

GRAPEVINE

No 116

Autumn 2018

THE MAGAZINE OF THE DIOCESE OF BRECHIN

The Bishop of Brechin writes:

It is a very great pleasure to write my first letter for the front cover of *Grapevine*. This edition hits the streets the Sunday after my service of consecration in St Paul's Cathedral, so I would like to start by thanking all who have worked so hard to make the event come together and to all who came to the celebrations! May I also thank to all who did so much to keep the diocese going through the time of vacancy.

I am now looking forward to meeting the people of the Diocese of Brechin as I come to all the churches and communities in the next few weeks and months. I have met many of you already, in the wider Scottish Episcopal Church and, of course, in the election process: but I would still like to use this opportunity to introduce myself properly, and to say what we are about to do together!

I come to Brechin Diocese from a diocese in Scotland that is smaller, in terms of people, but very much larger in terms of geography, the Diocese of Argyll and The Isles. I have served there as the priest for Holy Trinity Dunoon and St Paul's Rothesay for just over eight years, and as the Dean of that diocese for nearly six years. I bring with me experiences of building up diverse Argyll congregations in vision, mission and confidence. My time in Argyll has been wonderful: very hard work, but an incredibly rich time of leading those churches into a new season in their lives!

I also bring other experiences. I was born in Aberdeen and grew up in Dunblane. Mary and I have been married for 27 years and we have three children, Eleanor (21), Peter (19) and Frances (16). Frances is moving full-time to Dundee and



the others you will meet during university and other holidays! I was in the RAF when I met Mary and have had a varied career since then. After the RAF, I worked for the Admiralty in research, then in industry in the design and build of Royal Naval warships. Then came God's call to move from shipbuilding to ordination

training! I served in an urban area in the Diocese of Gloucester and then to Argyll. I hope and pray that these experiences, church and secular, will help equip me to serve you as your Bishop!

What will happen now? I have loved meeting people from the diocese over the past few months. A programme is coming together to come and meet you all officially, Sunday by Sunday, and at as many other times as possible. I am committed to listening to and working for the well-being of all clergy and lay leaders in the diocese. I am looking forward to discussing with vestries the questions I posed in my letter back in June - to learn about the issues you face - pastoral, financial, organisational - and to engage with these as quickly as possible.

I believe the Scottish Episcopal Church has a wonderful 21st century future proclaiming the gospel throughout Scotland: and I look forward to the hard work and joys of sharing that future with you, here, in the Diocese of Brechin.

God's blessings be with you all!

Andrew, Bishop of Brechin

BREAD AND WINE

Bread and wine are ambiguous, both in life and in the Eucharist.

On the one hand, bread is perhaps our primary symbol for food, health, nourishment, and community: Give us this day our daily bread! Let us break bread together! Bread is a symbol for life and coming together.

Few things speak as wonderfully about life as does the smell of fresh bread. The fragrance of fresh bread is the smell of life itself! Yet there is another story to bread. Out of what is bread made? Kernels of wheat that had to be crushed in their individuality to become something communal – flour – which then had to endure fire to be baked into the substance that gives off the smell of life. As St. Augustine once said in a homily:

“For surely this loaf was not made from one grain of wheat? The grains were separate before they came together to become one loaf. They were joined together by water, after first having been ground. For if the many kernels are not ground and are not moistened by water, they could not come to this form, that we call a loaf. ... And then without fire, there is still not a loaf of bread.”

Bread must be baked in a fierce heat. Bread then speaks of both joy and pain.

Wine too speaks in this double way: on the one hand, it is a festive drink, perhaps our foremost symbol for celebration. Wine has nothing to do with basic nourishment or necessity. It is not a protein needed for health, but an extra that speaks of what lies beyond the hard business of making and sustaining a living. Wine speaks of friendship, community, celebration, joy, recreation, victory. We celebrate everything, not least of all love, with wine.

But, like bread, wine has another side: Of what is wine made? Crushed grapes. Individual grapes are crushed and their very blood becomes the substance out

of which ferments this warm, festive drink. No wonder Jesus chose it to represent his blood.

It is helpful to keep this ambiguity in mind whenever we participate in the Eucharist. Bread and wine are held up to be blessed by God and to become the flesh and blood of Christ, and they are held up precisely in their ambiguity.

On the one hand they represent everything in life and in the world that is healthy, young, beautiful, bursting with energy, and full of colour. They represent the goodness of this earth, the joy of human achievements, celebration, festivity, and all that is contained in that original blessing when, after the first creation, God looked at the earth and pronounced it good. The Eucharist too gives off the smell of fresh bread.

But that's only half of it. The Eucharist also holds up, in sacrifice, all that is being crushed, broken, and baked by violence. The wine, fittingly, is also blood. At the Eucharist, we hold up both, the world's health and its achievements along with its depressions and failures, and ask God to be with us in both. Pierre Teilhard de Chardin once put it this way: “In a sense the true substance to be consecrated each day is the world's development during that day – the bread symbolizing appropriately what creation succeeds in producing, the wine (blood) what creation causes to be lost in exhaustion and suffering in the course of that effort.”

What we see in the Eucharist, the goodness and joy of life and the pains and shortcomings of that same life, is the same tension that we need to hold up each day within our ordinary lives. How do we do that?

By enjoying life and all its legitimate pleasures without guilt and without ever denigrating them in the name of God, truth, and the poor, even as we go and stand where the Cross of Christ is

forever being erected, namely, where the excluded, the poor, the sick, the unattractive, the lonely, the hungry, the crushed, and the bleeding find their place.

