

# GRAPEVINE

No 117

Winter 2018

THE MAGAZINE OF THE DIOCESE OF BRECHIN

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

### **Warm Advent and Christmas greetings to you all!**

It has been a wonderful few months since my consecration back in August, when so many of you were able to fill St Paul's Cathedral in Dundee for that uplifting and joyous occasion. I have thoroughly enjoyed spending the weeks since then coming to the charges to meet you, share worship and enjoy fellowship with you. I will have been with almost all of you once we are into the New Year and it has been wonderful to start to get to know you.

As we start the Advent season, a time of preparing for the coming of Jesus at Christmas time, we can be encouraged to think of the preparations that we can be making in our own lives and in our church communities. Throughout the Scottish Episcopal Church we are being encouraged to think about discipleship: being prayerful, active, committed followers of Jesus Christ in the 21st century.

In the diocese, we are also seeing preparations for addressing our future as disciples. The northern charges in the diocese have met for their first official 'cluster' gathering, and gatherings of charges are now being planned for other areas. Ideas have started to form from this meeting for charges to work together and share vision and mission. Examples are: workshops on 'Café Church' or other innovative forms of worship; gatherings to think about sharing our faith; working together to share expertise in grant application, fundraising and developing our buildings. I

would like to thank all who worked so hard to make this work possible: and watch for notice of other days and workshops in the future.

The diocese also has a Facebook page – please "like" and "follow" it if you are a Facebook user. It is very encouraging to see so many events, services and activities being shared on social media and websites! Please watch this space for some events and

plans for helping all of our churches to connect with their communities through the internet.

The long-standing companionship link between Iowa, Swaziland and Brechin has also continued to be active, with Bishop Ellinah Wamukoya of Swaziland and Bishop Alan Scarfe of Iowa coming to the consecration, and I was able to attend Iowa's Diocesan Convention in Des Moines in October. We hope to finish the third leg of the youth pilgrimage in 2019, with young people from Swaziland and Brechin travelling to Iowa for fellowship. Again, my thanks to Pat Millar for all her work with the companionship.

We have a great deal of work ahead of us as we explore and redefine what it is to be the Scottish Episcopal Church in this beautiful part of Scotland, but I am very, very encouraged by meeting you, the people of this diocese. I believe we will have the courage to make the changes that we are called to make and rejoice in the traditions and values that make us what we are!

I pray that God's blessings will be with us all in 2019 and onwards!



Bishop Ellinah and Bishop Alan with Bishop Andrew after the Consecration

*Andrew, Bishop of Brechin*

# Thank You

On behalf of all those involved with the Food Cupboard Ministry at St Salvador's Church, Dundee, I would like to convey, through the Diocesan magazine, our heartfelt thanks to everyone across the Diocese who supports our work with those suffering food poverty who come to our weekly Drop In.

As many of you know we run a weekly Drop In on a Sunday afternoon in the church where anyone in food poverty can come to receive a bag of basic groceries and a selection of fresh fruit, bread, and whatever else arrives on the day. They may, if they choose to stay, also enjoy the donated refreshments and a chance to socialise.

The Food Cupboard began thirteen years ago and we have been running it in its present form for about 5 years. We are now seeing between 60 and 80 people each week coming for the help we can offer which, as well as food, includes the availability of some clothing and signposting to other agencies, groups or places to go for help, where this is appropriate, as we are part of the wider Dundee Drop In (DDI) network.

The help that we can give is only made possible by the support that we receive from many individuals, groups and congregations within our Diocese and from many others, including the local Quakers, Church of Scotland congregations, Roman Catholic parishes and the Unitarians.

We are thankful for the regular donations of food items that are delivered from our sister congregations and for financial donations which enable us to buy the food that we need for the bags. We have been particularly blessed of late with much bounty from Harvest Festival celebrations which has helped to fill our cupboards for a short while. All the items donated go out in either a food parcel or as part of our share boxes where our visitors can choose an additional item to take away.

We are also grateful to all those who volunteer their time and energy on a Sunday afternoon at the Drop In and to those who are part of the "bag packing crew" on a Monday morning.

Donations may be made directly to St Salvador's or in the baskets provided at Morrison's Dundee or ASDA Myrekirk, Dundee.

Your continued support is very much needed and appreciated as are your prayers for this ministry,

With thanks,

*Katie Clapson,  
Vestry Secretary,  
St Salvador's Church, Dundee  
SC010596  
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# Newly Created Appointment



The Rev'd Kirrilee Reid, former Rector of All Saints', Glencarse and Synod Clerk of the Diocese of Brechin, was, on 8 November, installed as Chaplain to the Anglican Congregations of Pas-de-Calais and Archbishop of Canterbury's Refugee Officer for Northern France, at a beautiful and moving service in Boulogne presided over by the Bishop of Dover (*centre*) (on behalf of the Archbishop) and the Bishop of Gibraltar in Europe (*left*). Provost Jeremy Auld attended from the Diocese and from the Cathedral where Kirrilee latterly exercised ministry.

