited different contexts in groups of three, from Tongue to Badenoch, Ullapool to Huntly. Clergy and



congregational members hosted the eight groupings, outlining the ministry and mission going on in those settings. Students experienced the ministry of Street Pastors and L'Arche in Inverness and outreach to visitors to the Cathedral, resilient prayerful gatherings in remote rural settings, missional endeavours in small towns, and ecumenical work in which 'denominational boundaries blurred into insignificance'.

One student said, "I really appreciated the immersive experience for three days being alongside someone who knows the place really well but also is prepared to be honest about the challenges and joys of ministry in Moray, Ross & Caithness and the places they're responsible for. It was a good opportunity to see the breadth and variety within our church."

Following that, students went on Retreat, one group being housed in Pluscarden Abbey, the other in The Coach House, Kilmuir; a silent three days after the busyness of the previous days' programme. This was about 'attending in silence to God'.

The new academic year begins on 2 September with the Induction Day. The student cohort will be 26-strong this coming year. Six new students will be joining the existing number: Alice Amies (Diocese of Moray, Ross and Caithness); Jenny Cornfield, Joanna Leidenhag and Thomas Ware (Diocese of Edinburgh); Roxanne Campbell (Diocese of Brechin) and Jean Souter (Diocese of Aberdeen and Orkney). Jenny is a Lay Reader candidate and Jean a vocational diaconate candidate. Alice, Thomas, Joanna and Roxanne are stipendiary ordinands. Thomas will study at New College bringing our total of full-time students to four.

As one of the new students Roxanne Campbell from the Diocese of Brechin describes her journey thus far:

Originally from Stockport, I moved to Scotland to read theology at St Andrews 13 years ago. I met my husband, Neil in St Andrews and we married in 2009, settling in Dundee. We have a six year old daughter and I currently work as a manager for the Scottish Social Services Council. When I am not working or parenting I can usually be found indulging one of my passions – exercising, reading or enjoying a glass of wine with friends!

I've had a 'niggle' about ordination for most of my life – something that just wouldn't leave me alone and has got stronger over the years, as my relationship with God has grown and my faith has become less academic and more living. I've often given



God my (many) reasons why not, but always along the way He has responded by sending words of encouragement through other people (sometimes total strangers), bits of scripture almost leaping off the page, and a sense of calm, serenity and 'yes'. The idea of potentially becoming a priest still feels pretty overwhelming, but throughout the discernment process to date I have gradually felt more alive, as I am fully discovering who I am in Christ and flourishing in all areas of my life.

I'm really excited to start formation for ordination this September, continuing with the journey I have been on for the past few years. Please pray for me as I continue on this journey, and I will be praying for the congregations of our diocese that we may continue to flourish in Christ over the coming years.

Some practical tips for everyday living

Take panes, said the window

Never be led, said the pencil

Do a driving business, said the hammer

Aspire to great things, said the nutmeg grater

Make light of everything said the fire

Make much of small things, said the microscope

Never do anything off-hand, said the glove

Just reflect, said the mirror

Be sharp, said the knife

And find a good thing and stick to it, said the glue

The Sea of Life

In the summer of 1829 Mendelssohn spent a three week walking holiday round Scotland. As a result of his visit by boat to Fingal's Cave he wrote the *Hebrides Overture* the following year. It portrays the gentle roll of the waves and the call of the wind on the waters around Staffa. Two years before he had written another overture on a sea theme based on a poem by Goethe entitled *Calm Sea and Prosperous Voyage*. This paints a sea journey when the fog lifts, the sky clears, the safety of land beckons and the boat arrives in the harbour.



But a painting by Tintoretto entitled *Christ at the Sea of Galilee* shows us a very different picture of the sea. He was an Italian painter of the Renaissance period who worked in Venice until his death in 1594. All his paintings are marked by intensity and drama, Tintoretto worked so quickly and so single-mindedly that he was nicknamed 'Il Furioso.' And it is the fury of the sea that is captured here. Not the lazy waters of Venice or the calm seas of Mendelssohn's music. Now the sea and the sky above are in torment and revolt, and the world is dominated by the violence of this storm.

The Sea of Galilee is like that. One moment, the sky is clear and windless, the next, a gust can whip up the waters into anger. In the Bible the sea is always an element to fear. For the psalmist the sea contains innumerable creeping things and even monsters. For St John in the book of Revelation, the sea ceases to exist when the new heaven and the new earth appear. The threat of that element is pervasive in this painting. The sail of the boat bends with the raging of the wind, and the vessel is tossed up and down – so near the shore, and yet so far. Above, the clouds frown.

But enfolding the scene are two signs of hope and life. To one side we see a tall tree in leaf and growing. At the other side is the tall figure of Jesus: a sign of safety and hope to the disciples as they flounder in the boat. His feet are just vague outlines in the water, but his hand is firm as he beckons to his followers. Peter, brave and headstrong as ever, begins to climb out of the boat with no immediate sense of danger. He wants to follow Jesus, but finds himself weak; eager to serve, but unable to back words up with deeds. Yet through all that, God's grace triumphed in Peter's life. We know that he will be saved here as he steps on to the wild water to reach Jesus.