We properly live the tension of the Eucharist, the ambiguity of bread and wine, whenever we honour both the smell of fresh bread and the process by which it came to be. What that means is that we must fully honour the beauty of nature, the grace of an athlete, the energy inside music, the power and sacramentality inside sex, the humour inside a good comedian, the vibrant feel of health, and the colour and zest that lie everywhere inside of life itself, even as we are conscious of and in solidarity with all that is being excluded from, or victimized by, these wonderful energies which ultimately take their origin in God.

In John's Gospel, water becomes wine and wine becomes blood; and blood and water both eventually flow out of the pierced side of Jesus. That happens too in the Eucharist and it happens in our lives. The task is to hold them both in our hands, as happens at the Eucharist, and then offer them up to God.

Ron Rolheiser

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

St Mary Magdalene's

Sunday, 7 October, 11 a.m.

Harvest Festival

**followed immediately by a
Harvest Lunch**

Everyone will be most welcome

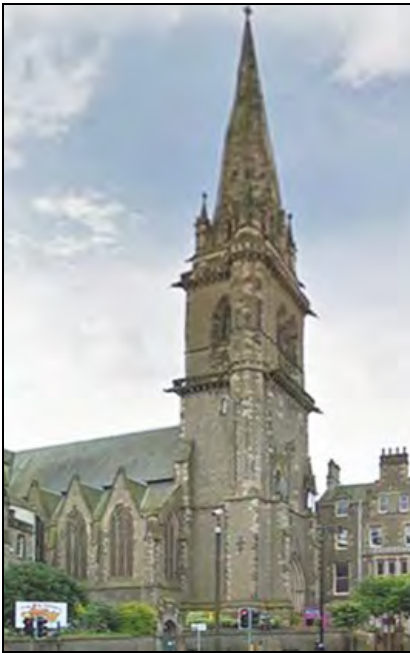
**Saturday, 3 November
10 a.m. - 12 noon**

**Autumn
Coffee Morning**

**Tickets for adults £1
children free**

*Come and try our coffee and
scones with cream and jam*

ILLUMINATING OUR CATHEDRAL



St Paul's Cathedral from Seagate

St Paul's Cathedral, Dundee have secured a share of £15.3 million made available through the

Scottish Government's Climate Challenge Fund. The £15.3 million 2018-2020 Climate Challenge Fund is made up of £14.3 million from the Scottish Government and £1 million from the European Regional Development Fund.

The Climate Challenge Fund is a Scottish Government grant programme that is managed and administered by Keep Scotland Beautiful.

St Paul's Cathedral has been awarded a CCF grant totalling £150,000 which also includes a maximum contribution of £58,240.00 from the European Regional Development Fund.

The grant will be used to install new LED lighting in the Cathedral which will cut carbon emissions by over 70% and to run an energy saving project with volunteers from the community to cut carbon emissions in their homes by 5%.

energy in the home as well as supplying information on climate change.

You can learn more about St Paul's Energy Saving Challenge at <stpaulscathedral.net>.

David Gunn, Climate Challenge Fund Manager at Keep Scotland Beautiful said:

"We congratulate St Paul's Cathedral for securing a grant award from the Scottish Government's Climate Challenge Fund and the European Regional Development Fund and encourage the local community to take advantage of support available through the St Paul's Energy Saving Challenge.

"We look forward to supporting St Paul's Cathedral as they implement their project and empowering many more communities to take action on climate change. We see it as part of our work to make Scotland clean, green and sustainable."

The CCF was launched in 2008 and since then 1,097 projects in 658 communities, across all 32 local authorities, have been awarded CCF grants totalling £101 million.

Further information at: www.keepsotlandbeautiful.org/ccf



Artist's impression of how the new lighting will look

The St Paul's Energy Saving Challenge will be run by the Eco Group at the Cathedral in partnership with Home Energy Scotland and will offer free support to help people to save



Holy Trinity, Monifieth

Summer Fayre

Saturday, 1 September, 12 noon - 4 p.m.

Craft stalls, Home Baking, Raffle and Tombola, Henna Tattoos, Face Painting

Admission by donation includes refreshments

The Bishop will dedicate our new Prayer Garden at noon and then open the Fayre

All welcome – come along and enjoy the fun



I haven't the heart to tell her that the Bishop went home 20 minutes ago . . .

Light in the Darkness

On the 23 June 2018, 12 junior football players aged 11 to 16 and their coach, were trapped in a flooded cave in Thailand. They were discovered alive but starving after nine days by a British rescue team. Attempting to get them out was difficult and dangerous. Someone on the rescue team died. The situation became more urgent as monsoon rains were predicted that would raise the water levels in the cave. After more than two weeks, over a period of three days, all of them were at last rescued by overseas volunteers and Thai naval personnel.

Imagine:

It's dark. You're with others but you can't see them. They can't see you. You're lonely, hungry, and afraid. It's dangerous and you're helpless. This is what rock bottom looks like – literally. You wonder whether anyone is coming to help you. Will they get there in time? You're pretty far down. Will they give up looking for you? And there are your friends and loved ones. Do they miss you? Will you ever see them again?

Then, suddenly, you see a light.

Just a single light. You haven't been forgotten. Someone has come after all. As they get closer, you're at first blinded by the light. Looking around, you can see the others trapped with you for the first time in a long time. And as your eyes get used to the light in the darkness, you can see the kind face of your brave rescuer. "Don't worry," he says. "We'll get you out of here." And the rescuer says something else: "Your loved ones are waiting for you."