## Childhood Sexual Abuse

*caring for yourself and others*

Dr Michael Paterson is a priest, psychotherapist and spiritual director who has worked with abuse survivors for over twenty years. He is the Director of the Institute of Pastoral Supervision and Reflective Practice and non-executive director of a residential therapeutic community for looked-after children.

Sexual abuse is devastating, hurting those who have been abused and also those who love and care for them. Its effects are both immediate and long term and recovery and healing can take years.

This book explains what sexual abuse is, outlines immediate and long-term consequences, offers guidelines for handling disclosure, suggests practical forms of pastoral care, and points to available resources.

He has also written similar booklets on Suicide, Loneliness and Depression. These are published by Redemptorist Publications, price £4.95 each.

# LAY MINISTRIES' STUDY DAYS

For the third year now, two lay ministries' study days have been delivered during 2018. These study days are offered to all lay readers in the diocese, as well as eucharistic assistants and others engaged in lay ministry. Normally, about 20 or so attend these sessions.

The first, in April, was entitled 'Getting the message across'. The day was led by David Todd, a lay reader from the Edinburgh diocese and chaplain to the theatre community in Edinburgh. David used his extensive knowledge and experience from theatre management to coach us in self-projection and voice projection, in reading and preaching in public and in leading prayers during worship.

The start of the day was somewhat unconventional: about 20 of us on blankets on the floor of the hall at the diocesan office doing breathing and relaxation exercises, as a prelude to warming up our voice boxes and muscles. We then retreated to the office (which was much warmer!), to engage in exercises and discussion, and finally into St John's Church where each of us was given a section of scripture to read from the lectern, to demonstrate that we were able to put learning into practice.

The second day, held in October, focused on healing and deliverance ministries. It was led by Bishop Bob Gillies, retired Bishop of Aberdeen and Orkney, and previously the Bishop's lead on these ministries. The event, divided into three sessions, was a blend of input by +Bob and 'buzz group' discussions in twos and threes of a number of pastoral narratives based on Bob's personal experiences and accounts from acquaintances.

Each part of the day was related to scripture, including the cultural context of Jesus' teaching and healing ministry (John 14:14). We were reminded that prayers are answered according to God's will, and not what we want; and

that even Jesus, when he said, 'take this cup from me', added 'if it be thy (God's) will' (Luke 22:42). We were also reminded when the twelve disciples were sent by Jesus on their earliest mission they proclaimed repentance, cast out demons and anointed with oil many who were sick, and cured them (Mark 6: 12 - 13). But each of us will be given spiritual gifts, including some (but not all) who have the gift of healing or working of miracles (1 Corinthians 12:9, 10). Bob told us of his experience at St Andrew's St Andrews, where healing service became a source of growth, including the role of laity through private prayer for the sick.

He concluded that prayer can bring wholeness to the sick; that this prayer may need to be regular and not just 'one off'; and that the process of emotional healing can be slow, needs to be careful and may need follow up by other professionals. He advised that anyone engaged in healing ministry must keep within their own boundaries and should not, for example, offer counselling unless they are trained counsellors.

These study days can be intense and challenging but are held and delivered in a 'safe environment' where confidences are kept within the room. They are also times for meeting new people, for fellowship and mutual learning. We have been fortunate over the three years of being provided with an excellent soup and sandwich lunch by the church in whose premises we are meeting. On both occasions this year we have provided for donations to be made as a 'thank you' for our food, as a result of which we have remitted nearly £100 to Pat Millar, our Companion Dioceses Link Officer, for forwarding to the diocese of Swaziland for their essential work and witness.

News of the planned study days for 2019 will be published soon.

*Peter Smart*  
Warden of Lay Readers

## He's done it again!

That redoubtable cruciverbalist, Bishop Ted Luscombe, has done it again and been independently drawn as the winner of the last edition's crossword. Perhaps a belated reward following his recent 94th birthday!

The correct solution was:



Commiserations to those (including several new entrants) who didn't win; but there is another chance on page 8.

## SECMA

SECMA has registered as a charity with Amazon Smile. This is a separate website from the main Amazon site and your chosen charity will receive 0.5% of any eligible purchase you make there.

If you are buying from Amazon anyway and would like to support the Scottish Episcopal Church's own missionary organisation then look for it under the name of:

**"Scottish Episcopal Church  
Missionary Assoc"**

or you can type in the following link which takes you straight there:

<https://smile.amazon.co.uk/ch/SC002555>

Several of the projects which SECMA supports have had their funding from other sources reduced or ended, so it is all the more desirable that the funds of SECMA are maintained or increased and this is a worthwhile means of doing so.