This raging element is a parable of life with its storms and challenges for Peter and for us. Just as the sea threatens to swallow the boat and the disciples in it, so we know how the world threatens to swallow us up. Each of us, in our discipleship, faces concerns and challenges, anxieties about the present, even despair about the future. Tintoretto is saying to us from this canvas, "Reach out and take hold of the sure hand of our Lord. That will be an anchor for you when the sea of life is calm and when the storm rages." "Will your anchor hold?" asks the hymn, and we can reply,

"We have an anchor that keeps the soul,
Steadfast and sure while the billows roll;
Fastened to the rock which cannot move,
Grounded firm and deep in the Saviour's love!"

From Angus to Fife

Dear Friends,

Some of you may know that Scott, Robina and I are sadly leaving St David's, Inverbervie and St Mary's and St Peter's, Montrose after the Summer. Due to Scott's failing health we shall be moving to our own specially adapted bungalow in Anstruther, Fife. I have accepted a half-time post as Rector of Pittenweem and Elie in the East Neuk which I begin in September. So I am truly living the reality of an ascended Jesus leaving his Disciples behind during the next couple of months! This means I can care for Scott and still continue to serve God as a priest, living out my vocation and holy orders.

I pray and trust that all will be well for the churches in Montrose and Inverbervie for we will miss you deeply. We leave behind church congregations rooted in their communities, full of the Spirit, Confidence, Welcome and Love.

We have had lots to laugh about and lots to celebrate over these past three years in this Diocese. We are a family who are affirming, welcoming and loving to all who walk through our Church Doors for whatever reason. This is the legacy I leave in Montrose and Inverbervie and this is what I am most proud of.

We are so sad to leave but the time has now come and God calls us on. Scott, Robina and I have all loved serving God within each one of you and we pray that you will all prosper and flourish in the days, months and years to come.

Blessings,

Rev. Samantha Ferguson

James Gregory Lectures

Lectures on Science, Religion and Human Flourishing

at 5.15 p.m.

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

Monday, 9 October 2017

Prof. Elaine Howard Ecklund

What do Scientists think about Religion?



Elaine Howard Ecklund is the Herbert S. Autrey Chair in Social Sciences, Professor of Sociology, and director of The Religion and Public Life Program at Rice University, where she is also a Rice Scholar at the Baker Institute for Public Policy.

Over the next several years, Elaine's research will explore how scientists in several national and regional contexts understand religion, ethics, and gender. To that end, Ecklund launched the Network for the Social Scientific Study of Science and Religion (N4SR) in 2011.

Elaine is the author of two books with Oxford University Press, more than 40 peer-reviewed research articles, and numerous op-eds. Her latest book, *Science vs. Religion: What Scientists Really Think*, was chosen by Times Higher Education as an international book of the week and named a book of the year on religion by The Huffington Post.

Monday, 13 November

Father John Chryssavgis

A Christian Response to the Ecological Crisis



John Chryssavgis is an author and theologian who serves as advisor to the Ecumenical Patriarch on environmental issues. He is a clergyman of the Greek Orthodox Archdiocese of America.

He was born in Australia, studied theology in Athens and New York, and holds a doctorate from the University of Oxford. He co-founded St Andrew's Theological College in Australia, where he taught religious studies at the University of Sydney before moving to Boston as professor of theology.

He is also author of more than 30 books and numerous articles in several languages on theology and spirituality. His publications include the award-winning "In the Heart of the Desert", three volumes of collected works by Ecumenical Patriarch Bartholemew and a biography "Bartholemew: Apostle and Visionary".

A Miraculous Escape?

A Rabbi and a Priest were driving one day and, by a freak accident, have a head-on collision with tremendous force. Both cars were totally demolished, but amazingly, neither of the clerics had a scratch on him.

After they crawled out of their cars, the rabbi saw the priest's collar and said, "So you're a priest. I'm a rabbi. Just look at our cars. There is nothing left, yet here we are, unhurt. This must be a sign from God!"

Pointing to the sky, he continued, "God must have meant that we should meet and share our lives in peace and friendship for the rest of our days on earth."

The priest replied, "I agree with you completely. This must surely be a sign from God!"

The rabbi looked at his car and exclaimed, "And look at this! Here's another miracle! My car is completely demolished, but this bottle of Mogen David wine did not break. Surely, God wants us to drink this wine and to celebrate our good fortune."

The priest nodded in agreement.

The rabbi handed the bottle to the priest, who drank half the bottle and handed the bottle back to the rabbi.

The rabbi took the bottle and immediately put the cap on, then handed it back to the priest.

The priest, baffled, asked, "Aren't you having any, Rabbi?"

The rabbi replied, "Nah, ... I think I'll wait for the police."

Crossword Winner

Congratulations once again to the Rt Rev'd Ted Luscombe on winning the crossword in the last edition. He may be an expert in all things cryptic, but it really is the luck of the draw.

The next issue of **Grapevine** will be coming out for 26 November 2017.

All articles, letters, comments should be with the Editor by 2 November 2017.

Preferably articles should be no longer than 500 words.

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