Sometimes our world seems like a very dark place. It's blighted by poverty, depression, bad health, bad housing, bad habits, and bad people. As if all that weren't enough, there are also accidents – what some people call "bad luck". If we're caught up in any one, some, or all of these bad things, we look around and see only darkness. And we're lonely, even with others all around us. We hurt so bad we can't see them. We're all in the same dark place, but we can only manage to focus on ourselves. We're lost. We're afraid. No-one seems to care. They've given up on us. And we'll never see our loved ones again.

And just when we've given up, there's a light. It isn't very big, but because we're in such a dark place, it splits the night. For the first time in a long time someone can see us. And we can also look around and see those who are also lost and afraid and who are suffering with us. Someone cares at last. We haven't been forgotten after all.

What is that light in our darkness? It is the kindness and sacrifice of strangers. It's their courage to enter into our terrible night. It's their friendship and their help. Most of all, it's their assurance that there is a way out. Someone has died for us. Our loved ones are waiting for us.

In the Gospel according to St John, Jesus is described as the light that the darkness could not overcome. In the Letter of St Peter, Jesus is described as having descended into Hell itself with good news. He is with us now, in whatever dark place we may be. He will bring us through. He has died for us. And our loved ones are waiting for us.

The Rev'd Clive Clapson

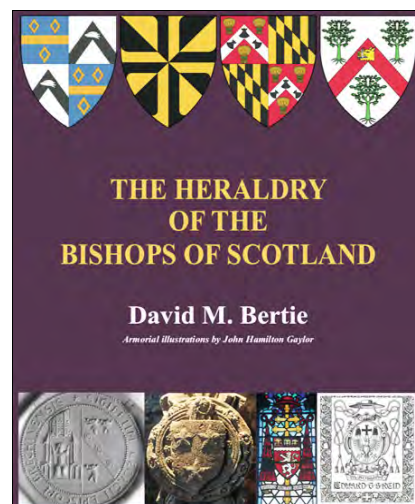


The Heraldry Society of Scotland

The Heraldry Society of Scotland's latest book provides a single reference source for the coats of arms used by the Scottish bishops from the thirteenth century up to the present day. The work covers the pre-Reformation bishops, the Church of Scotland bishops 1560-1689, the post-1689 Scottish Episcopal bishops, and the post-Reformation Roman Catholic bishops. The armorial illustrations, specially drawn for this publication, are in full colour throughout, and the seals used by the bishops are fully described. The accompanying text provides the family background to each bishop and brief details of clerical career. Each coat of arms is discussed in the context of the bishop's wider family and details

are provided of any points of heraldo-historic importance. The histories of the diocesan arms of the Scottish Episcopal Church and the post-Reformation Roman

Catholic Church are outlined in an appendix. The work is liberally illustrated with examples of seals, stone and wood armorial carvings, bookplates, arms on portraits, stained glass, etc.



Over 360 bishops are included in this work which will be a limited edition. The volume will be A4 size, hardbound, 342 pages long, with full colour illustrations and will be a companion to the Society's previous publications. The price will be £25, plus postage & packing. The book is expected to be ready by early July.

If you are interested in purchasing this book, please send your contact details (but no money at this stage) to dm.bertie@btinternet.com.

Moving to the Ancient Diocese of Brechin

The Vestry's Appointment Committee of Holy Rood Church in Carnoustie saw fit to offer me the post as (part-time) Priest-in-Charge and I happily accepted. It may be strange for somebody



who is not at all interested in any sport ("No sports, please, just whisky and cigars" as Churchill would have it) to come to the world's capital of golf.... Well, the only "sport" I am interested in is Spirituality – as expressed in its many God-

given forms: visual arts, philosophy, prayer, dance, meditation, music, literature, silence, food, pilgrimages, mindfulness... all enriching our faith and life together. I hope to bring my enthusiasm and experience (I have been ordained for nearly 35 years!) to my new post at Holy Rood and perhaps even the Diocese!

I am a 62 year old vegetarian, married to Robin who is also a

priest (now retired but willing and able to help out in Charges). We have a red setter called Rufus. Last year, when we first visited Angus, Rufus was most impressed with Carnoustie's beach! Robin loved the jam we bought at Glamis Castle better!

Apart from being a priest I have also worked as a teacher and lecturer, in the UK and abroad. My family background is Franco-German and I have a degree from a German university. I am a true European and love the "Aulde Alliance" – which sits very comfortably with my love for Scotland and all things Scottish (not just whisky!).

It seems to me that our beloved Scotland is fast developing into a true Rainbow nation – just as our church is a truly open and welcoming Christian community.

I love art and travelling, especially in Italy and France, of course. The Scottish Colourists and the Glasgow Boys and Girls have become firm favourites, too. The last year and a half we were blessed with living near

the Galloway art town of Kirkcudbright – where Dorothy Sayers placed the action of her book "Five Red Herring". I am not sure yet whether my stay in Carnoustie will live up to that excitement !!! However, the great Pictish and Early Christian heritage of Angus will go a long way to keep me interested.

I am very excited about moving to the ancient diocese of Brechin and walking the pilgrimage through life with my fellow Christians in Carnoustie and beyond.

David de Verry



The Dean placing the Rev'd David de Verry in his priest's stall

Friends of the Caird Hall Organ

'COME AND SING WITH PAUL MEALOR'

CAIRD HALL ON SATURDAY, 29 SEPTEMBER

Paul (composer of the royal wedding anthem 'Ubi caritas' and the Military Wives no. 1 hit 'Wherever you are') will lead a fun-filled day of music making, working on Vivaldi's Gloria, Parry's 'I was glad' and Paul's own 'Let all the world in every corner sing'

The afternoon workshops will then be followed by an 'informal' concert performance in the evening at 7.00 p.m.