# Bishop Andrew's Consecration – 25 August 2018



Bishops' Entry Procession



The Laying on of Hands



The Giving of the Mitre



The Presentation



Installation in Bishop's Cathedra

## Consecration Service Sermon

*On 25 August the preacher was the Rt Rev'd Dr Helen-Ann Hartley, Bishop of Ripon in the Diocese of Leeds. She was a tutor in New Testament at Ripon College Cuddesdon in the mid 2000s where Bishop Andrew trained for ordination.*



A few years ago, I found myself in a bit of a tricky spot in a cave. As you do.

This was not a worthy search for spiritual wisdom but rather as a helper on a school camp from the Diocesan school for girls in New Zealand, where I was bishop. I had opted to accompany the absolute beginners' group in the

hope that given I wasn't overly excited to be in this particular context it would be a fairly easy experience (the emphasis in my mind being on two crucial words: 'absolute beginners'.

All was going well until we got to the point where our instructor asked us to switch off our headlamps. This was ok (or so I thought) as the main aim of the exercise was to wake up some glowworms by shouting at them so that they would think we were food and start glowing in the total darkness. However, it then transpired that in order to move on, it would be the responsibility of the person in front of us to guide us up and over a rock that seemed the size of Ben Nevis, to jump off into the water on the other side (with headlamps still firmly switched off). I was right at the back, and listened in growing fear as each girl in front of me screamed and splashed her way to the relative safety of the other side. So it fell to Chloe who had the weighty task of leading me over the rock/Ben Nevis.

In a moment of moderated panic (remembering that it is said

of Anglicans that we are very good at being passionately cool, and generously orthodox) I said, "I don't think I can do this." Chloe's response was clear: "Of course you can, you're the bishop and you can do anything."

I will spare you the precise details and wording of what followed (it certainly wasn't anything as erudite as David's words in our first reading taken from the Second Book of Samuel), but I did in the end manage to navigate the rock (in the darkness) and splash down to a somewhat undignified landing on the other side.

The indigenous people of New Zealand, the Maori have a saying which when translated says that leadership is like climbing a mountain, the higher you go, the better the views, but the more complex and unpredictable the weather systems. To this I might add that leadership can also be like finding yourself in a darkened cave, where you can't see a way forward but you need others to remind you who you are, and that with help you can navigate the path that lies ahead.

I suspect that it isn't just those in leadership that experience this; it can happen to any of us. For all his forthrightness, this was a trait of the Apostle Paul. He recognised the need for discipleship to be a collaborative endeavour, but that if anything was going to flourish it had to be at God's hand. And if that is going to happen, then we need to have a bit of trust, humility and a willingness to give way. Andrew, as a bishop you are called by God to inhabit a life of humility and prayer. Humility isn't about giving way to human beings (you are after all, called to lead) but it is about giving way to God, and discerning God's purposes through prayer.

All of that sounds great in theory, but often, as we know, reality can be different. This is where our Gospel comes in. In Chapter 21 we have an epilogue to John's Gospel. Not an after-thought, but a profound summing up of the story of what it has meant to journey through this Gospel as one of Jesus' disciples. While an important aspect of the chapter is the redemption of the relationship that Peter has with Jesus – disciple, denier, back to being a disciple again, and one charged with leadership, the chapter speaks to the whole company of Jesus' disciples, and we can count ourselves as part of the drama too.

Easter has happened, the disciples have encountered the risen Lord, but that, even that, has not yet connected with their transformed lives. And so, they return to what I often used to say to my Cuddesdon students (Andrew included) their 'default mode.' We all know it; when the going gets tough, do we find a way through or do we switch to a safe place, a place we know we can just get on with life and not do any of the hard stuff? That's the default setting. For the disciples, Peter offered the relief, "I am going fishing," and the other chorus, "We will go with you." And off they go.

And it is at precisely this point that Jesus appears and reminds them of their calling, he calls them

'children' in a way that reflects Jesus' own relationship to the disciples as their teacher; they still, even now have something to learn. And that learning happens at a point of vulnerability, when they are tired, where they don't recognise what it is they are called to be and do, nor do they acknowledge that in fact they have the tools they need to fulfil their calling. Because Jesus connects again with them, and they respond in faith, they are given extraordinary abundance. Joining in with where God's Spirit is moving needs courage, a willingness to take risks (cast your net on the other side and see what might happen), and to be confronted with a few home truths; but, as we say in Yorkshire, don't give it if you can't take it. Andrew, as Bishop it will be your task to offer a vision that will so captivate people and inspire their imagination that they will have no choice but to join in; may you be that leader that invites people to cast their nets in a different direction.

In a chapter in a book on doing theology, Nicholas Healy talks about the relationship between the machinations of leadership and the so-called 'person in the pew'; he writes that, given huge diversity in congregations and in leadership on a number of levels, 'it cannot be enough for the average Christian to attend church once a week, listen attentively (or not!) to the sermon, and be passively guided in Christian living by their priest (or perhaps even their bishop!). Christians have little choice but to think things through for themselves at times if they are truthfully to 'embody' the narrative of Jesus. Each of us will need to engage – as we do – in an ongoing, *ad hoc* correlation between our personal experiences and knowledges, and what we know of Christianity'. The danger is, so Healy goes on to discuss, that we make the Church 'a thing': it becomes an object rather than a reflection of the Body of Christ in all its richness and diversity.