The choir will be accompanied on the magnificent Caird Hall organ, played by city organist Stuart Muir

Singers can still sign up – forms available from the Caird Hall

Or folk can join the audience for the concert: ticket details available at <https://www.dundee.gov.uk/events/event/25539>



Poems that Challenge

Something of an urban myth has grown up about the poem printed below which has been circulated in a number of versions. For instance, it has been stated that it was written by a woman in a geriatric ward in a Dundee hospital, that it was found in the possessions of an old Irish woman called Kate after her death, that the author was in a nursing home in Saskatchewan, or even a young (male) poet in Texas!

The truth is that it was written by Phyllis McCormack, a nurse at Sunnyside Hospital at Hillside by Montrose (now closed and being demolished) in 1966 for the hospital newsletter but printed anonymously. It was published without attribution in the *Nursing Mirror* in 1972 and the following year in a poetry anthology without title or authorship.

The poem, which paints a rather sad picture of a decrepit woman's final days in care, has been quoted in various works written for and about the caring professions in order to highlight the importance of maintaining the dignity of the lives of elderly patients.

A Crabbit Old Woman or Look Closer Nurse

What do you see, nurse? What do you see?
What are you thinking when you're looking at me?
A crabbit old woman not very wise,
Uncertain of habit with faraway eyes?
Who dribbles her food and makes no reply.
When you say in a loud voice 'I do wish you'd try!'
Who seems not to notice the things that you do.
And forever is losing a stocking or shoe?
Who, resisting or not, lets you do as you will,
With bathing and feeding a long day to fill?
Is that what you're thinking? Is that what you see?

Then open your eyes, nurse,
you're not looking at me.

I'll tell you who I am as I sit here so still,
As I do at your biddings, as I eat at your will.

I'm a small girl of ten with a father and mother.
Brothers and sisters who love one another.
A young girl of sixteen with wings on her feet.
Dreaming that soon now a lover she'll meet.
A bride soon at twenty my heart gives a leap.
Remembering the vows that I promised to keep.
At twenty-five, now I have young of my own.
Who need me to guide a secure happy home.
A woman of thirty my young now grown fast,
Bound to each other with ties that should last.
At forty, my young sons have grown and are gone,
But my man is beside me to see I don't mourn.
At fifty, once more babies play round my knee,
Again, we know children my husband and me.

Dark days are upon me my husband's now dead.
I look to the future and shudder with dread.
For my young are all rearing young of their own.
And I think of the years
and the love that I've known.
I'm now an old woman and nature is cruel.
'Tis jest to make old age like a fool.
The body it crumbles, grace and vigour depart.
There is now a stone where I once had a heart.
But inside the old carcass a young girl still dwells,
And now and again my battered heart still swells.
I remember the joys, I remember the pain,
And I'm loving and living life over again.
I think of the years, all too few, gone too fast.
And accept the stark fact that nothing can last.
So open your eyes, nurse, open and see.
Not a crabbit old woman, look closer ... see Me!!

The other side of the coin, which expresses a truth which is still valid, is contained in a follow-up poem, attributed to Mrs McCormack or Liz Hogben.

A Nurse's Reply

What do we see, you ask, what do we see?
Yes, we are thinking when looking at thee!
We may seem to be hard when we hurry and fuss,
But there's many of you, and too few of us.
We would like far more time to sit by you and talk,
To bath you and feed you and help you to walk.
To hear of your lives and the things you have done;
Your childhood, your husband,
your daughter, your son.
But time is against us, there's too much to do -
Patients too many, and nurses too few.
We grieve when we see you so sad and alone,
With nobody near you, no friends of your own.
We feel all your pain, and know of your fear
That nobody cares now your end is so near.
But nurses are people with feelings as well,
And when we're together you'll often hear tell
Of the dearest old Gran in the very end bed,
And the lovely old Dad, and the things that he said,
We speak with compassion and love, and feel sad
When we think of your lives
and the joy that you've had,
When the time has arrived for you to depart,
You leave us behind with an ache in our heart.
When you sleep the long sleep,
no more worry or care,
There are other old people, and we must be there.
So please understand if we hurry and fuss -
There are many of you,
And so few of us.

Barry Woodward at St Luke's

By now, most folks in the diocese will know about the experiment in church outreach going on at St Luke's, Dundee – Café Church. We've been running church for the "unchurched" for about 3 years now and beginning to see God gathering in folks in who might not necessarily survive contact with traditional expressions of worship. Part of that has been a men's group – The Pirate Monks. It's a safe space where men, in all their brokenness, regardless of their present walk of life, meet and share honestly how it is with them.

Part of it is meeting round a topic for the evening, and part of it is a hands-on prayer time for those who want it – and we all do at some time. It has been inspiring and humbling to see God at work there.

Recently we invited Barry Woodward to share his story with the Pirate Monks, the Church and invited friends. Barry is a former drug addict and drug dealer from Manchester whose addictions produced severe mental health problems and he spent much of his young life in prison. The story of the transformational work of God in his life was dramatic and compelling and leavened with a lively sense of humour.

But it was the work of the Spirit

as he concluded his talk that left me stunned. Almost 30 folks had turned up to hear him and when he led us in a prayer of repentance and commitment before we finished, much as the late Billy Graham use to do, we found 10 people raised their hands as "new" Christians and a further 10 had prayed the prayer



as a "re-commitment". So, two thirds of the people there had been affected.

We were thrilled to discover that 4 of those who committed to Christ for the first time in their lives attended our fellowship. It's hard to express how good it is to be in a place when that injunction to "Go and make disciples of all men" is happening around you.

One person, who had been exploring life in Café Church since around Christmas, was happy and tearful at having stepped across

the threshold into new life and while confessing to knowing "nothing about church" before she came is now an active seeker.

Barry has written a book, called *Once an Addict*, which he gave to those who committed/re-committed and which others could buy for themselves – for every copy somebody buys he puts 2 into prisons across the UK, where he visits and speaks during the year sharing his story.

This time he was in Dundee on other business and gave us his time free, but at our next Vestry meeting we voted unanimously to send him a gift. When two thirds of the folks who came to the event turned to Jesus – what else could we do?

If someone said to you what would your church pay to have 70% of a group you had gathered turn to Jesus – what would you say?

What would you give?

In the end, we knew we couldn't pay the Lord for the work of his Holy Spirit, but we did give something to His servant - so he would know how much we appreciated his ministry and to help him to continue to use it bless others.

Bruce Gowans

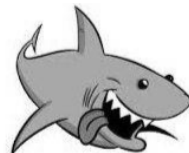
Justin and Christian

Far away in the tropical waters of the Caribbean, two prawns were swimming around in the sea. One was called Justin and the other was called Christian. Life was good, except that the prawns were constantly being chased and threatened by sharks. Finally one day, Justin said to Christian, "I'm tired of being a prawn. I wish I was a shark, then I wouldn't have to worry about being eaten."



Just then a mysterious cod appeared and said, "Your wish is granted," and, lo and behold,

Justin turned into a shark. Horrified, Christian swam off, afraid of being eaten up by his old friend.



Time went by and Justin found himself bored and lonely as a shark. All his old pals were afraid of him and swam away whenever he came near. Then one day he was out swimming and



saw the mysterious cod.

"I want to be a prawn again," said Justin. "Please change me back!" And, lo and behold, the cod changed him back to a prawn. With tears of joy in his little eyes, Justin swam to Christian's house and knocked on the door. "It's me, Justin, your old friend! Come out and see me!" he shouted.

"No," said Christian. "I'll not be tricked. You're a shark and you will eat me!"

Justin cried back, "No, I'm not! That was the old me. I've changed. I've found Cod, I'm a prawn again, Christian!"

The Call of Matthew

The feast day of St Matthew the evangelist is 21 September, and his call by Jesus is described without any embellishment in chapter 9 of the Gospel that bears his name. It was a bold step for Jesus to call a tax collector, someone so hated by the people. And it was an equally bold step for Matthew to respond – to turn from the security and profit of his lifestyle and step out into the unknown.

It is the subject of one of three paintings on Matthew's life that Caravaggio produced for the Contarelli Chapel of the church of San Luigi in Rome in 1560. The group of tax collectors are about their daily routine of counting money. They are dressed in rich 16th century Italian costumes. Artists frequently depict Biblical events in a contemporary setting, which 'incarnates' them for the person viewing the painting.



Jesus and Peter break into that scene on the right wearing ordinary cloaks. They are even barefoot in contrast to the wealthy government officials. But it is Jesus in the shadow who brings light on to the canvas, and that play on light and darkness heightens the dramatic intensity of the scene. We see simply the face

of Jesus and his right-hand pointing. But there is some ambivalence. To whom is he pointing? Is it the bearded man who seems to be saying, 'Is it me?' or is he pointing to the younger man at the end of the table with his head down engrossed in counting his money?

Perhaps Caravaggio is saying that Jesus can call any and all of us. His call to follow can break into our daily routine at any time of day, whoever we are, whatever we have or do not have to commend ourselves, and whatever faults or worries preoccupy us. As Jesus says in that same chapter, "I have come to call not the righteous, but sinners." We can take heart that his church is not a museum of saints: it is a kingdom of sinners who have the courage, like Matthew, to get up and follow.

Bible Sunday – 28 October

Nowadays Bible Sunday is observed five Sundays before Advent Sunday.

The books of Ezra and Nehemiah tell the story of building projects. In Ezra it's the temple, in Nehemiah it's the city walls. Hard work. Bricks and mortar. Blood, sweat and tears. However, no less real – and no less hard graft – is the rebuilding of the people themselves. A restored temple and rebuilt walls is fine to be sure, but at the centre of it all is a renewed relationship with God, in community with others. And at the heart of that renewal, the means by which restoration comes, is the Word of God.

Picture the scene in Nehemiah 8: thousands crowd into the public square; Ezra stands on a raised platform; unusually, the people have asked him to bring out the

Book of the Law of Moses; when he opens it they stand up, he blesses them, and they respond in worship. Ezra reads from daybreak to noon, for about six hours, and the people listen attentively and reverently.

However, reading and listening on their own are not enough. God's Word requires explanation, as we see with the Levites 'making it clear and giving the meaning so that the people understood what was being read'.

But something more is needed. For, as the story goes on, explaining and understanding lead to responding and celebrating – with weeping first, and then with delight, as the people discover that 'the joy of the Lord' is their strength.