To counter this, we need to hold a doctrine of grace as the

condition for the possibility of the church – and note that deliberate future vision – we live in the possibility of the church; and that is exciting, because it points to the future, a future as yet unknown; it means, that whatever our current pains are, there is always the overwhelming reality of grace. Andrew, as Bishop may you live always in that space of possibility, the tantalizing 'now but not yet' (you might remember all those New Testament lectures on realised eschatology!).

All of this is formed firstly through recognising our identity as disciples together (it's not just 'I am a disciple' rather 'I am a disciple with you') as richly part of the Body of Christ; and secondly recognising the love of God in our midst. These two things: identity and love are front and centre to this epilogue of John's Gospel, particularly just after the point where our reading ends, where Peter is tested by Jesus three times with the question "Do you love me?"

This epilogue in John's Gospel rather like another Gospel with whom John is often compared, Mark, ends not with an imaginary full-stop but with a '...'. As a Diocese, you enter a new season with Andrew as your Bishop. Don't expect him to solve all your challenges, don't project on to him more than he can reasonably bear; pray for him and with him, and above all heed these words of Irish writer and poet Pádraig Ó Tuama:

*And I said to him:  
Are there answers to all of this?  
And he said:  
The answer is in a story  
And the story is being told.*

*And I said:  
But there is so much pain  
And she answered, plainly:  
Pain will happen.*

*Then I said:  
Will I ever find meaning?  
And they said:  
You will find meaning*

*Where you give meaning.*

*The answer is in a story  
And the story isn't finished.*

# Scenes of an Episcopal Progress

*During the first couple of months of his episcopate Bishop Andrew has been visiting many of the congregations as these photos show.*



After the Morning Service at St David's, Inverbervie



Following the Eucharist at St Mary's & St Peter's, Montrose



Following the Eucharist at St Ternan's, Muchalls



With the Cathedral Choir at St Salvador's after Evensong commemorating Bishop Alexander Penrose Forbes



With the congregation of Saint Andrew's, Fasque after Holy Communion



With those confirmed at St Ninian's, Dundee

## St Salvador's Celebrates in Style – Bishop Forbes Anniversary Evensong

St Salvador's church owes its existence to Alexander Penrose Forbes, the first Bishop of Brechin to live in Dundee and provide it with its own cathedral. The first Tractarian bishop in the Scottish Episcopal Church, he served this diocese from 1846 to 1875. What a pleasure it was then, owing to one of those serendipitous quirks of fate, that our church had this year the privilege of hosting the annual choral evensong to honour his work and achievement, which is normally held in the cathedral. However, temporary closure for the installation of their new eco-friendly LED lighting system resulted in the honour falling to us.

On an extremely blustery autumn evening, the eve of the anniversary of his death, we welcomed about ninety friends old and new to a very joyful and celebratory choral evensong of which I hope he would have approved. How wonderful to hear a full choir revelling in the wonderful acoustic of the building. An assembly of voices from diocesan churches under the able direction of Stuart Muir and expert organ accompaniment of Roger Clegg, they filled the church with tuneful and appropriate melody. There were a number of positive comments from the choir signifying their pleasure at singing for the first time in St Salvador's and the beauty of the building. Suggestions even that they would like to come and sing again.....?! The service started from the west end with the introit 'Locus Iste' by the Austrian composer Anton Bruckner. Written at the same time that Forbes was in Dundee, the words seemed so apt to the occasion. 'This place was made by God, a priceless sacrament. It is beyond reproof'. From a slightly later date, the beautiful Henry Walford Davies chant which accompanied Psalm 121, describing the lifting up of our eyes to the hills from whence cometh our help, floated down from the chancel and seemed equally appropriate, even if our local Sidlaw hills are a bit diminutive. The Magnificat and

Nunc Dimittis settings by Herbert Brewer, old familiar friends from Cathedral days, were also composed in the later Victorian period. The classical purity and polyphonic elegance of the lovely C16 Palestrina motet 'Sicut cervus' (Like as the deer longs for the water brooks, so longeth my soul for you, O God) alluded perhaps to Forbes's scholarly and cultured as well as spiritual side, lightly though he wore those former aspects of himself. Rousing hymns about faithfulness, answering calls and our need of Jesus to give us strength and faith, unity in diversity and the need to bring light to our dark city streets would all have resounded with our founder. What a perfectly constructed musical and spiritual whole we experienced within the beautiful Bodley interior of St Salvador's in the heart of the Hilltown.