Even this, it seems, is not the final goal of their encounter with

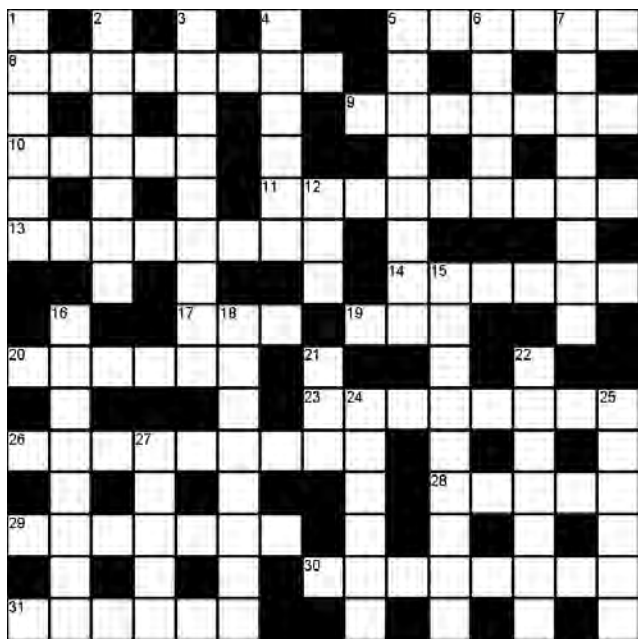
God's word, for the rest of the chapter shows them celebrating the Feast of Tabernacles, recalling how their ancestors lived in the wilderness, with everyone taking part, acting out God's provision for them.

As they hear, understand, and respond to God's voice in the pages of Scripture, they are recovering what it means to be the people of God.

Here is a window on the significance of the Word of God to the life of the people of God. It reminds us that God renews us through His Word, that it's a word for men and women and children, that it addresses the whole community, that it is to be listened to attentively, understood clearly, and responded to obediently; and that it makes a difference to how people live.

CRYPTIC PRIZE CROSSWORD

Twelve answers are names of creatures found in the Authorised Version of the Bible (some other translations may have different words). Send your entries to the editor at the address on the back page by Friday, 2 November.



- 29 Not at our beck and call (7)
 30 If French pork is on the menu there is a sting in the tail. (8)
 31 See that Spanish compressed foodstuff (6)
- 12 The Special Air Service is stupid (3)
 15 It roamed around in a dry desert (9)
 16 It took an enormous creature to get Beth home (8)
- CLUES DOWN:**
 1 A grade B burrower (6)
 2 It hates the idea of God (7)
 3 Even with a fever a lad and gal run (9)
 4 Prised apart a silk spinner (6)
 5 Was the mare tied across the circle? (8)
 6 Change me and you? Not both! (5)
 7 The spectator was a lone rook (8)
- 17 Satirical imitation? Its cheap (8)
 21 The place to clean a snake up (3)
 22 An austere man from a Hindu caste is in charge (7)
 24 Scan it for pranks and capers (6)
 25 Leggings made north of Lyons (6)
 27 Inspire if I'm partly ebullient (5)

CLUES ACROSS:

- 5 This fabulous monster ran from God (6)
 8 Acquire a lone pet (8)
 9 Nimble on its leg, it jumps with zeal (7)
 10 A genre of colour (5)
 11 Overhear that the roof is falling (9)
 13 Savers shouldn't curse Royal Engineers (8)
- 14 Rewrote the deed - it might be improved (6)
 17 Primate consumes a legume (3)
 19 To forgive? Definitely not divine! (3)
 20 One can read of a variety of soft brimmed hats (6)
 23 31 across is hard (8)
 26 Beast more evil than a great white shark (9)
 28 Stay by the limpid well (5)

Name

Address.....

.....

Who did it?

Three friends decided to go deer stalking together. One was a solicitor, one a doctor, and the other a minister.

After many hours on the moorland, they found a stag and all three of them shot at it simultaneously. The stag dropped, and they rushed over to see it. To their surprise, instead of three bullet holes, there was only one. And so, a debate began as to whose bullet had shot the deer.

'It was me,' said the doctor. 'It is very neat; there is little blood.'

'No, it was me,' said the solicitor, 'it was a very complicated shot, with an expensive bullet.'

'No,' said the minister sadly, 'I'm afraid it was me. I've experienced this all too often. Look, you can tell - bullet went straight in one ear and straight out the other.'

CHANGE OF NAME

In April this year to mark the 50th anniversary of independence from Britain Mswati III, King of Swaziland, announced that the country was changing its name to eSwatini, meaning in the Swazi language 'the place of the Swazi'.

During celebrations at Manzini he said that the name 'Swaziland' had caused confusion, "Whenever we go abroad, people refer to us as Switzerland. I would like to announce that Swaziland will now revert to its original name."

The name Swaziland angers some citizens being a hybrid mix of Swazi and English. In the post-colonial era, most African countries changed their names on gaining independence: Bechuanaland became Botswana and Rhodesia became Zimbabwe. This change has been mooted for several years but may require the re-writing of the constitution as well as change of name for various institutions in the country.

A Marriage of Words and Music

*Be still, my soul: the Lord is on thy side;
bear patiently the cross of grief or pain;
leave to thy God to order and provide;
in every change He faithful will remain.
Be still, my soul: thy best, thy heavenly Friend
through thorny ways leads to a joyful end.*

*Be still, my soul: thy God doth undertake
to guide the future as He has the past.
Thy hope, thy confidence let nothing shake;
all now mysterious shall be bright at last.
Be still, my soul: the waves and winds still know
His voice, who ruled them while He dwelt below.*

*Be still, my soul: when dearest friends depart,
and all is darkened in the veil of tears,
then shalt thou better know His love, His heart,
who comes to soothe thy sorrow and thy fears.
Be still, my soul: thy Jesus can repay
from His own fullness all He takes away.*

*Be still, my soul: the hour is hastening on
when we shall be forever with the Lord,
when disappointment, grief, and fear are gone,
sorrow forgot, love's purest joys restored.
Be still, my soul: when change and tears are past,
all safe and blessed we shall meet at last.*

The original hymn was written in German by Katharina Amalia Dorothea von Schlegel, born 1697. Her name suggests that she may have come from an aristocratic family. Other than the fact that she was connected with a small court at Köthen, north of Halle, in Germany, little is known of her life. Some have suggested that she may have become a Lutheran nun. We know that she was the author of a collection of spiritual songs published in 1752, but only this one survives.

Often, in the midst of suffering, people look up and see the face of God. That was true for Katharina von Schlegel. Movements born in great passion often deteriorate over time as the fires wane and concern for "the way we have always done it" intensifies. That was true of the Lutheran Church in Germany a century after its founding. But churches that have gone cold and sterile are ripe for renewal, and that was also true of the church in Germany. Katharina

was part of a pietistic movement that brought new life to the old body, similar in spirit in many regards to the Wesleyan revival in England of the same era. It was characterised by faithfulness to Scripture, personal experience, and deep emotional expression. Katharina von Schlegel is thought to be the leading female hymn writer of this period.

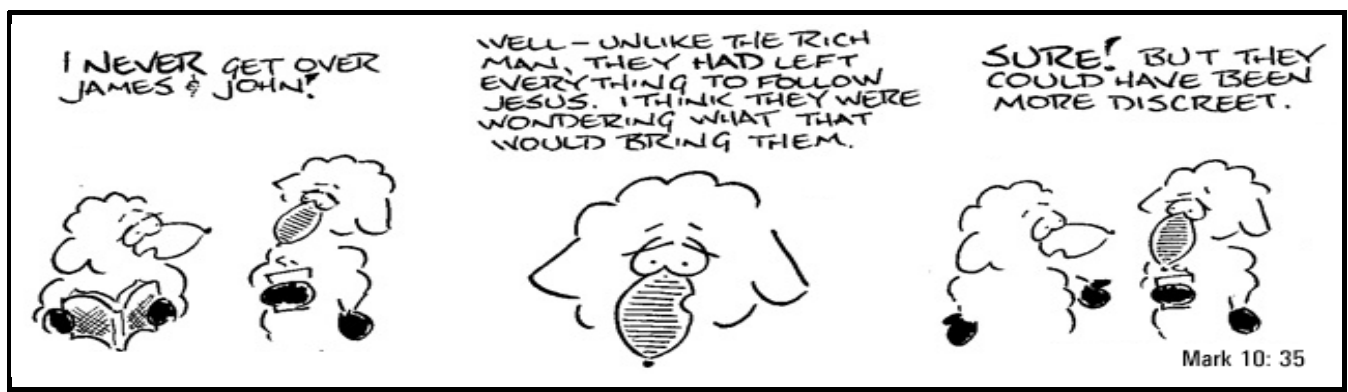
This hymn comes to us via the work of a British woman, Jane Borthwick, who translated it into English a century after Katharina wrote it. She was a Free Presbyterian and originally there were five verses. The wording is full of scriptural allusions, as for instance to Psalm 46 and the Exodus account of when Aaron and Hur supported Moses' raised arms so that Israel could defeat Amalek. Jane Borthwick's translation was included in her 1855 volume *Hymns from the Land of Luther*.

The Finnish composer Jean Sibelius, 1865-1957, wrote in 1899 a symphonic tone poem now called *Finlandia*, but at the time in order to please the Russian censors, other titles were devised such as *Happy Feelings at the Awakening of Finnish Spring*. With the backdrop of the Peace Celebrations at the Hague Convention that year it was a subtle protest by the composer against the rising censorship from Russia felt in the nearby Scandinavian countries.

This composition was performed as a series of seven pieces as music to accompany a series of tableaux, each reflecting portions of Finnish history. Out of agitated and tumultuous opening music, symbolising the struggles of the Finnish people, emerges the serenity of the hymn-like melody in the final movement we know as the hymn tune *Finlandia*, symbolising hope and resolution.

David Evans, a Welsh organist-choirmaster and music professor, matched Borthwick's translation with the tune for the Revised Church Hymnary in 1927): a true marriage of word and music.

This hymn was a favourite of Eric Liddell, the athlete who became famous in the 1924 Olympics for refusing to run on the Sabbath, dramatised in the film *Chariots of Fire*. Liddell later became a missionary in China, and was imprisoned during World War II. He is said to have taught this hymn to others in the prison camp (where he eventually died of a brain tumour).



Saint Erasmus

St Erasmus or Elmo is not a well-known saint, but an Italian bishop who suffered terribly under Diocletian's persecution and died in 303.

He is one of the patron saints of sailors and his symbol is a windlass, used to wind up a ship's anchor. His name lives on in St Elmo's fire, the discharge of atmospheric electricity around the masthead during a storm at sea. This phenomenon was considered to be a token of good luck because it is most pronounced near the end of a storm. As a bishop, the saint was usually depicted not only with his own symbol, but also with the signs of his episcopal position: the mitre and the staff or crosier.

The mitre began life as a modest headdress. In the Middle Ages it developed into a high conical cap as a reminder of the flame of fire that alighted on each apostle's head at Pentecost. The staff is the shepherd's crook, guiding the sheep and guarding them from predators. When the bishop visits a church for a confirmation, institution or special occasion, he will wear the mitre as a living link to the Church of the past; and hold a staff as a sign of pastoral care in the present.