Following in the metaphorical footsteps of Forbes, our new Bishop Andrew Swift preached a fine sermon, showing his understanding and appreciation of the tradition and responsibility to which he had fallen heir. He explained that Forbes was the fourth of the Victorian Scottish bishops to be celebrated in our Calendar, all of whom had made their own significant contributions to the Scottish Episcopal Church. He outlined his work in Dundee and his importance in not only upholding a faithful and earnest spiritual life but providing practical and priestly sustenance and hope to the ordinary folk of Dundee, at significant personal cost. Forbes provided an inspiring example of Christian discipleship not only for our new bishop but for all of us.

I had not seen the Bishop Forbes crozier for a long time, and had forgotten what a magnificent if somewhat un-Forbes piece it is. It was presented to the bishop to mark 25 years of his episcopal ministry, at lunch held in the Albert Institute and hosted by Lord Kinnaird. Decorated with gold, silver and ivory it was a lavish and generous symbol of the esteem in which he was held by the people

he served, but I suspect something of an embarrassment to such a humble and modest man, who denied hollow pomp and show for show's sake, and valued lay folk as being as important as the clergy. He regularly exhorted all to whom he ministered to work for the glory of God and the salvation of souls.

The feeling of celebration continued over refreshments, with the opportunity to catch up with old friends and connections from the recent and more distant past. What a particular pleasure to meet with a modern day member of the Forbes clan (also Alexander) and a cousin from one of the related branches of A.P.F.'s family, who had been brought along by a mutual friend and one time priest in our diocese to learn a bit more about his significant forebear. How good to have such a tangible link with the past.

Fitting indeed that this year's celebration of a man who was so historically and currently important in the life of the Episcopal church not only in Dundee but throughout Scotland should take place in this, one of his special benefactions. Our thanks go to all those who put so much work into making this evening special, clergy, musicians and congregation.

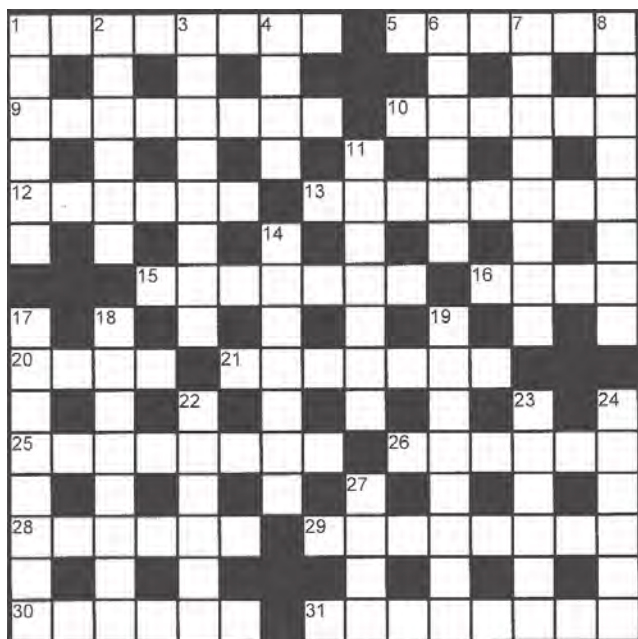


The picture (taken by the Dundee firm of Valentine) is the frontispiece of the book *Bishop Forbes, A Memoir*, written by Rev'd Donald Mackey and published in 1888.

*Kirsty Noltie*

# CRYPTIC PRIZE CROSSWORD

**Fifteen answers will be found in the seasonal hymn 'O come, O come, Emmanuel'. Send your entries to the editor at the address on the back page by Friday, 3 March.**



- 28 I bet Sir knows all about them (6)  
 29 A blue rag or a real bug? – debatable (8)  
 30 My rise only leads to sorrow (6)  
 31 Use less malt to make weakest beer (8)
- 6 Buy back scheme of the Romans? (6)  
 7 Three got to the same place (8)  
 8 Wouldn't it be lovely to heal envy? (8)  
 11 The cad then sang (7)  
 14 No time for six to cry! (7)  
 17 Brave Tim repeated everything precisely (8)  
 18 Little Edward is calm when he holds forth (8)  
 19 The meal menu is expected (8)  
 22 A paper came into view (6)  
 23 I'm not poisonous when I bleed (6)  
 24 Dean TV is coming (6)  
 27 Go out of Rome (4)

**CLUES DOWN:**

- 1 When diagnosed with PTSD he was in despair (6)  
 2 Picturesque when corals iridesce nicely (6)  
 3 An unspoken problem is present (8)  
 4 A vase to use as a money-box (4)

**CLUES ACROSS:**

- 1 Scatter red spies (8)  
 5 Base fellow to cut the Royal Corps of Transport up (6)  
 9 Reps ever stir the jam (8)  
 10 Elgar's inspiration for variation? (6)  
 12 Not number twelve – less but more (6)  
 13 Strangle the hotter lieutenant (8)
- 15 A tin cane is as old as the hills (7)  
 16 Dark place in the Llanberis Pass (4)  
 20 Odd time of night? No! (4)  
 21 Where you can lose your ball at the Masters (7)  
 25 Cover over the tree outside in the playground (8)  
 26 Detective agency outside and open (6)

Name .....