In 1524 Matthias Grünewald painted St Erasmus with St Maurice: the two patron saints of the abbey at Halle, a city in central Germany of which the composer George Frederic Handel was native. The painting is now housed in an art museum in Munich. One of the figures is a shepherd, the other a soldier; one represents Europe, the other Africa. The bishop draws our attention with his windlass, but also with his jewelled mitre and gold crosier. Yet beneath the opulent vestments is a human being – someone touched by God's Spirit and commissioned to care for the sheep. Both mitre and staff point us to Jesus as the model, baptised with the Holy Spirit and shepherding the faithful. The words of the hymn, 'May the mind of Christ my Saviour live in me from day today', be our prayer for all who shepherd the flock of the Church as bishops and pastors.

James Gregory Lectures

Lectures on Science, Religion and Human Flourishing

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

All are welcome and admission is free

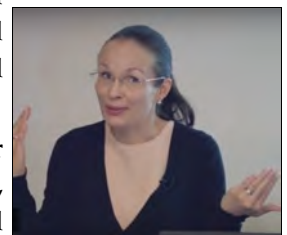
Monday, 1 October at 5.15 p.m.

Can compassion transform society?

given by

Professor Anne Pessi

Anne Pessi is Professor of Church and Social Studies, in the University of Helsinki, Faculty of Theology and has been awarded several international and national academic prizes.



Her research interests cover particularly compassion, altruism, meaningfulness, volunteering, civil society, togetherness, church social

work and experiences of good life, as well as individualised religiosity and experiences of the sacred.

Currently she directs a vast multidisciplinary project CoPassion, "The Revolutionary Power of Compassion" (www.copassion.fi). The project analyses the power of compassion in corporate business and the public sector as well as on content and reader experiences of self help literature and the construction of self in this genre.

Monday, 12 November at 5.15 p.m.

Learning the Lessons of Quantum Mechanics

given by

The Rt Rev'd Joanna Penberthy

Joanna Penberthy is an Anglican bishop. Since the confirmation on 30 November 2016 of her election, she has been the Bishop of St David's, and the first woman to become a bishop in the Church in Wales.



Bishop Penberthy was born in Swansea and grew up in Cardiff. She was educated at Cardiff High School and graduated from Newnham College, Cambridge, and St John's College,

Nottingham. She trained for ministry at Cranmer Hall, Durham.

She was made a deaconess in 1984, ordained as a Deacon in 1987 and was among the first women ordained as priests in Wales in 1997.

Music in the Cathedral

Sunday, 7 October at 6.30 p.m.

Bishop Forbes Diocesan Festival Choral Evensong

(Alexander Penrose Forbes, Bishop of Brechin,
died 8 October 1875)

Preacher: Bishop Andrew Swift

Lunchtime Concerts at 1 p.m.:

Saturday, 8 September: Triquetta
Lisa Lulis, soprano; Barbara Scott, mezzo-soprano,
Michael Ellacott, piano

Saturday, 22 September: Daniel Silcock, piano
(‘Morning and Evening’ – music by Debussy & Rachmaninoff)

Saturday, 6 October: Stephen Armstrong, piano

Saturday, 20 October: Jacopo Lazzaretti, guitar

Saturday, 3 November: St Andrews Ensemble
(Wind octets by Mozart and Beethoven)

Saturday, 17 November: Tayside Opera

Coffee/tea and cake served after each concert,
giving the audience the chance to meet the
performers.

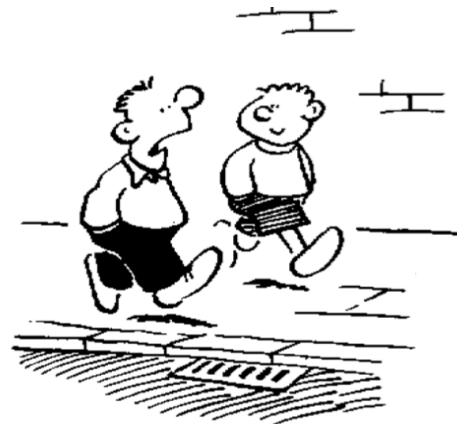
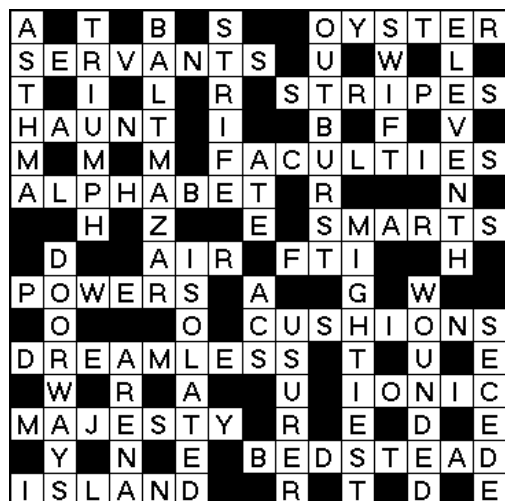
Admission – adults: £5; students: £3
accompanied schoolchildren: free



Dr Joe Morrow was presented with a CBE by Her Majesty the Queen at Holyrood House on 3 July. It was awarded in the New Years Honours list for services to mental health.

*Congratulations to John Parry of Invergowrie
on winning the last crossword competition.*

*Unfortunately three people submitted answers
with mis-spellings. Keep them coming!*



*My Mum says her prayers every night ...
she says ‘Thank God’ as soon as I’ve
gone to bed.”*

The next issue of **Grapevine** will be coming out for 25 November 2018.

All articles, letters, comments should be with the Editor by 5 November 2018.

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>)