Address.....

.....

## RING OUT, WILD BELL!

As happened in many churches on Remembrance Sunday this year there was, besides the service, a display of some of the artefacts and memorabilia associated with the Great War and subsequent conflicts. Also, every place which possessed a bell was encouraged to ring it at 12.30 p.m. as a mark of thanksgiving: bells had been silenced throughout the War.



However, at St John's, Stonehaven this was all the more special. During the recent restoration work carried out on the church the forgotten bell was discovered in the roof space. This bell had originally been housed in the old Episcopal Chapel on the High Street, but when that chapel was demolished it was moved in 1885 to St James' which had been built a few years earlier.

So a scheme was put in place to have this 50kg bell renovated by a specialist company and for it to be remounted in time for this year's Remembrance Sunday when it could be tolled during the reading of the names of the 207 local people who had given their lives and later when a joyful peal of thanksgiving could ring out.



# A Millenium of Christmas Crib

Saint Francis of Assisi is usually credited with creating the first nativity scene on Christmas Eve of the year 1223. Perhaps he was first inspired after visiting the historical place of Christ's birth on a pilgrimage to the Holy Land – the humble stable in a Bethlehem cave.

Using the inside of a cave at Greccio in central Italy he invited his fellow friars and the townspeople to join in the celebration. He used an empty animal feeding trough to serve as Jesus' crib inside the cave, and even included a live ox and donkey beside the manger, just as it was believed to have happened on that first Christmas night. Through these visual aids he wanted to impress more deeply into their understanding how Christ came into the world in such poverty and simplicity. This was a typical perspective of St Francis' unique charism of simple, poverty-centred spirituality. It is also said that St Francis – who was radically devoted to the virtue of evangelical poverty – was inspired to recreate the original nativity scene to overcome the rampant greed and materialism prevalent at that time in Italy.

In a very few years the setting up of a crib became commonplace throughout the churches in Italy, though not necessarily of life size or with live animals, and from there the custom spread throughout the Christian world, not only in churches as is familiar to us, but also in homes, hospitals, schools and other places. Often these have taken on a setting of the local time and culture.

In the Folk Museum in Innsbruck in the Austrian Tyrol there is a collection cribs constructed over several centuries. As elsewhere they are a product of a desire to present the Nativity in a naturalistic style. Figures made of wood, wax, clay or cardboard are placed against a backcloth of imaginary scenery and are moved around to correspond to the various scenes described in the Bible, illustrating the birth of Jesus, the shepherds coming to the manger, the arrival of the Magi and their Adoration.

The first Christmas crib in the Tyrol was set up in the Jesuit Church in Innsbruck in 1608. In the first period the figures were dressed in costumes that did justice to the baroque taste for splendour current at the time. Later, cheaper figures made of thin cardboard and painted by professional or folk artists became popular. The tradition of having carved wooden Nativity figures was started by Johann Giner (1756-1833). His church cribs with their large figures became the model for subsequent generations of wood-carvers.

In the 18th century and the first half of the 19th century the Nativity scene was presented in an imagined setting. But as pilgrimages to the Holy Land grew in popularity during the second half of the 19th century, the oriental style of crib became increasingly popular. During the last century an increasing number of cribs have been set in the rural, alpine environment of the Tyrolean landscape.



Baroque style crib in Innsbruck Folk Museum



Crib set in an alpine environment



## William Ward, R.I.P.

In early October the Rev'd William Francis Ward, aged 83, passed to his rest. He had been Rector of St Mary's, Arbroath from 1978 to 1999 and was active and instrumental in the refurbishment of St Peter's, Auchmithie following its acquisition and of the Lodge at St Drostan's, Tarfside.

# Finances and Special Services

## (some things continue to give us difficulties!)

*Reflections of the Tarfside Priest from 1902*

Recently I came across two handwritten documents in the Tarfside Folk Museum at The Retreat, Glenesk, compiled by William Presslie, who was Rector of St Drostan's, Tarfside between 1871 and 1914. These were his handwritten notes for addresses to his Congregation. I have transcribed these, and included his original punctuations and abbreviations.

The first dealt with Finances:

"I see a considerable number of the congregation here today, I take the opportunity of speaking on a subject as yet known only to a few of you, but wh. I think you will all be pleased to be told about.

"You all know that the only income your clergyman gets directly from the congregation is derived from the collections made in church on Sundays.

"For some years past these have been getting less and less.

"The Committie in Edinburgh who manage our money matters have been observing this, and have written letters on this subject, one to Mr A Gold, one to Mr E Duke, one to myself. In these letters they offer out of the small funds at their disposal to give your clergyman a special grant of £5 for the next 5 years, on condition that the congregation collect among themselves another £5 to meet this grant of theirs.

"I am happy to say that this has been managed with very little trouble.

"Not all the Congregation have been asked to help with this scheme: It has not been necessary to ask even half of them: A dozen members have given the whole with the greatest readiness & good will, & have promised a like sum for the next 4 years.

"And I am given to understand that the first five pound will paid today, hallowed and concreated by being placed with your other offerings upon God's Table.

"In circumstances I cannot do less than offer my sincere thanks to those Members of the Congregation who have so cheerfully and readily complied with the wishes of the Spl Com."

The subject of reducing collections will be familiar today, also 'stipend support'. However, the second address dealing with the difficulties of trying to arrange a special service may also be familiar to those trying to organise something different!

"Sunday 22nd June, 1902

"Thursday of this week, as you know, has been appointed for the solemn crowning of our King and Queen, when God's special blessings will be asked upon our Sovereign & all his dominions.

"There are different ways of celebrating that event; some believe in a display of flags & decorations, & in singing Rule Britannia & the National Anthem.

"Others again wish to make it a Religious Festival, or in great measures So\* That is the way wh. Most commends itself to my mind\* At the very moment when the crowning ceremonies begin in London, the congregation will assemble in the churches & join in same form of worship, including Holy Communion, wh. will be going on in Westminster Abby. \* and that is the way it is to be observed mostly all our churches. But when I consulted the churchwardens about the wisdom of holding such a service here, it was represented to me as hopeless to persuade anyone to attend it.

"That being so I have thought of addressing some part of the Coronation today."

The Reverend William Presslie was an unusual character; he was born in 1832 in the Porters Lodge of the House of Arnage, 5 miles north of Ellon. His father also had a small croft and kept two or three cows, sheep, pigs and barn-door

fowls. William had a younger brother and two younger sisters. His family were close to the land and epitomised the hard working poor of the nineteenth century. Along with many rural boys his education was interrupted through the regular requirement to work the farms in the area. He very quickly became an expert "cowherd". By the age of twelve he was conducting business for the Mill of Ardlethen, selling cloth from a cart and trusted to travel alone around the villages of North East Aberdeenshire. Following more farm work, where he hired himself at twice yearly feeing markets, at the age of eighteen he hired himself to the House of Leask. The master, John Gordon encouraged the 'boy' William to take advantage of his library and this proved the catalyst for William to aspire to be a schoolmaster. With support from John Gordon, within 20 months, William had qualified and was appointed to St Andrew's School in Aberdeen. Soon after he was married in 1867, he decided to take Holy Orders, and was priested in Aberdeen Diocese in 1870. After a short spell in the Shetland Islands, he was appointed Priest at St Drostan's where he was to serve 42 years until his death in 1914 at the age of eighty years.

*Peter Nelson  
St Drostan's, Tarfside*



# IOWA REFLECTIONS 2018

*Bishop Andrew writes:*

Alan Scarfe, the Bishop of Iowa, invited me to come to their Diocesan Convention in October 2018. This was barely two months after my consecration, but Alan was insistent that it would be a worthwhile trip to make connections, understand the Companionship Link between our diocese and see some of the many programmes and activities that Iowa have been developing. And he was right: there was so much to inspire and support our own Scottish Episcopal Diocese. Pat Millar, our Companionship Link Officer briefed me well, and I travelled to Des Moines.

In the Diocese of Iowa they have had a year of "revivals" in their churches, a thing that one would maybe not expect in Episcopal churches! They had



Bishops Alan and Andrew

been worshipping in lively, spirit-filled ways, groups of Episcopalians, large and small, had been gathering to share their testimony and all have been deepening their faith in Jesus Christ. Their projects were titled: "Growing Iowa Leaders" and 'Engaging All Disciples": GILEAD. For this themed convention, Presiding Bishop Michael Curry (the recent Royal Wedding preacher) was their special guest and he shared his excitement at the Iowa revivals and the buzz they were creating throughout the American church.

As the Rev'd Steve Godfrey (a guest at our Diocesan Synod last

year) presented, many Iowan churches are small, with less than 20 people gathering to worship, so a special project has started to build up their confidence, help them find new ways of sharing priests and local leadership teams and to encourage them to work together, sometimes across large distances. There seems to be much that Iowa and Brechin can share in this small congregation work.

Bishop Curry preached an inspiring sermon (for 35 minutes...) in the convention eucharist, with a style of delivery that lifted and challenged! It was a privilege to share the worship with Bishops Curry and Scarfe, and also Bishop Samuel Peni of Nzara in South Sudan and Bishop Chris Epting, the former Bishop of Iowa. About 500 people shared in this eucharist, with more joining in through streamed broadcasts in churches throughout Iowa (with especially reserved sacrament, something that some of the theologically educated of the diocese were ready to debate!).

The Iowans were very welcoming, with many sharing their experiences of the Companionship Link over the years and sending greetings to the Scots they have hosted or visited. There are plans to have the third

leg of the youth pilgrimage in the Swaziland-Iowa-Brechin three-way link, with youth travelling from Africa and Scotland to the US,



St Paul's Episcopal Church, Grinnell

hopefully in 2019. Many of the young people who travelled to Swaziland and to Brechin have found their lives have been changed by the experience. Several of the Iowan youth participants are now ordained in the diocese!

There was even a little time to visit a couple of charges in the wider diocese, in Marshalltown and Grinnell.

I returned to Scotland after a very short six days in Iowa, having made many new friends, carrying the greetings from long-standing friendships between Scotland and the US and ready to work to grow and energise this vital link between our two dioceses.



Bishop Andrew, Bishop Christopher Epting, Bishop Alan Scarfe and Bishop Samuel Peni

# Graham's Soup Kitchen

## What is it?

Graham is former member of the armed forces and, nine years ago, became acutely aware that there was a large number of ex-military men and women in Dundee really struggling with civilian life. Most were unemployed, many had turned to drink or drugs and almost all were living chaotic lives. At the time, although there were a number of drop-in centres operating on weekdays, there was nowhere in the city to go for a hot meal on a Saturday. Graham started operating a 'soup kitchen' from the back of his car each Saturday evening from 7.30 p.m. to 9.00 p.m. at the disused windscreen replacement forecourt under the Overgate Shopping Centre and opposite the Methodist Church. Around 7 years ago, Graham advertised for groups or individuals to take on the running of the soup kitchen. One group that came forward was from St Paul's Cathedral. Organised by Cathedral members, Catherine Lawson and Vivienne Moss, the team has taken its turn to cook and serve food approximately once every four to six weeks whilst other teams do the same on other Saturday nights. This has meant that there has been a hot meal available every single Saturday night (without fail) for the last nine years. A real community has developed from this and those who come to eat are a diverse group by no means confined to ex-military. Some are homeless, some living in chaos and others simply lonely and in need of company. 'Soup kitchen' is really a misnomer because soup is never actually on the menu; it is always something more substantial. Chilli-con-carne, chicken curry, mince and tatties and chorizo stew

are just some of the dishes that are served along with tea and coffee, juice, fruit and cake. The bakery on Blackness Road usually provide left over bread and rolls for those who want to take some home.

## Volunteering...

Some of the teams that existed at the beginning have had to give up whilst others are a little precarious in terms of providing volunteers for their night. Catherine and Vivienne have decided that they need, after seven years, to take a bit of a break. However, all involved agree that Graham's Soup Kitchen is an incredibly valuable service that is not only providing support, nourishment and community for those who come to eat on a Saturday but is also enjoyable and very fulfilling for those who volunteer. But the time has come to recruit more people. If you think that your church could come up with a team to take a turn every couple of months or if you, as an individual, might like to offer your help to one of the existing teams, whether the Cathedral team or another, then please contact me, Jeremy, by emailing me on [provost@saintpaulscathedral.net](mailto:provost@saintpaulscathedral.net) to learn more. You won't regret it!

## Clothing and sleeping bags...

The service provided over the years has grown to include providing warm clothing in the winter and carrying a stock for those who arrive in the depths of winter with completely inadequate clothing. If you have warm jackets, hats, socks or gloves you no longer need, please consider giving them to us; also, the one thing we never seem to have enough of is sleeping bags. If you have a warm sleeping bag you no

longer need or would like to buy a new one for us as a donation, it would see good use! Again, just email me and I can put you in touch with the appropriate volunteer.

## Praying...

And finally, please pray for the work of Graham's Soup Kitchen, for the volunteers and for those who come to eat there – especially those who have no choice, who without Graham's Soup Kitchen, would go without a hot meal on a Saturday night.

Many thanks for reading this – let's try and keep Graham's soup kitchen going because the tragedy of 21st century Britain is that such voluntary services are still so desperately needed.

*Jeremy Auld  
Provost of St Paul's Cathedral,  
Dundee*

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★  
★ **Mary, Joseph and** ★  
★ **baby Jesus** ★  
★  
★ The teacher asked her ★  
★ Sunday School class to draw ★  
★ pictures of their favourite ★  
★ Bible story. She was puzzled ★  
★ by Kate's picture, which ★  
★ showed four people on an ★  
★ aeroplane. She asked her ★  
★ which story it was meant to ★  
★ represent. "The Flight to ★  
★ Egypt," was her reply. ★  
★  
★ Pointing at each figure, ★  
★ the teacher ventured: "That ★  
★ must be Mary, Joseph, and ★  
★ Baby Jesus. But who's the ★  
★ fourth person?" ★  
★  
★ "Oh," explained Kate ★  
★ happily, "that's Pontius - the ★  
★ pilot!" ★  
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

The next issue of **Grapevine** will be coming out for 31 March 2019.

All articles, letters, comments should be with the Editor by 6 March 2019.

Preferably articles should be no longer than 500 words.

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